

ROUTLEDGE STUDIES IN TANTRIC TRADITIONS

The Rādhā Tantra

A critical edition and annotated
translation

Måns Broo

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The Rādhā Tantra is an anonymous 17th century tantric text from Bengal. It exists in many manuscripts in India, Nepal and Bangladesh, and it has been edited and printed numerous times. The text offers a lively picture of the meeting of different religious traditions in 17th century Bengal, since it presents a Śākta version of the famous Vaiṣṇava story of Rādhā and Kṛṣṇa.

This book presents a translation and critically edited text of an edition of the Rādhā Tantra. It is prefaced by an introduction that situates the text in its social and historical context and discusses its significance. The introduction also looks at the composition and metrics, vocabulary and grammar, and contents and doctrine of the text. The Sanskrit text in Roman transliteration, following the standard IAST system, is presented, followed by an English translation of the text.

This book will be of interest to scholars of South Asian Religion, Tantric Studies and Religious History.

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Preface

Working with the *Rādhā Tantra* has in many ways been an exploratory journey for me. I first came across the text at a bookseller in Kolkata, and it immediately struck me as odd, but odd in an appealing way. It sounded like a Vaiṣṇava text, but what kind of Vaiṣṇavism was this? Working with the text not only led me to explore the boundaries between Vaiṣṇavism and Śāktism, but also into working with Sanskrit manuscripts in several different Indic scripts. For a scholar who has always been fascinated with languages, old libraries and dusty tomes, this has been exciting beyond measure, and a kind of work I hope to return to in the future.

Many people helped me to bring this work to completion. With regard to finding and getting copies of manuscripts, I wish to first of all acknowledge the material help I received from Dr. Satyanarayana Das and the staff of the Jiva Institute, Vrindavan. May the Mistress of Vrindavan continue to bless their endeavours!

Many libraries and research institutions afforded me kind help along the way. I particularly wish to thank Dr. Bandana Mukherjee and Dr. Bibekananda Bannerjee at the Asiatic Society, Kolkata; Acyuta Dasa at the Bhaktivedānta Research Library, Kolkata; Prof. Dr. S. M. Zabed Ahmed and Syeda Farida Parvin at the Dhaka University Library, Dhaka; Nam Raj Gurung at the Nepal Research Centre, Kathmandu; the late Prof. Manabendu Bannerjee at the

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Among the scholars who helped me in other ways, I wish to acknowledge particularly Martin Gansten, University of Lund; Oliver Hellwig, Freie Universität Berlin; Rembert Lutjeharms, Oxford Centre for Hindu Studies; Paolo E. Rosati, Sapienza University of Rome; Ferdinando Sardella, University of Stockholm; Kiyokazu Okita, University of Kyoto; Lubomir Ondracka, Charles University, Prague; and Dominik Wujastyk, University of Vienna.

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My thanks also go to Professor Peter Nynäs, head of the Department of Comparative Religion, Åbo Akademi University, who not only encouraged me in this work at a critical stage but also helped in arranging a sabbatical for me in order to finish the work.

Finally, I wish to thank my beautiful wife, Saragrahi, without whose love and support nothing of this would have been possible.

Åbo, Finland,
March 2016

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Introduction

1 Background

The *R ādhā Tantra* (RT), also known as *Vāsudevarahasya* (Vāsudeva’s secret), is a fairly extensive anonymous Tantric work in Sanskrit of 1,745 verses in thirty-seven chapters or Paṭalas (“coverings”) dealing with the story of Rādhā and Kṛṣṇa. Contrary to what the name might indicate, the RT is not a Vaiṣṇava text; rather, it is a Śākta text giving a Śākta reinterpretation of a Vaiṣṇava story.

The RT is by all standards a late Tantra, seldom quoted by Tantric authorities and little studied today. While most manuscripts of the text are found in Bengal, some can be found in Orissa, North India, and Nepal, and their number is fairly large. The New Catalogus Catalogorum (Raghavan 2011: 11) lists 42, though some of these manuscripts appear to be lost. Something in the text was thus deemed valuable to disseminate.

While the text has not been much studied before, some scholars have touched upon it. Dinesh Candra Sen (1922: 372) thought that the RT predated Gauḍīya Vaiṣṇavism. S.C. Banerji (2007: 189) felt it to be of Bengali provenance. Teun Goudriaan (Goudriaan & Gupta 1981: 108, 82) calls it “inferior in terms of style and presentation”, and though listing the RT among the Vaiṣṇava Tantras, he

associates it with what he calls “Kālī-Viṣṇu Tantras”, late Tantric texts in which Śāktism tries to incorporate Vaiṣṇavism by showing it to be an off-shoot of itself, and in which one striking mythological aspect is the tendency to see Kṛṣṇa as Kālī’s son. June McDaniel (2000) has dealt with the Rādhā doctrine of this text, seeing it as a Śākta text in a Vaiṣṇava guise. I have myself written about the text before (Broo 2016), though a closer study of the text has forced me to revise some of my earlier conclusions (such as the date of the text).

In the following, I wish to further the work of these scholars by taking a closer look at the RT. As I will conclude below (p. 39), the RT was most likely written in the 17th century in Bengal by an author not terribly proficient in Sanskrit, but who chose to use that language for the inherent authority it carried. I will begin with a brief introduction to the background of the text.

Politically, the 17th century was a time of comparative peace in Bengal. After the generals of the Mughal emperor Akbar (1542–1605) had defeated Daud Khan Karrani (ruled 1573–1576) at the battle of Tukaroi, Bengal became a part of the Mughal Empire. During all of the 17th century, Mughal governors usually residing in Dhaka ruled Bengal. Several important landowners (*zamidars*) reigned over more or less autonomous kingdoms under Mughal supremacy, but by the mid-17th century, the governors had defeated whatever enemies still remained and established Mughal rule all over Bengal. With the consolidation of imperial rule came also economic prosperity, both through the rapid expansion of agriculture and through increasing trade with Europeans, particularly the British East India Company that had established a trading factory in Hoogly in 1651 (Eaton 1993).

In terms of the history of Hinduism, two different traditions met at this time. Since the 15th century, a Tantric revival had been going on in Bengal, leading to a profusion of both original texts and

systematising digests (BEH III, 583). The word Tantrism itself is a purely Western creation, since India knows only texts called Tantras (Padoux 1981: 350). Following traditional scholars, Alexis Sanderson (1988: 660) calls Tantra simply “a system of ritual or essential instruction”, that is, differing from the orthodox Vedic tradition. As to the underlying ideas of these texts, André Padoux (1986: 273), building on an earlier formulation by Madeleine Biardeau, famously writes,

[Tantra] is an attempt to place *kāma*, desire, in every sense of the word, in the service of liberation [...] not to sacrifice this world for liberation’s sake, but to reinstate it, in various ways, within the perspective of salvation. This use of *kāma* and all aspects of the world to gain both worldly and supernatural enjoyments (*bhukti*) and powers (*siddhis*), and to obtain liberation in this life (*jīvanmukti*), implies a particular attitude on the part of the Tantric adept towards the cosmos, whereby he feels integrated within an all-encompassing system of micro-macrocosmic correlations.

To this could be added the idea of a bi-polar, bi-sexual divinity (often identified with Śiva and Śakti) manifest both within and without the human body (Taylor 2001: 118). Within such a framework fall many different systems of Tantra, categorised by practitioners and scholars in various ways (for an overview, see Sanderson 2008). The elaborate system of the Kashmiri polymath Abhinavagupta (11th century) is one example (see e.g., Bansat-Boudon & Tripathi 2011); another is the South Indian Śrīvidyā tradition (Brooks 1992), but there are important Tantric traditions within Buddhism and Jainism as well. What is important for our case is that among the polar divinities of Śiva and Śakti, it is Śakti that eventually became more prominent, so that Tantrism became almost synonymous with Śāktism or Goddess-centred Hinduism (Taylor 2001: 119).

In Bengal, according to Rachel Fell McDermott (168–169), Tantric texts deal primarily with the selection of the proper teacher; initiation; recitation of mantras; fire worship; drawing mystic diagrams (*yantra*); image worship; honouring young girls as the embodiment of the goddess; cremation-ground rituals performed to gain mastery over death; the notorious ritual of the five M's, or five F's in Wendy Doniger's characteristically irreverent translation (2009: 424): flesh, fish, fermented grapes, farina and fornication; meditative techniques, particularly focused on the channels (*nāḍī*) and lotuses (*padma*) or disks (*cakra*) of the esoteric anatomy of the human body; and the quest for superhuman insights, powers and ultimate liberation from birth and death.

While the earliest Tantras have their origins in antinomian, ascetic movements worshipping fierce gods and goddesses, these cults were progressively domesticated. Within the Kālīkula Tantras, texts belonging to the “Clan” or “family” of the goddess Kālī, the fierce, terrifying goddess of earlier Tantric texts eventually became the loving mother that most Bengalis know today. At the same time, in a process that Alexis Sanderson (2008: 661) calls exotericisation, Tantric practices were reincorporated into orthodox religion, but with their rituals “purified” of impure items such as meat or alcohol. Nevertheless, the antinomian rituals remained within smaller circles, protected by secrecy and sometimes coded language.

The second tradition of Bengali Hinduism in the 17th century is the devotional movement spearheaded by Caitanya (1486–1533) and known as Gauḍīya, Bengali or Caitanya Vaiṣṇavism. There are many excellent introductions to this movement available (for classic studies, see, e.g., De 1986 [1961] or Eidlitz 1968); here it suffices to know that Gauḍīya Vaiṣṇavas worship the divine couple of Rādhā and Kṛṣṇa as the supreme godhead primarily through congregational chanting (*saṅkīrtana*) of the mantra of Hari's name (*harināma*); studying the *Bhāgavata Purāṇa*, the main scriptural

source of the movement; worshipping the images of the divine couple; associating with holy men and women; and by (mentally or physically) living in the land of Vraja or Vṛndāvana, the place of Rādhā's and Kṛṣṇa's play (*līlā*) on earth (De 1986: 174–175).

Caitanya himself wrote very little, leaving the task of systematising his devotional ecstasies to his immediate disciples, the so-called six Gosvāmins, amongst whom we will have occasion to return to particularly Rūpa Gosvāmin, later. Living in Vṛndāvana, the Gosvāmins wrote learned and extensive books in Sanskrit, but it was not until the early years of the 17th century that these texts came to Bengal and began to be systematically copied and disseminated there, eventually becoming the standard for the orthodox followers of Gauḍīya Vaiṣṇavism (Stewart 2010: 4).

Even though Gauḍīya Vaiṣṇavism is permeated with Tantric ideas (such as that of the bi-polar, bi-sexual divinity), its proponents from the beginning took exception to both the monistic and the antinomian trends within Bengali Tantrism. When they eventually started defining the borders of their own tradition (*saṃpradāya*), Tantrics were one of their main doctrinal enemies, portrayed as immoral, dangerous beings, sacrificing humans to their goddess, raping virgins and creating a veritable reign of terror (Chakrabarty 1985: 231).

The RT is in many ways a typical Tantra. It is set up as an *āgama*, that is, as a discussion between Śiva and his wife Pārvatī, with Pārvatī asking the questions. In terms of language and style, it is very similar to other late East Indian Kaula Tantras. It is also not unique in mixing Vaiṣṇavism and Śāktism. Caitanya is mentioned in several Tantras (Banerji 1978: 31), and many other Tantras happily mix influences from these two currents of Hinduism. In the *Toḍala Tantra*, for example, the ten Mahāvidyās are equated with the ten descents of Viṣṇu – Kṛṣṇa corresponding to Kālī (10.11), a statement echoed by the *Śaktisaṃgama Tantra* (Gupta 2001: 466). In

the *Kālivilāsa Tantra*, Kṛṣṇa is described as Kālī's son, as is Viṣṇu in the *Nirvāṇa Tantra* (Goudriaan & Gupta 1981: 83–84). In the *Tantrarāja Tantra* (34.84), Kṛṣṇa is declared to be a form of Lalitā. The same tendency can be seen in late mediaeval Bengali literature, where Caitanya is honoured in several non-Vaiṣṇava texts (Chakrabarty 1985: 342–344).

Such an eclectic tendency works in the other direction as well. There are several Vaiṣṇava texts written in a Tantric guise, such as the *Gautamīya Tantra*, the *Māheśvara Tantra* or the *Kṛṣṇayāmala Tantra*, of which the first predates Caitanya. Mixing Vaiṣṇava and Śākta elements is not foreign to Bengalis today either, as Sanjukta Gupta (2005) has vividly exemplified in an article on the Vaiṣṇava influences on the worship at the famous Kālīghāṭ temple in Kolkata.

Nevertheless, as I will show below, to see the RT as a happy, undogmatic blend of traditions that only the rigidly orthodox try to keep separate and pure is to miss the point of the RT. This Tantra is unusual in being first and foremost a polemical treatise, where ritual procedures are subsumed under a strong theological message.

2 Summary of contents

Before moving on to discussing the distinguishing features and doctrines of the RT, it may be helpful to get a brief overview of the contents of this fairly large text. The RT opens (Paṭala One) with Pārvatī addressing Īśvara Śiva with a request: previously the Rādhā Tantra has just been hinted at (*sūcita*) in the form of a story. Now please retell it as a Tantra!

Īśvara obliges and tells her that once Vāsudeva Viṣṇu came to him to ask what kind of mantra he should recite. Īśvara then gives

him goddess Tripurā's Śrīvidyā, after which Vāsudeva goes to Vārāṇasī and engages in reciting this mantra. However, despite great penances and his best efforts, he has no success.

At that point, (2) goddess Tripurā appears in front of Vāsudeva and tells him to engage himself in Clan behaviour (*kulācāra*) with a female ritual partner (*Śakti*). She also gives him Hari's name (*hare kṛṣṇa ...*) to recite to properly prepare himself for the Śrīvidyā, as well as an explanation of its true meaning. Further (3), she tells him that the four garlands that she wears around her neck are her four *dūtīs*, messengers and ritual attendants, and that the fifty Mātrkā goddesses, the personifications of the letters and the creatrices of all the universes, stay within these garlands. She gives Vāsudeva her Kalāvatī garland and tells him to not worry, for with the help of the garland he will attain everything he desires.

Vāsudeva then (4) examines the garland, sees the Mātrkāś and the creation and destruction of all the universes within it and is bewildered. Composing himself (5), he sees all the terrifying great Seats (*pīṭha*) of Śakti in India but also that the Seat that appeared when Satī's hair fell on earth, Vṛndāvana, is gentle and sweet of appearance. (6) Goddess Kātyāyanī then tells him to go to Vṛndāvana and there to engage himself in congress with Tripurā's *dūtī* Padminī, who will be born in Vṛndāvana as the cowherdess Rādhā. Padminī appears from the garland and confirms Kātyāyanī's words, after which she disappears. Vāsudeva then leaves Vārāṇasī and returns to his original abode in the ocean of milk.

Padminī is then (7) born as Rādhā to Vṛkabhānu and Kīrtidā in Vraja, first appearing in a lotus on the Yamunā river. Half a year later, Kṛṣṇa is born. Upon reaching her second year (8), Padminī Rādhā worships Kātyāyanī and receives the boon of soon coming together with Kṛṣṇa. However, Īśvara also reveals to Pārvatī that the real Padminī Rādhā concealed herself with a lotus thicket while a replica of herself grew up in Vṛkabhānu's house and eventually

married Abhimanyu. Īśvara then provides a detailed description of Rādhā's relatives, friends and belongings.

Īśvara further (9) reveals that the replica of Padminī Rādhā is called Candrāvalī, and that all the other cowherdresses were also created by her. He then (10) narrates the birth of Kṛṣṇa as well as describes the marks (*lakṣaṇa*) under his feet that show his superhuman nature. After this (11), Īśvara continues with a detailed description of Vṛndāvana, first describing its principal twelve forests, then (12) the sixteen principal petals of the lotus of Vṛndāvana and their contents, pausing to reply to Pārvatī's question (13) as to why one hears of violence, passion and similar human emotions in Vṛndāvana if it is such a divine place.

Īśvara then (14) gives a detailed description of Kṛṣṇa's form, following it (15) with explanations of the esoteric meaning underlying the details of the description, revealing how the Goddess is behind everything. He then (16) describes Padminī, as well as explaining the difference between the qualified (*saguṇa* or *śabda*-) Brahman as Kṛṣṇa and the supreme, unqualified (*nirguṇa*) Brahman.

After this (17), Īśvara completes his description of Vṛndāvana by elaborately detailing its seven coverings (*āvaraṇa*), after which he again (18) explains some of the details as well as how unity gives rise to plurality and how Kṛṣṇa is both Vāsudeva and Prakṛti. Īśvara finally (19) picks up the thread of the story, narrating how Padminī again worshipped Kātyāyanī to attain Kṛṣṇa as her lover and how she remained within her lotus thicket waiting for that day to arrive.

Īśvara pauses again (20) for a detailed description of Kṛṣṇa, his relatives, friends and associates, as well (21) as of the special characteristics of his body, after which he describes the way in which Kṛṣṇa attained perfection in his mantra by reciting it over seven different parts of Rādhā's body. Kālī then appears to him and

gives him the blessing that he will become famous all over India in the Kali age.

After this (22), Īśvara reveals the nine-syllable mantra of Rādhā and Kṛṣṇa to Pārvatī, stressing that while a Mahāvidyā should never be revealed, Rādhā-Kṛṣṇa mantras can freely be recited in public, and they will help one attain perfection in a Mahāvidyā.

Īśvara next (23–25) continues describing Rādhā's and Kṛṣṇa's sexual rituals by narrating the story of Rādhā's and Kṛṣṇa's playful verbal fight while crossing the Yamunā on a mystic boat. When Kṛṣṇa tries to extort toll from Rādhā and the cowherdresses, Rādhā reveals to him (26) that within the pearl in her nose reside millions of universes. Longing for congress with her, Kṛṣṇa then surrenders, and Rādhā directs him to worship Śiva and Kātyāyanī. Again, Kātyāyanī appears and instructs Kṛṣṇa about the ritual importance of mingled sexual fluids. After drinking Kadambarī wine (27), Kṛṣṇa engages himself in his mantra, after which Rādhā reveals the truth of her pearl to him.

Rādhā then (28) teases Kṛṣṇa about him being an ordinary mortal while she is Pārvatī herself, after which he shows her his four-armed form as Viṣṇu. After this, they engage in sex during the rest of the night, after which the magical boat and Rādhā herself disappear.

Īśvara then (29) describes Kṛṣṇa's sorrow in separation from Rādhā and his later adventures of killing Kaṁsa and moving to the city Dvārakā, which is described in detail. Īśvara next (30) backtracks and narrates Nārada's visit to Kṛṣṇa in Mathurā, where he asked Kṛṣṇa about the meaning of his ornaments and exhorted him to relocate to Dvārakā. Kṛṣṇa does so, there marries 16,108 princesses and engages in Clan behaviour with all of them, as well as in worship of Tripurā in a great temple.

At this point (31) Pārvatī asks Īśvara about rules for the worship of Rādhā. Īśvara then replies, and he reveals a long list of mantras of

Rādhā to her in code form, as well as a meditation (*dhyāna*) on Rādhā and (32) a protective armour (*kavaca*). He also narrates to her (33) the hymn of a thousand names (*sahasranāmastotra*) of Rādhā.

After this (34), Pārvatī wishes to learn more about that mantra of Hari's name that was indicated in Paṭala Two. Īśvara reveals to her that what she heard before was just a General form of Hari's name, fit for the lowest of Śūdras, and then tells her the Great form of Hari's name and explains it, as well as another version of it. Īśvara then (35) reveals what happened to the rest of the cowherdesses, as well as Rādhā's *gāyatrī* mantra.

Pārvatī similarly wishes to hear more about Kṛṣṇa's abode Vṛndāvana (36), and Īśvara reveals to her that the Māṭṛkās stay on the fifty main petals of the lotus of Vṛndāvana, identified with the petals of the lotuses or disks (*cakra*) of the body; (37) on thousands of other petals stay thousands of *yoginīs* as well. He tells her the esoteric truth of Great Goloka as well, and also how the Māṭṛkās make up Kṛṣṇa's body. Pārvatī further wishes to know what happened to Kṛṣṇa's body when he returned to Vāsudeva at the end of his stay on earth, and Īśvara replies that the subtle part returned to Vāsudeva while the gross part of his body became earth again. Finally, before ending, Īśvara reminds Pārvatī to keep the Rādhā Tantra a closely guarded secret.

3 Language and style

Teun Goudriaan's judging (Goudriaan & Gupta 1981: 108) the RT "much inferior in terms of style and presentation" says something about the language of the text as well. Apart from some mantras

and ritual formulae in prose, all of the RT is written in simple *śloka* verse, but the language does not always conform to the standard rules of Sanskrit grammar. Such non-standard Sanskrit of the Tantras is often called Aiśa (relating to Śiva, divine) and is sometimes held to be a sign of the superhuman origin of the texts (Subhagānanda, quoted in Goudriaan & Gupta 1981: 27). Though the RT cannot be said to display the amount of Aiśa characteristics of for example the much older Brahmayāmala Tantra (see Kiss 2015: 73–86; for more on the Aiśa type of Sanskrit, see e.g., Goudriaan & Schoterman 1988: 44–109 and Hatley 2007: 234–235), I will here describe some of its more noteworthy features. None of the examples below is taken from the parts of the RT that are borrowed from earlier texts.

Using the optative as a descriptive past tense. The optative is often used to describe something that occurred in the past (e.g., *prajapet* as “he recited” in 3.10 or *darśayet* as “she showed” in 27.45). The same tendency has been observed by Goudriaan (Goudriaan & Gupta 1981: 76) with respect to the unpublished *Yonigahvara*.

Using a verb in the singular for plural subjects. There are several instances of this in the text (e.g., *āste* for three subjects in 10.5, 19.13, 22.28, 24.7). The author may also mix the singular and the plural in one sentence (22.9–10)

Confusion between genders. The author of the RT often treats masculine nouns as if they were neuter (e.g., the masculine nouns *kuntala* and *bheda* as neuter nouns in 3.32 and 16.22). Sometimes he sticks an “m” on to feminine nouns to make them follow a neuter (17.83) or a masculine word (18.13). He sometimes uses a masculine pronoun for a feminine subject (19.41).

Using singular endings for dual nouns. The author of the RT very seldom uses the dual number, usually preferring to use singular endings for *dvandva* compounds (e.g., *rādhākṛṣṇam* in 22.9, also in

22.12). Sometimes numbers do not correspond (*kuntalau ... cihnam*, 18.40).

Irregular noun endings. For example, the word *nāman* is very often understood as *nāma*, leading to forms such as *harināmasya* (e.g., 2.11, 22.3). Similarly, the word *brahman* is declined as *brahma*, as in the phrase *brahmas tu śavarūpavat* (6.23, 8.6, 18.42, 21.19, 27.6, 37.17).

Irregular sandhis. While most of the text follows standard *sandhi* rules, there are many exceptions (e.g., *nandaālaye* in 25.8, *nihatya āsurān* in 30.45 or *mātrkāṅgajā* in 37.6).

None of these cases represent scribal mistakes or a linguistic degeneration due to careless copyists. This can clearly be seen from the fact that they are protected by the metre, and from the number of manuscripts that correct such irregularities in various ways.¹

Such irregular features of the Sanskrit language in Tantric texts have been explained in different ways. It is sometimes suggested that they are the result of a conscious effort to flaunt the rules of orthodox, Brahmin grammarians, in the same way as the Tantric texts deliberately break or deconstruct other Brahmanical rules. Others ascribe a kind of didactical tactic to Tantric authors by claiming that they adopted a simplified Sanskrit for an audience unschooled in traditional Sanskrit grammar (see Goudriaan & Gupta 1981: 27).

Neither of these arguments will find much support in the RT. Common to most of the grammatical irregularities in the RT is the fact that they are, precisely, irregular. In addition to the special use of the optative mentioned above, the author also uses the optative in the ordinary commanding sense in many places (e.g., *kuryāt* in 2.37, 3.1, 3.9 and 22.11); though the author does not often use dual forms, he does so on occasion (e.g., *dvayoh* 2.26, 2.39 and 2.25). The consistent irregularities in the RT (for example treating the word

nāman as *nāma*) are more easily explained as vernacular influences (*nāman* is after all *nāma* in Bengali) on the language of a not-very-learned author than as some kind of crafty tactic by an author wishing to seem less learned than he is.

This interpretation is strengthened by a look at the general style of the RT. I will below list some of the more noteworthy features (for a short overview of general stylistic features of Tantric texts, see Goudriaan & Gupta 1981: 28–31).

The preponderance of vocatives. A striking feature of the RT is its very extensive use of a limited number of vocatives.² These vocatives are particularly used to fill out the ending of the first and third *padas* of verses (e.g., in 5.9c–11c, *maheśāni* occurs the maximum possible five times). Sometimes the author slips in a feminine vocative even when a masculine person is addressed (e.g., *priye* for Viṣṇu in 3.7). This feature is by no means unique to the RT but can be found in many other Tantric texts, such as the *Bhūtaśuddhi Tantra* or the *Guptasādhana Tantra*.

The repetition of formulaic statements. The author of the RT is not afraid of reusing stock phrases found in many other Tantras, particularly at the beginning of chapters and when introducing new topics.³

The frequency of repetition of information. The author very often repeats himself in verses immediately following each other.⁴ This is no doubt one reason for the creation of the abridged version of the RT (see [p. 39](#)).

The lack of stringent structure. The RT does have a narrative structure, unusual for Tantric texts, beginning with the prehistory of Kṛṣṇa's appearance and ending with his return to Vāsudeva, but within that, the author often skips from one topic to another in an unsystematic way. Partly this is encouraged by a general style in Tantric texts. The chapters of the RT (and many other Tantras) are

called *paṭalas*, covers or veils, so that in chapter after chapter, the author uncovers yet more confidential secrets (*rahasya*). The author thus deals with Hari's name in Paṭala Two, only to return to a more esoteric understanding of it in Paṭala Thirty-four. Similarly, the petals of Vṛndāvana, first introduced in Paṭala Twelve, are given an esoteric interpretation in Paṭala Thirty-six. However, often the lack of structure seems to be caused by a lack of training in how to compose a large written text, best exemplified in the case of the hymn of a thousand names of Rādhā (see [pp. 24–25](#)). This can also be observed by the contrast created by the systematic, almost pedantic treatment of the subject matters in the borrowed parts of Paṭalas Eight and Twenty. In an age before the help of word processors, it is really the ability to structure a large text that marks out a scholastically trained author.

The language and style of the RT does not point to an accomplished Sanskritist and author who tailored the language of his text to meet a less sophisticated readership, but rather to a more modestly trained author, who, using the training and texts available to him, created the best kind of text that he could. This is not to say that there are no merits in the RT – many of its ideas are bold and provocative, and some of its narrations are quite readable (particularly the section of the boat, Paṭalas Twenty-three through Twenty-eight) – but there is no need to shut our eyes to the shortcomings of its author. Seeing them clearly can instead broaden our understanding of the question of authorship of Sanskrit texts. While the author of the RT in all probability was a male Brahmin,⁵ the language and style of the RT show us that all kinds of Brahmins wrote Sanskrit texts even in the 17th century, not only the most scholarly ones.

4 Doctrines

While it would be inaccurate to call the RT a work of systematic theology, the work does include many theological ideas and developments that are noteworthy in reconstructing the history of religions in East India. Many, but not all of them, relate to the interaction between Vaiṣṇavism and Śāktism noted above. It will be natural to begin with the main characters of the text.

Rādhā and Kṛṣṇa

Rādhā makes her first stray appearances within North Indian poetry in the first centuries CE as a woman mourning her separation from the Kṛṣṇa that has left Vṛndāvana. It is not until Jayadeva's *Gītagovinda* (12th century) that she is treated as Kṛṣṇa's favourite cowherdess (Kinsley 1988: 82–84) in an explicitly devotional setting. In the centuries that follow, she becomes elevated to the status of a goddess in many North Indian bhakti movements (for an overview, see BEH I, 675–680).

In Gauḍīya Vaiṣṇavism, Rādhā is the female counterpart of the supreme Godhead Kṛṣṇa, the personification of the “exhilarating” (*hlādinī*) aspect of his internal power (*antaraṅgaśakti*). She is thus not only a goddess but the source of all goddesses, one that at times subjugates even Kṛṣṇa to her will. As such, she is an object of devotion as well as the paradigmatic model of a lover of Kṛṣṇa, since for the sake of the divine play (*līlā*) she is also that cowherdess in Vṛndāvana, married to another, making her love for Kṛṣṇa all the more passionate and intense (Wulff 1988: 109–134).

In the RT, Rādhā is no great goddess at all. Rather, she is the earthly form of Kalāvatī or Padminī, one of goddess Tripurā's *dūtīs*, messengers and female ritual companions that also assume the form of a garland around her neck. Her mantra is called a minor one (*upavidyā*, RT 31.3), but one that with due effort will give its reciter perfection – if recited for many cosmic eons (*kalpa*, RT 33.171–172)!

Padminī is sent down to earth with a very specific task: to help Viṣṇu attain perfection. The narrative of the RT opens up with Viṣṇu asking Śiva about how to attain perfection (*siddhi*) and Śiva then giving him the tripartite *śrīvidyā*, the famous mantra of goddess Tripurā (Padoux and Jeanty 2013: 58–92; Brooks 1998: 81–113). Viṣṇu recites the mantra diligently but cannot gain perfection or accomplishment (*siddhi*) in it. Goddess Tripurā then appears and informs him that his penances are futile: without the Clan behaviour (*kulācāra*), he will never reach his goal, and for this he will need a female ritual companion (*dūtī*). In many Tantric texts, the term *kulācāra* simply means the correct behaviour of an adept of the *kula* or Clan (TAK II, 130; for an extensive discussion, see *Kulārṇava Tantra* 11). As will become evident later in the text, in the RT, the term *kulācāra* refers particularly to transgressive rituals including sex and the drinking of wine.

Nevertheless, in order to perform such rituals, Tripurā directs Viṣṇu to take birth in the land of Vraja, where he will meet her assistant Padminī and obtain all that he wishes for in her company. Since Viṣṇu already is in Vārāṇasī, one might ask why he cannot just walk over to Vraja, but perhaps the implicit idea is that these rituals can only be performed with a human body. Padminī is then born as Rādhā while Viṣṇu is born as Kṛṣṇa.

While Padminī Rādhā is thus subordinated to the great goddess Tripurā in the RT, since Kṛṣṇa is dependent on Rādhā for the success of his endeavours, she is still superior to him. This is shown in many ways in the RT. In Gauḍīya Vaiṣṇavism, Rādhā is two

weeks younger than Kṛṣṇa, but in the RT, Rādhā is half a year older (7.3–4). While Kṛṣṇa goes through all kinds of adventures before meeting her, she stays secure and pure, hidden in a lotus thicket until meeting him, sending out a replica to live in the house of her parents (9.4, 19.24–33). Finally, after completing all the rituals, Rādhā disappears, and in a dramatic reversal of the usual story, it is thus Kṛṣṇa who remains to cry for her (RT 29.4–7).

Rādhā's superiority to Kṛṣṇa is most clearly illustrated in the RT in the delightful part called the “section of the boat” (RT 23–28). This section combines two common themes in Rādhā and Kṛṣṇa's adventures in Bengali literature: that of boating and that of Kṛṣṇa's demanding toll (*dāna*) from the cowherdesses (Banerjee 2002: 97–98). As Jan Brezezinski (2010) has shown, these stories in Bengali literature grew from entertaining, even racy adventures to descriptions of the varieties of feeling (*bhāva*) within divine love. In Rūpa Gosvāmin's *Dānakelikaumudī* (1549), arguably the standard work on the narrative of toll collection in Gauḍīya Vaiṣṇavism, the main aim of the story is to showcase Rādhā's and Kṛṣṇa's mutual love. Still, even though Rādhā gets more attention, the primary object of love (*viṣaya*) is Kṛṣṇa (Brezezinski 2010).

In the RT, Kṛṣṇa tricks the cowherdesses into entering his boat and then tries to bully them into paying him toll in order to be allowed to cross to the other shore. After the usual verbal banter, however, it is very soon Kṛṣṇa who has to subject himself to Rādhā. She dazzles him with the power of a simple pearl at her nose (RT 27.31–33) and even forces him to prove his divine origin before agreeing to unite with him (RT 28.3–12).

While the author of the RT incorporates almost a whole chapter (8) on Rādhā's relatives, friends, companions and possessions from a Gauḍīya Vaiṣṇava source, he does also make some changes to her. Perhaps to emphasise her connection with Tripurā, he describes her bodily colour as red (RT 7.24), rather than golden as in Gauḍīya

Vaiṣṇavism. More eccentrically, he changes the name of Rādhā's (adoptive) father from Vṛṣabhānu ("Bull-sun") to Vṛkabhānu ("Wolf-sun").

Some of the most important aspects of the Kṛṣṇa of the RT have already been noted. He is by no means here the supreme divinity that he is to the Gauḍīya Vaiṣṇavas (e.g., De 1986: 272–354); rather, he is a descent (*avatāra*) of Vāsudeva Viṣṇu, a god already subordinated not only to Śiva but even more so to Tripurā – after all, Vāsudeva is many times said to be Tripurā's son.⁶ Not only is Kṛṣṇa subjugated to Tripurā, time and again the author stresses that whatever power and majesty Kṛṣṇa possesses comes from his worship of the feet of Tripurā.⁷ Instead of coming to earth as a part of his divine play (*līlā*), his *raison d'être* is to award Viṣṇu perfection in his Mahāvidyā mantra through sexual rituals.

Kṛṣṇa's handsome dark body, lovingly worshipped by the Gauḍīya Vaiṣṇavas as "nondifferent" from his self (e.g., De 1986: 327–329), is in the RT explicitly said to be different from his true self.⁸ His body is frequently identified with Kālī herself (both being black),⁹ and while it is once said that Kṛṣṇa's body is eternal and not to be seen as material (21.5), this is contradicted by many other statements.¹⁰ In fact, when describing Kṛṣṇa's death, the author explicitly states that Kṛṣṇa left his body behind and that it then returned to the earth (37.44–53).

Tripurā imparts the famous mantra of sixteen names of Hari (*hare kṛṣṇa* ...), the great mantra (*mahāmantra*) of Gauḍīya Vaiṣṇavism (e.g., Eidlitz 1968: 269), to Vāsudeva in the beginning of the RT (2.10), but she then gives it a purely Śākta interpretation (2.21–32), repeatedly stressing the point that the sole function of this mantra is purifying the ears so that the practitioner can later accept initiation into the Mahāvidyā (2.13, 15–16, 36). It is later revealed that this mantra of Hari's name is just its General form, a defective

one fit only for the lowest Śūdras (34.14–16). Instead, a Particular form is recommended, where Kṛṣṇa's name is paired with Śiva's – but even that mantra is only meant for purifying the ears (34.8). Indeed, those who glorify Rādhā and Kṛṣṇa without the Mahāvidyā will get nothing but the result of killing a Brahmin with every step they take (32.9).

Throughout, the RT often implicitly refers to the *Bhāgavata Purāṇa* (8th century?), the foundational text of Gauḍīya Vaiṣṇavism (e.g., Gupta 2007: 27–31), once borrowing a verse from it (19.36, corresponding to BP 10.22.4) and twice the famous “but Kṛṣṇa is *bhagavat* himself” phrase (BP 1.3.28, at RT 18.41, 30.46). Nevertheless, the RT makes it clear (19.15–21) that that *Bhāgavata* is not the real *Bhāgavata*, since the real *Bhāgavata* should contain the Gāyatrī mantra, a description of the qualities of Padminī and of the five Viṣṇus. Since the RT just so happens to contain all of these items, the author calls it the true *Bhāgavata* – anything else being nothing but an imposture (*viḍambana*).

Such an attempt to subvert the authority of the *Bhāgavata Purāṇa* is not unique to the RT – at least the *Kālikā* and *Devībhāgavata Purāṇas* are similarly claimed to be the “true” *Bhāgavata* (Dāsa & Dāsa 1995: 88–90; Goudriaan & Gupta 1981: 171; Rocher 1986: 182), but to my knowledge the RT is the only text to make such a claim for itself. Even the “but Kṛṣṇa is *bhagavat* himself” statement so central to Gauḍīya Vaiṣṇava theology is given a new interpretation (18.41–42). Rather than *bhagavat* meaning the highest divinity, or rather, “the highest being in the hierarchy of spiritual manifestations, the most perfect persons in whom all the *viśeṣas* [particulars] are most perfectly developed” (De 1986: 273), the author takes the term as *bhaga-vat*, he who has access to *bhaga* – and *bhaga* to mean the vagina.

Goddesses great and small

The Sanskrit word *vidyā* can mean science, doctrine, goddess or the mantra of a goddess, and it is in particular in the latter two meanings that we find it in the RT. Let us begin with the Mahāvidyās, or great goddesses. The concept of the ten great goddesses (*daśamahāvidyā*), that is, Kālī, Tārā, Tripurasundarī, Bhuvaneśvarī, Chinnamastā, Bhairavī, Dhūmavatī, Bagalamukhī, Mātangi and Kamalā, is mentioned right at the beginning of the RT (1.10–11), but only two of these ten are mentioned individually in the text. As a group, these goddesses may go back as far as the eleventh century, though their names have varied (Khanna 2013: 14–17). In his classic study of them, David Kinsley (1997: 36–38) draws the following general conclusions about them from the various stories of their origins: 1) they are related to Śiva, but 2) Śiva is subordinate to them. Further, 3) they are fierce goddesses, 4) related to magical powers, 5) whose stories speak about male-female tensions and female independence, 6) who are sometimes associated with maintaining the world and 7) who often function quite differently as a group than as individual goddesses.

Except for the third, these conclusions apply to goddess Tripurā, the main great goddess of the RT, claimed to be supreme among these ten (RT 1.11). Also known as Sundarī, Ṣoḍaśī or Lalitā, Tripurā occupies an important position in both South Indian and Kashmiri Tantric traditions. While she is often described as a ravishingly beautiful sixteen-year-old woman sitting on a throne supported by Brahmā, Viṣṇu, Śiva and Rudra, she is generally worshipped through the Śrīvidyā *cakra* rather than in anthropomorphic form (Kinsley 1997: 113–114). She is married to Śiva in the main story about her (where she defeats the demon Bhaṇḍa), but she is nevertheless generally worshipped independently. The famous

hymn of a thousand names of Lalitā describes her in great detail, generally focusing on her lovely aspects (Kinsley 1997: 118).

In South India, Tripurā has been worshipped since the first centuries CE and is still today the centre of the Śrīvidyā tradition (for an overview, see Brooks 1992). Beginning in the 8th century, this tradition developed a very sophisticated and elaborate metaphysical and ritual system, as evinced by texts such as the *Yoginīhrdaya* (Paudoux & Jeanty 2013).

Tripurā is very much supreme in the RT, and her mantra is given in code form in the First Paṭala (1.13–18), but we do not otherwise find much of South Indian Śrīvidyā in the text. There is little evidence of the elaborate theology of Śrīvidyā and no mention of the Śrīvidyā *cakra*. Rather, it appears that when the worship of Tripurā spread to Bengal, she eventually became identified with Kālī, the first of the Mahāvidyās and so important to Bengali Tantrism (Kinsley 1997: 119–120; for a multifaceted introduction to Kālī studies, see Fell McDermott & Kripal 2005). Kālī herself has been thoroughly transformed from the early, terrible forms in the Atimārga and Mantramārga strands of early Tantrism described by Alexis Sanderson (1988: 674–675). The Kālī of Bengali devotionism is the generous and loving Dakṣiṇā Kālī (Khanna 2013: 22–28), and while the RT says too little about Kālī for an exact identification, the Kālī of this text is certainly not a fierce goddess.

While Tripurā is the central goddess in the three first Paṭalas of the RT, when the intrigue of the text moves to Vṛndāvana, it is the goddess Kātyāyanī who takes central stage. Kātyāyanī, named after her connection with the Vedic sage Kātyāyana, is usually associated with Durgā, particularly as the killer of the Mahiṣa demon, and is today worshipped during the Navarātrī celebrations (Coburn 1992: 20), but in the RT, she is the goddess that is most closely associated with the Vraja area, since she is the daughter of Yaśodā, brought to

Mathurā by Vasudeva, and who remains in an eight-armed form in Vṛndāvana to protect him and the land itself (10.12).

Still later, in Paṭala Twenty-one, when Kṛṣṇa finally gets around to performing his Clan rites, it is the goddess Kālī that he propitiates and who appears in front of him, and who then takes the form of the boat in Paṭalas Twenty-three through Twenty-eight. While Kālī's role in the text is thus not very extensive, it is to be noted that Rādhā is said to recite Kālī's *vidyā* (8.2, 9.5), but so are Kṛṣṇa (18.9, 26.10, 26.15, 26.20, 27.49–50) and Rādhā's companions (22.28). Kātyāyanī again appears to Kṛṣṇa to guide him in his worship of Kālī (26.13–23), who appears herself again to bless him after he has attained success (28.30–34). Finally, in Paṭala Thirty, when Kṛṣṇa has settled down in Dvārakā, he engages in worship of Tripurā in a grand temple.

While Kātyāyanī thus appears subordinated to the great goddesses Tripurā and Kālī, it is noteworthy that all three of them are called Mahāmāyā, as is Kalāvatī Padminī (37.4) and the Mātṛkā Śāmbhārī (37.21). Further, it is this Mahāmāyā, also called Śakti or Prakṛti, that with the help of the Mātṛkās (see below) transforms the unmoving, corpse-like, unqualified (*nirguṇa*) or supreme (*para*-) Brahman known as Mahāviṣṇu into the active, qualified (*saguṇa*) or verbalised (*śabda*-) Brahman known as Vāsudeva Viṣṇu.¹¹

The concepts of Māyā and *nirguṇa* and *saguṇa* Brahman can of course be traced back to the philosopher Śaṅkara (8th century?) and his Advaita Vedānta philosophy (see e.g., Potter 1998: 74–80). In the RT, these concepts are used in a more popular way, combining them with the two levels of Viṣṇu and with the great goddess, Tripurā, and her attendants.

The one deity seemingly missing in the theology of the RT is, rather surprisingly, the main speaker of the text: Śiva himself. However, from the statement that Kṛṣṇa's true nature is both

Vāsudeva and Śiva (10.14), we can infer that the idea is that, just like Viṣṇu, his active, qualified form is also a lesser manifestation of the higher Brahman. Even though Śiva is the speaker of the text, his very existence is thus subordinate to the only truly independent being: Prakṛti, great Māyā, who appears in the world in the form of various greater and lesser goddesses.

Important among the lesser goddesses in the RT are the Mātṛkās. Mātṛkā means "little mother", and it seems that the Mātṛkās were originally seven or eight rather terrifying divine beings, bent on destruction and violence. They are first mentioned in the *Mahābhārata*, but David Kinsley (Kinsley 1988: 158) opines that they have their origin in local village goddesses that were gradually absorbed into the Brahminical orthodoxy. They were mainly worshipped in the hope that they would grant magical powers. By the time of the *Tantrarāja* and *Kulacūḍāmaṇi Tantras*, their numbers had grown to fifty, and they had been domesticised by being identified with the letters of the Sanskrit alphabet, as *mātṛkā* also means letter (Banerji 2002: 148).

This is the kind of Mātṛkās we encounter in the RT. They are enumerated twice (4.18–25 and 36.35–42), but the lists are quite different from each other,¹² probably because these lists, cited from different texts, are used for different purposes. Interestingly, while the Mātṛkās are often said in the text to be fifty,¹³ there are fifty-one names given in the first and more common list and fifty-two in the second. They are not awarded any independent worship in the RT, but they nevertheless have important functions. It is the Mātṛkās who create the worlds by giving names and intelligibility to matter, but who also destroy them (3.28–30, 37.26–32); they stay in the Kalāvātī garland (3.27) and in Kṛṣṇa's nails (37.21–25) and from them come the *yoginīs* (37.6) – another group of female divinities

very important in earlier Tantric traditions (see e.g., White 2006) but marginal in the RT.

The fifty Seats of India

In the Fifth Paṭala (5.6–10), the author of the RT for the first time mentions the fifty Seats (*pīṭha*) or powerful, holy places of India (*bhārata*). The story of the origin of these Seats of Power (*śaktipīṭha*) is an ancient one, mentioned in brief in the RT (36.3–4), but given in much more detail in the *Devībhāgavata* (7.30) and *Kālikā Purāṇas* (18). When Satī gave up her life at her father Dakṣa’s great sacrifice, after he had offended her husband Śiva, Śiva became mad with rage and killed Dakṣa and destroyed his sacrifice. Unable to give up his grief for his dead wife, he roamed around the heavens with her dead body in his lap. To break his grief, the other gods conspired to cut Satī’s body into pieces that one by one fell down on Earth. After the last piece had fallen, Śiva’s madness broke. The places on Earth where the pieces of Satī’s body had fallen all became important holy places, infused by the power of the goddess.

In his classic study, D.C. Sircar (2004 [1950]) discusses the development of the idea of these Seats from an original set of four found already in Buddhist texts from the 7th or 8th century to the fifty-one Seats found in the anonymous *Pīṭhanirṇaya* (ca 1690–1720). In this text, Vṛndāvana, also known as Umāvana or Keśajāla, the place where Satī’s hair had fallen, is given as Seat number 32, but Sircar (2004: 53) thinks that this version of Vṛndāvana is a later modification in the text of an original Umāvana, another name for Devīkoṭṭa, reflecting a “fanciful Śākta claim on the celebrated Vaiṣṇava *tīrtha*”. Its goddess is given as Umā or Kātyāyanī, and its

Bhairava is Bhuteśa or Kṛṣṇanātha. In the somewhat later Bengali texts *Annadāmaṅgala* (18th century) and *Śivacarita*, the place of Satī's hair is called just Keśajāla, but the name of the goddess and Bhairava remains the same (Sircar 2004: 41).

The RT consistently speaks about fifty Seats¹⁴ – though fifty in the RT can also mean fifty-one, as we have seen in the case of the Mātrkāś – and the synonymously used names Vraja, Vṛndāvana and Mathurā are repeatedly and emphatically identified as the Seat of Satī's hair.¹⁵ Bhūteśvara is given as the lord of Madhuvana or Mathurā (10.18), and Kātyāyanī is stated to be the protective goddess of Vṛndāvana (5.23).

It is notable that the Śrīvidyā text *Ĵñānārṇava Tantra*, written before the 16th century (Sircar 2004: 20), mentions fifty Seats, but no Umāvana, Vṛndāvana or Keśajāla is included. Kṛṣṇānanda, in the early 17th century, quotes this list in his *Tantrasāra* and assigns body parts to it, but Satī's hair is never mentioned. We have seen above that the RT reinterprets Kṛṣṇa and Rādhā in various, creative ways, and thus it may also be that it is the RT that first comes up with the similarly “fanciful” (Sircar 2004: 35) idea of identifying Kṛṣṇa's Vṛndāvana with one of the Śākta Seats. While most of the Śākta interpretations of the RT do not seem to have caught on, this one did.

In keeping with common Tantric ideas of correspondances between phenomena in the world and inside the human body, many texts locate the Śākta Seats within the human body as well. Following the *Ĵñānārṇava* (5.66–67) and *Kulacūḍāmaṇi Tantras* (6.4–9), the author of the RT also mentions seven and eight Seats within the body in the context of describing Kṛṣṇa's Clan rites (RT 21.30, 21.31–45). Interestingly, while Vṛndāvana or Goloka is internalised later in the RT (36), it finds no place here.

The subordination of ritual

The RT is an unusual Tantra in teaching very few ritual procedures. It mentions “Clan behaviour” (*kulācāra*), “the Clan rite” (*kulavrata*), “the Clan practice” (*kulasādhana*) or “the Clan secret” (*kularahasya*) throughout, but it offers few details, rather referring vaguely to earlier Tantras or teachings of Śiva.¹⁶ Only in two places are any details of the sexual practices (*sādhana*) that Rādhā and Kṛṣṇa engage in described. In Paṭala Twenty-one, the author tells us that Kṛṣṇa recited his Mahāvidyā a 100,000 times over the seven Seats in Rādhā’s body – but when enumerating these Seats (based on the *Kulacūḍāmaṇi Tantra*), the author forgets the first and mentions only six (RT 21.31–45). Later, Kātyāyanī tells Kṛṣṇa to extract three types of Flower (*puṣpa*) through sexual union with Rādhā, saying that the Selfborn (*svayaṃbhū*) is the best of them all, but no details are given as what these substances are or what to do with them. Again, the reader will simply have to find out such details in those “earlier Tantras”.

Similarly, when Pārvatī explicitly asks for rules of worship (*pūjane vidhiḥ*, 31.1), Śiva gives her none. Instead, he gives her a protective Armour (*kavaca*), a hymn of a thousand names (*sahasranāmastotra*) and many mantras, but no details as to their ritual use. There is no evidence of any of them having become popular independently of the RT. I have found manuscripts of three different Rādhā Armours in Kolkata and Rajasthan, none of them identical with the Armour in the RT.¹⁷

It is clear that the RT is not intended to teach ritual procedures. The purpose of the RT lies elsewhere. The RT is “a purāṇa disguised as a tantra”, as June McDaniel has written (2000: 143). It is not the only Tantra telling stories (the *Yoginī Tantra* being perhaps the best known one), but it is perhaps the one in which the story matters the

most. As should be clear by now, the RT is a theological text, but not a grand systematising text presenting an elaborate cosmology and theology. It is a polemical text, best understood as a Śākta reply to the Vaiṣṇava revival sweeping Bengal in the 17th century. The author of the RT has really a very simple message in his text: let the Vaiṣṇavas keep worshipping their Rādhā and Kṛṣṇa, but they need to know who these persons really are. Just as Rādhā and Kṛṣṇa subordinate themselves to the great goddesses, so should they.

In the following, I will discuss some of the sources used by the author of the RT in composing his text.

5 Intertextualities

It goes without saying that no text is born in an intellectual and cultural vacuum. Every author is influenced by previous texts, by contemporaneous ideas and debates, and even by fortuitous encounters with particularly striking words and concepts. Most of this creative process is untraceable for later scholars. In the case of the RT, while the author has a very particular time- and context-specific goal in mind, he has tried to create a text sounding and looking like earlier Tantras, by mentioning the *Kālī* and *Toṣaṇa Tantras* right at the beginning (1.4, for a discussion of what texts these names refer to, see note two on p. 242) and often referring back to previous Tantric teachings. As we have seen above, the text mixes both the Śrīvidyā and the Kālīkula traditions. It is probable that one source for the Śrīvidyā material is the *Ĵñānārṇava Tantra*, as the very first *pada* of the two texts is identical (*gaṇeśanandicandreśa*) and some concepts (e.g., the four types of *dūtīs* or the fifty Seats) seem to be traceable here. Likewise, the Kālī-

Viṣṇu connection has been anticipated by the *Toḍala Tantra* and other related texts.

In tracing such influences, we are fortunate to find in the RT an extensive reuse of older texts. Quoting and reusing older texts is very common in Indian philosophical writing (for an overview, see Freschi 2014), but it is less common in the case of anonymous texts such as the RT. Exploring the intertextualities of the RT is useful in several ways. It helps us date the text; it tells us about other texts available to the author and about his creative process. Further, looking at the changes the author makes in the borrowed texts lets us see what issues are important to him.

Varāhasaṃhitā

Early on in my study of the RT, I noticed that some parts stuck out as being different in terms of style and language. The easiest way to spot borrowed text in the RT is when the otherwise uninterrupted stream of vocatives (*maheśāni*, *parameśāni*, *varārohe*, etc) suddenly ceases. The largest of these different parts is found in Paṭalas Eleven, Twelve, Fourteen, Sixteen and Seventeen, which describe Vṛndāvana first as a lotus and then, in the middle of this lotus, elaborates on the Seat of Union (*yogapīṭha*) of Rādhā and Kṛṣṇa in a typically Tantric fashion (see Entwistle 1987: 246–252). All of this includes elaborate descriptions of Gopāla Kṛṣṇa, his associates and expansions.

The first source for this material that I found is a text called *Vṛndāvanamāhātmya* (VM), a work detailing the greatness of Vṛndāvana that eventually made its way into the *Padma Purāṇa*. The author and date of the *Vṛndāvanamāhātmya* is unknown. A.W. Entwistle (1987: 237) believes that it “may well have been composed

by one of the Bengali or Vrindavan Goswamis in the middle of the sixteenth century”.¹⁸ As far as I know, it is only with Narahari Cakravartin in the early 18th century (Entwistle 1987: 258) that any of the verses of the VM found in the RT are quoted by a Gauḍīya Vaiṣṇavas author from a text by this name (*Bhaktiratnākara* 5.397–399). Entwistle’s guess as to the date of the VM would thus seem somewhat too early. Rather, the text seems to be a composite one given its present form sometime in the seventeenth century.

Most of the above-mentioned Paṭalas of the RT are almost verbatim the same as the first and second chapters of the VM. However, there are some textual differences.¹⁹ For this reason, I began to suspect that the RT borrows this Vṛndāvana-related text from some other, related source. The RT itself (11.2) says that this information was first spoken in the Varāha (a line emended in several manuscripts to “to Varāha” or “by Varāha” by puzzled copyists and left out in the printed editions). But what text does “Varāha” refer to? There is a *Mathurāmāhātmya* at the end of the *Varāha Purāṇa*, but it is quite different. I was fortunate enough to, at a late stage of my work, get a hint from Entwistle’s book on Vraja (1987: 249), where he mentions an unprinted text called *Varāhasaṃhitā* (VS) or *Vṛndāvana-rahasya* as being similar to the first two chapters of the VM. Entwistle writes that he saw five manuscripts of this text at the Vṛndāvana Research Institute, the oldest from 1695. I was unable to visit Vṛndāvana at this point of my work, but I did find two manuscripts of the text in Kolkata.²⁰ Their perusal showed me quite clearly that this was indeed the direct source of the text in the RT, since the verses missing in the VM were found there. Since the VM, in contrast to the VS, is a composite work of rather different parts, it appears that the VS is the source of the description of Vṛndāvana in the VM and thus a little older, though the contents (e.g., the division of cowherdresses

into four classes), is obviously later than Caitanya and Rūpa Gosvāmin. The VS is cited by name in another post-Caitanya Vaiṣṇava work, the *Māheśvara Tantra* (50.13–20, 22–26; for a description of this text, see Goudriaan & Gupta 1981: 106–108).

The author of the RT lifts the text of the VS into his own largely unchanged. As the VS is presented as a dialogue between Varāha and Bhūdevī, the author of the RT has had to change the names of the speakers and the first two introductory verses. Further, since the VS lacks the frequent vocatives of the RT, the author has added some of them to the text (such as *devi*, *bhadre*) to make it sound more like his own, substituting them for words such as *caiva*, *tathā* or *smṛtaḥ* (though for some reason, he stops doing this after Paṭala Twelve). *Vaiṣṇavaḥ* in VS 1.63 is changed to *mānavais* in the corresponding passage of the RT (12.51), and in VS 2.55 to the less offending *uddhava* in RT 17.72, but in RT 19.71 it slips through.

Sometimes the author of the RT reworks the VS material. Describing Vṛndāvana, the VS says (1.57cd–58cd):

*trailokyagopitaṃ devi deveśvarasupūjitaṃ/
brahmādivāñchitaṃ sthānaṃ surasiddhādisevitaṃ//
yogīndrā hi sadā bhaktyā tasya dhyānaikatatparāḥ/*

In the RT (12.40–43), these lines are rephrased as:

*bhārate gopitaṃ devi keśapīṭhaṃ manoharam/
brahmādivāñchitaṃ sthānaṃ devagandharvasevitaṃ//
pañcāśanmāṭṛkāyuktaṃ nityānandamayam priye/
yatra kātyāyanī māyā mahāmāyā jaganmayī//
kim asādhyam maheśāni puryaṃ tatra varānane/
latākandaṃ maheśāni vṛndeti kathitaṃ priye//
latākandaṃ maheśāni svayam kātyāyanī parā/
ata eva maheśāni yogīndrādibhiḥ saṃstutaṃ//*

By expanding the second and third lines of the VS, the author of the RT inserts both the idea of the sanctity of India (an idea stressed a little later, in RT 12.62, where the VS's *jagattraye* is changed to *bhārate*), Vṛndāvana as one of fifty Seats, and its association with goddess Kātyāyanī, ideas not inherent in the VS material that he borrows but important for the RT as a whole. Similarly, when the VS calls Rādhā the primeval Prakṛti (*prakṛtis tv ādyā*, 1.117 or *mūlaprakṛtī*, 2.4), the author of the RT calls her the Dūtī Padminī (16.9) or just Padminī Rādhikā (17.5), and when the VS says that Durgā and the other goddesses made up of the three qualities spring from her (1.118), the RT finds it better to say that Lalitā and the other cowherdresses spring from her (RT 16.9).

When the VS enumerates the twelve forests of Vṛndāvana, the RT (11.13cd– 17ab) takes the opportunity to add a few lines equating these forests with the twelve parts (*kalā*) of the sun as understood in the Śrīvidyā tradition (Padoux & Jeanty 2013: 84–85).

While the exact relationship between Kṛṣṇa and Viṣṇu may be debated in Vaiṣṇava material, the RT finds little need for Viṣṇu and consequently drops him from many verses, replacing him with Kṛṣṇa (RT 11.5, 11.9, 17.74–75) or Śakti (11.11), in one case with little regard for the meaning of the verse (RT 17.75).

The author of the RT thus seems somewhat conflicted about the VS material. While he needs an exoteric description of Vṛndāvana before the esoteric one in Paṭala Thirty-six, and while he seems to approve of its Tantric flavour with coverings (*āvaraṇa*) and attendant deities, he does make some small modifications to it. Apart from these changes, at times he also feels the need to explain the overtly Vaiṣṇava eulogies of Kṛṣṇa and Vṛndāvana in the VS. After VS verses (1.60–63) about the divinity of the earth, water and so on of Vṛndāvana (paraphrasing yet another older source, *Brahmasaṃhitā* 5.56), the author makes sure to point out that all of these are simply forms of Prakṛti (RT 12.52cd–53ab). Just in case, the

same point is repeated a few lines later (RT 12.55cd–57ab). Conversely, a line equating Vṛndāvana with the highest Brahman is left out (VS 1.72ab) and later given in a changed form, where it says that Vṛndāvana has come from Satī's hair (RT 14.2ab, also in RT 11.5). A verse saying that Viṣṇu is a tenth part of Kṛṣṇa is also omitted (VS 1.103).

The same is true of a question and answer inserted into the VS material in the Fourteenth Paṭala (RT 14.9–14), where Devī asks Īśvara about Kṛṣṇa, the Kālindī river and the lotus of Vṛndāvana, and where Īśvara replies that Kālindī is Kālikā, wrapping herself around Vraja to show favour to Kṛṣṇa, that Kṛṣṇa is both Prakṛti and Puruṣa, and that the lotus is goddess Mahāmāyā herself – none of which ideas would have been acceptable in the Vaiṣṇava VS but which are important and frequently repeated throughout the RT. Finally, and most notably, the author of the RT inserts a whole Paṭala (16) after the VS's elaborate meditation on Kṛṣṇa, where he has Śiva gloss the details of it in purely Śākta terms. Similarly, most of the Eighteenth Paṭala of the RT is an afterthought to the description of the coverings of Rādhā and Kṛṣṇa's *yogapīṭha* in Paṭala Seventeen. – In this way, all of Paṭalas Eleven to Eighteen deal with the VS material in one or another way, that is, eight out of thirty-seven Paṭalas.

Apparently the author of the RT had a defective manuscript of the VS at hand when he copied its verses, for the RT is missing two verses describing Pradyumna in the Southern garden of the fifth covering (*āvaraṇa*) around Rādhā and Kṛṣṇa's Seat of Union (*yogapīṭha*). That these verses are an integral part of the work is obvious from the fact that one direction and one *vyūha* (expansion) of Viṣṇu is otherwise left out. Similarly, in the description of the divinities surrounding Ananta (17.70), the left direction is omitted by a scribal mistake (*tatsādhya*- instead of *tatsavye*). It is rather surprising that neither the author of the RT, nor the commentator or

the translators managed to notice these mistakes or try to remedy them.

Rādhākṛṣṇaṇoddeśadīpikā

The author of the RT borrows almost all of Paṭalas Eight and Twenty, detailing the servants, friends and relatives of Rādhā and Kṛṣṇa, from Rūpa Gosvāmin's (ca 1489–1570, see Rembert Lutjeharm's excellent article in BEH IV: 379–387) *Rādhākṛṣṇaṇoddeśadīpikā* (RKGD), without naming the source or indicating it in any other way. The RKGD is less sophisticated both in terms of content and style than most of Rūpa Gosvāmin's works; its function is simply to list and briefly describe Rādhā, Kṛṣṇa and their companions. Nevertheless, both the style of the Sanskrit and the exactness of classification make this material stand out in the RT; in fact, it was in this material that I first realised that the author of the RT engaged in borrowing material from older sources. In adopting material from the RKGD, the author of the RT reorders it, so that he collects all the material dealing with Rādhā into Paṭala Eight, while Kṛṣṇa's turn comes in Paṭala Twenty.

Since these verses are almost exclusively made up of names and technical terms, often difficult or rare ones, the scope for misreadings and manuscript variations here is large. In fact, one copyist (N) finds Paṭala Twenty so difficult that he gives up after verse 4 and skips to the next Paṭala. The abbreviated version of the RT skips this Paṭala altogether. The printed editions include it but are missing many verses.

Apart from the reordering, it can be said in general that the textual changes are small. In Paṭala Eight, there are four direct

changes. The first change is when the RKGD comes to describing Rādhā as the best of all the cowherdresses. It says,

rādhikā viśrutim yātā yad gāndharvākhyayā śrutau/

The reference to the Gāndharvā or Gāndhārvikā of the *Gopālatāpaṇī Upaniṣad* is unnecessary for the author of the RT, who rewrites the line to the much more suitable

śrīrādhā tripurādūtī purāṇapurūṣapriyā//

The second change comes when the RKGD (2.185) says that some people were uttering the great mantra of Kṛṣṇa's name (*kṛṣṇanāma mahāmanuḥ*), something that the RT promptly changes (8.42) into the great mantra of Kātyāyanī (*kātyāyanyā mahāmanuḥ*).

The third change is when the RKGD (2.190) calls Candrāvalī the celebrated leader of the group opposing Rādhā. In the RT, Candrāvalī is another form of Padminī, so the text is changed here, making Candrāvalī one of Rādhā's friends (RT 8.29), even though her status as an opponent of Rādhā slips through a little later (RT 8.37).

The fourth change is when the RT describes the friends of Rādhā (8.29–36). Here, the author of the RT has combined lists of names from different parts of the RT, so that Sugandhā, Nalinī, Mañjiṣṭhā, Raṅgavatī and Pālin dhī, who in the RT (2.194–195) are lowborn maids of different sorts, here become grouped with Vṛndā and other friends of Rādhā who live in the house of Kṛṣṇa's father.²¹ Also, in listing heroines (*nāyikās*) associated with Rādhā, the author of the RT conflates different lists of names, so that both girls that in the RKGD are listed as prepubescent maids (*mañjarīs*) or as older maidservants (*dāsikās*) in the RT become heroines. It is difficult to say why the author of the RT makes these changes. The manuscript he used may have been already defective, or perhaps he was not so

well-informed in Gauḍīya Vaiṣṇava theology as to appreciate the subtle differences between the persons surrounding Rādhā. Similarly, the author of the RT also combines a list of friends of Rādhā from the RKGD with a list of cowherd-esses beloved of Kṛṣṇa given earlier in the RKGD, leading to the situation where Rādhā herself is found in a description of what was supposed to be her relatives.

In the Twentieth Paṭala, the author of the RT focuses on Kṛṣṇa, listing his relatives, but he leaves out the detailed description of the dress, colour and so on of the personae mentioned in the RKGD, creating his own abbreviated version. He adds a few vocatives (by changing *vraje* to *priye* in 20.48 and by inserting a *deveśi* in 20.53, incidentally breaking the metre), but he also sometimes combines verses of the RKGD to save some space. For example, the RKGD enumerates the following cowherd women, almost like mothers (*prasūpamāḥ*) to Kṛṣṇa (1.61–63):

*taraṅgākṣītaralikāśubhadāmālikāṅgadāḥ/
vatsalā kuśalā tālī medurā masṛṇā kṛpā//
śaṅkinībimbinīmitrāsubhagābhoginīprabhāḥ/
śārikā hīṅgulā nītiḥ kapilā dhamanīdharā//
pakṣatīḥ pāṭakā puṇḍī sutuṇḍā tuṣṭirañjanā/
viśālāśallakīveṇāvarttikādyāḥ prasūpamāḥ//*

In the RT (20.14), by combining the first part of the second line with the last part of the final line, the author comes up with a much more modest list with nine women instead of thirty-two:

*taraṅgākṣītarāṇikāśubhadāmālikāṅgadāḥ/
vatsalākuśalātālīmedurādyāḥ prasūpamāḥ//*

He also makes one mistake: verses 20.82–86 of the RT are taken from a part of the RKGD dealing with Rādhā, but in the RT they to

deal with Kṛṣṇa.

The variants between the text of the RT and the RKGD made me again suspect another intermediate text that served as the direct source for the author of the RT. Much of the material from the RKGD in the RT can also be found in the Seventh Paṭala of the *Kṛṣṇayāmalatantra* (KY), another post-Caitanya Vaiṣṇava text apparently from North India (Upādhyāya 1992). However, on closer inspection, I understood that this was not the source for the text in the RT.²² Interestingly enough, the KY also has a link to the worship of goddess Tripurā. While Rādhā is held to be the highest *Śakti*, Candrāvalī and the other cowherdesses are said to have come from the body of Tripurā (7.51).

Other Vaiṣṇava sources

The RT (19.36) quotes one the cowherdesses' prayer to goddess Kātyāyanī from the *Bhāgavata Purāṇa* (10.22.4), but surrounding it with seed mantras so as to make it a Tantric *vidyā*. Other citations are less easy to find. In a few different places, the author of the RT gives verses describing Kṛṣṇa's body that seem to be quoted from somewhere else. Three such verses (21.2–4) are found in Rūpa Gosvāmin's *Bhaktirasāmṛtasindhu* as quotations from the obscure *Viṣṇuyāmala* and *Vaiṣṇava Tantra*, but since the verses form one whole, they could very well be from one source. The same chapter of the *Bhaktirasāmṛtasindhu* also deals with the marks under the feet of Kṛṣṇa and the thirty-two distinguishing characteristics of the body of the Lord, both topics covered in the RT (10.35–42 and 21.7–14), but here the verses are not the same. The RT therefore seems to make use of some unknown but related work.

The extensive use of Vaiṣṇava texts in the RT shows us how widely available these scriptures were in Bengal in the later part of the 17th century. Tony Stewart (2010: 31–43) has dramatically retold and discussed the way in which the writings of Rūpa and the other Gosvāmins travelled from Vṛndāvana to Bengal in the last years of the 16th century. Here we have an example of how quickly and pervasively they took root – and how they were transformed.

Śākta and Śaiva texts

While the author of the RT, in keeping with the aim of his text, borrows mostly from Vaiṣṇava sources, he does also incorporate material from texts more close to his own tradition. In the detective work of locating these quotations, I have been materially assisted by the Muktabodha electronic database of Tantric texts maintained by Mark Dyczkowski and his students. In the case of digests without verse numbers (such as the *Tantrasāra*), I will instead refer to line numbers of the digital text in the Muktabodha Digital Library.

The hymn of a thousand names (*sahasranāmastotra*) of Rādhā in the Thirty-third Paṭala is based on a similar hymn of a thousand names of goddess Gaṅgā found in the *Kāśī Khaṇḍa* of the *Skanda Purāṇa*. The *Kāśī Khaṇḍa* (KK) is a late addition to this Purāṇa, not earlier than the 13th century (Rocher 1986: 233), but one that quickly became very popular. While there are innumerable such hymns (the first instance being the hymn of a thousand names of Viṣṇu in the Anuśāsana Parvan of the *Mahābhārata*), the special feature of the hymn to Gaṅgā in the KK is that the names in it are arranged according to the Sanskrit alphabet, that is, from *a* to *h*. The RT follows the same idea, but begins with the letter *r* (as in Rādhā), then covering the consonants from *k* to *h*, after which follow the

vowels – and then, since the number of a thousand names has not been reached yet, restarting from *k* and continuing to *c*, before ending with a more assorted list of names.²³ Interestingly, the hymn of the KK seems to be of East Indian origin, since it often mixes up words beginning with *b* and *v*, following Bengali orthography and pronunciation.

After the first names (beginning with *r*), the names in the RT follow those in the KK, but often only approximately, sometimes even only for the first or last name in a line. Only after completing the first round of the alphabet (at RT 33.142) does the RT start following the KK exactly – and then the text includes a seemingly unnecessary “Īśvara said” (*īśvara uvāca*). Rather than being a tautology (the previous section was after all also spoken by Īśvara), this line should alert us to new material being introduced. Perhaps the author of the RT wanted to make his own hymn of a thousand names, only loosely based on the hymn to Gaṅgā, but lost his enthusiasm when he reached *h* without having completed a thousand names and then just tacked on this ready-made text to complete the task?

Whatever the reason, the author of the RT does make some changes in the hymn of the KK throughout. While most of the names in such hymns are generic (Endless, Supreme, Form of *dharma*, etc), not all are. Most of the changes in the text are concerned with hiding the fact that the hymn was first directed to Gaṅgā and to make it more suitable for Rādhā.²⁴ What the author does, then, is again reworking older material to make it suit his own purpose. Gaṅgā and Rādhā are both goddesses, but not all of Gaṅgā’s names will suit Rādhā.

When describing the way in which Kṛṣṇa attained perfection (*siddhi*) in his mantra (RT 21.38–46), the author of the RT borrows and reworks several verses (6.4–9) from the *Kulacūḍāmaṇi Tantra*

(KCT), an old text mentioned already in the Śrīvidyā foundational text *Nityāṣoḍaśīkārṇava* (pre-12th-century). Here, the changes are concerned not with content per se, as the author of the RT exactly takes over the sexual ritual described in the KCT, but with form, as the author of the RT wants to show that it is Rādhā and Kṛṣṇa who performed these rites together. Whether or not modern-day practitioners should follow their example is left unsaid. However, either the author of the RT was working with a defective manuscript of the KCT, or then he committed a blunder, for while both the KCT and the RT speak about reciting a hundred thousand mantras at seven internal Seats, the RT omits the first and mentions only six.

In the Thirty-sixth Paṭala the author describes how the fifty Mātrkāś stay on the fifty petals of Vṛndāvana. The list of the Mātrkāś given here is completely different from that given earlier in the Third Paṭala. This list of Mātrkāś is adapted from the *Bhūtaśuddhi Tantra* (BST, 5.19–28), another undated text of (probably) Bengali provenance (Goudriaan & Gupta 1981: 103). The list has been reworked, though: in the BST, the list describes on which disk each and every Mātrkā stays (e.g., Brāhmaṇī to Jayantī stay at the *viśuddha cakṛa*), while in the RT, the names are given first as a simple list and only then explained. The reason for the change is that in the context of the RT, the Mātrkāś are said to stay on petals of the lotus of Vṛndāvana, and that there are two Vṛndāvanas – the General one described in detail earlier in the text (Paṭalas Eleven through Seventeen) and the Great one, an internal Vṛndāvana identified with the petals of the internal lotuses of the human body.

Some borrowed verses may help us in pinning down the date of the composition of the RT. Some verses on Padminī in the Thirty-first Paṭala are found in the *Kulamuktikallolinī* of Ādyānanda, also known as Navamīsimha. In the context of the *Kulamuktikallolinī*,

the verses are part of a hymn of a thousand names (*sahasranāmastotra*) of Kālī, but by putting them in the accusative, the author of the RT gives them the form of a visualising meditation (*dhyāna*) – though he fails to add a verb at the end. Navamīsimha is datable, since he was a minister of the Nepalese king Bhūpālendra Malla (who reigned 1687–1700), but since his work is a *nibandha* or compendium, it's probable that the hymn to Kālī in his text is older than himself. Similarly, in the Fourth Paṭala, the author of the RT enumerates the fifty Mātṛkās for the first time, taking his list directly from Kṛṣṇānanda Āgamavāgīśa's *Tantrasāra* (TS, lines 8627–8644) from the early 17th century (Goudriaan & Gupta 1981: 139). While Kṛṣṇānanda himself in all probability borrows this list from somewhere else, the great popularity of the TS in Bengal makes it probable that the author of the RT used it as his source.

6 Sources for the critical edition

In composing the critical edition of the RT in this book, I have consulted 34 manuscripts found in India, Bangladesh and Nepal, out of which I have collated 17. In addition, I have collated five printed editions of the text. I will discuss all of these sources below under the letters used to indicate them in the critical apparatus. Finally, I will mention whatever testimonia of the RT that I have been able to find.

Manuscripts collated

*A – Sanskrit College, Kolkata. Manuscript number
13894*

Written in Bengali script and dated Śāka 1700 [CE 1778]. The name of the scribe is Pāvana Devaśarman. The manuscript consists of 55 folia with 7 lines a page and is complete. It is written in black ink on tan country made paper. The scribe often (but not consistently) indicates that a word is repeated by following it with a 2, once three times by 3 (in 32.29), a feature not followed by any other mss. The manuscript includes some mistakes due to haplography. The scribe calls Paṭala Twenty-eight Muktavilāsa and Tarikhaṇḍa. The cover of the manuscript says *om śrīśrīdurgā/svāhā* / and the next folio lists, in another hand, the fifty-two Mātrkāś in Paṭala Thirty-six, but mistakenly counting them as fifty-one.

This is probably the oldest manuscript that I have seen, but it already tries to improve on the text, by emending *vṛkabhānu* to *vṛṣabhānu* (until giving up at 22.19). It also emends irregularly used optatives in 8.1–2 and 18.7.

*B – Sanskrit College, Kolkata. Manuscript number
13554*

Bengali script. Dated Śāka 1658 [CE 1736], but the dating is unreliable, since it seems to be added in another hand. 51 folia with 6 or 5 lines a page. Square space in the middle around a hole. Very clear black ink on tan and brown paper in excellent condition. The cover contains some notes on contents (numbers refer to folio, recto or verso and line from the top):

harināmoddhāra 2/2/5

ṣoḍaśavarṣe mantragrāhyatā 3/1/1
harināma[...]akṣarārthaḥ 1/3
bṛhaddharināma 48/1/1
govindanāma 2/3
rādhikāmantra 36/2/1

This manuscript is very close to the next, skipping the same part in the middle (22.2–28.27) without seeming to notice its absence, but it does not always contain the same lacunae.

C – Asiatic Society, Kolkata. Manuscript number G 2817

Bengali script. Black ink on paper. Worm-eaten. 40 folia; 1–25 have 8 lines a page; 26–40, 9 lines a page. Not dated. Complete in thirty-seven Paṭalas, but the manuscript is a copy of a defective one with a long passage missing in the middle (22.2–28.27).

D – Asiatic Society, Kolkata. Manuscript number G 3747

Bengali script. Black ink on paper. 44 folia, 7 lines a page. Many scribal mistakes and some lacunae due to worms. Some unique passages, e.g., in Paṭala Seven. The colophon at the end gives the scribe as Vrajamohana Sena and dates the manuscript to BE 1214 [1807 CE]. The manuscript is complete in thirty-seven Paṭalas (due to mistakes, the Paṭalas are numbered as thirty-five), but Paṭala Thirteen is missing.

*E – Sanskrit College, Kolkata. Manuscript number
13761*

Bengali script. Dated Śāka 1743 [CE 1821] at the end but begun two years earlier. 51 folia, 10 or 11 lines a page. Scribes Brahmānanda Nātha (however, a note on folio 11 gives the scribe as Pūrṇānanda Svāmin in Govarāpura) and Darpaṇā Rāya Śarman. Black ink on tan paper. Follows closely the readings of D, including the different chapter arrangements around Paṭala Thirteen and some mistakes, e.g., a haplography at the end of Paṭala Twenty-one, but not always (e.g., end of 22). Sometimes lacunae are filled in apparently by guesswork by a different hand. A few glosses. Uses almost no external sandhi. Complete, but Paṭalas Thirty-four and Thirty-five both called Thirty-four, so the last one is called Thirty-six. The cover of the manuscript says *śrīkṛṣṇaḥ* and contains an elaborate index of topics:

- mantroddhāra – 1/1/8
- dīkṣāpramāṇa – 2/2/5
- mānaprakāra – 3/2/7
- mātrkānāma – 5/2/5
- mathurāpīṭha – 6/1/6
- padminījanma – 7/1/11
- ubhayavargā – 9/2/7
- kṛṣṇajanma – 10/2/8
- pādapadme cihna – 11/1/9
- dvādaśavana – 12/1/1
- dala – 12/1/11
- karṇikā – 15/1/3
- dhyānatattva – 16/1/7
- lalitādisakhī – 18/2/4

vāsudevariṃ (?) – 19/2/2
asiddha (?) – 19/1/11 ananta – 20/1/9
caturvarṇaviṣṇu – 20/2/9
pañcaviṣṇu – 23/1/1
candrāvalivṛ – 23/1/5
kātyāyanīmantra – 23/2/3
kṛṣṇapariṇāra – 24/1/7
japakālaśreṣṭhā daśamahādoṣa (?) – 26/2/11
vāsudevaśarīralakṣaṇa – 27/1/1
kulasādhana – 27/2/1
rādhākṛṣṇanāmasmaraṇa – 28/2/2
candrāvalīprabhṛtisarvasakhīgaṇā – 28/2/12
naukakhaṇḍa – 29/1/10
rādhākṛṣṇapratyuttara – 30/2/3
dānakhaṇḍa – 31/2/5
śivapūjā – 32/1/8
amṛtapānamāhātmyaṃ – 33/1/8
kālidarśana – 34/2/8
dvārakāvarṇana – 35/1/6
nāradāgamana – 36/1/2
aṣṭamahīṣī keśavatattva – 37/2/5
śrīmandira – 38/1/3
rādhāmantra – 38/1/10
jayāvijayāmantra – 39/2/6
rādhādhyānaṃ – 39/1/1
rādhākavacam – [no numbers given]
sahasranāma – 40/2/7
harināma – [no numbers given]
māhātmya – 45/2/2
rādhāgāyatrī – 46/1/10
keśipīṭhamāhātmya – 46/2/11
mātrkāvarṇa – 47/2/8

gokula – [no numbers given]
yamunāmāhātmya – 49/2/7
kṛṣṇadeha – 50/1/1

*F – Asiatic Society, Kolkata. Manuscript number SC
1G 44*

Bengali script. Written as a codex, red and black ink on yellow paper. 24 or 25 lines a page. Correct in general, but some omission of serifs (e.g., *tu* often written as *ta*) and some lines skipped, especially towards the end. Many instances of corrections in the text. Very neat handwriting. Bound together with *Guptasādhana Tantra* and *Gautamīya Tantra*. Called *Bṛhadrādhātantra* on the back cover. Not dated but registered at the College of Tattvavidhan 1825 CE. Complete in thirty-seven Paṭalas.

*G – National Archives of Nepal. Manuscript number
5/5035*

Devanāgarī script. 76 folia, 10 lines a page. Black ink on tan paper, red for the first introductory lines. Shaky handwriting. Usually no *daṇḍa* between *padas* b and c. Some corrections in the same hand. The manuscript appears to be a copy of a Bengali one, since identical Bengali letters for b and r are sometimes mixed up (*mṛgasāraḥṣi* for *mṛgaśāvakṣi* or *rivala-* for *virala-*), as are ch and kṣ. Does not differentiate between v and b. Many mistakes in difficult passages. Contains the same corrections as F. Complete in

thirty-seven Paṭalas, but the final folio is unfortunately lost, so that a possible colophon and date are missing.

*H – Sarasvatī Bhavan at the Sampūrṇānanda
Saṃskṛta Viśvavidyālaya, Varanasi. Manuscript
number SB 25952*

Assamese script. 103 folios, 6 lines a page, but folios 18, 23, 34, 40 and 59 are missing. Otherwise complete in thirty-seven Paṭalas. Black ink on paper. Neat, exact handwriting. In many cases the readings are the same as in the abridged version (see the next manuscripts) even though it has all the Paṭalas. Not dated. Scribe Rāmacandra Śarman.

*I – Bhandarkar Oriental Research Institute, Baroda.
Manuscript number 10108*

Bengali script. Ink on light paper. 14 folia, 7 lines a page. Scribe Umānātha Devaśarman. Dated Śākābda 1756 [CE 1834]. Good condition and correctly copied with very few mistakes. Square space in the middle, but no actual hole. Va and ra written in the opposite way compared to modern Bengali, like manuscript J. Paṭala Twenty omitted, and Paṭala Twenty-one split into two parts. Fragment; begins at 18.12 and continues to the end of the abridged version.

*J – Dhaka University Library, Bangladesh.
Manuscript number 609 E*

Bengali script. Black ink on brownish paper. 39 folia, generally 7 lines a page, empty square in the middle around a centre hole. The letter va sometimes has a dot underneath, like a modern ra. Follows the abbreviated tradition seen also in the following manuscripts, but a later corrector has sometimes supplied “missing” verses from the longer version, particularly in the beginning. Colophon both at the beginning and at the end. Complete in thirty-two Paṭalas. Paṭala Twenty of the longer version is omitted, but the chapter numbering is adjusted by dividing Paṭala Twenty-one into two parts. Dated at 1773 Saka [1851 CE]. Scribe Vaidyanātha Śarman.

*K – Saṃskṛta Sāhitya Pariṣad, Kolkata. Manuscript
number 216*

Bengali script. Ink on paper. 35 folia, 7 lines a page. Not dated. Particularly the first folios damaged, and the rest of the manuscript is also soiled and crumpled in places. The syllables of the Bengali are almost separated from each other. Abridged version. Verses 3.10–40, 8.46–9.8 missing. Complete in thirty-one Paṭalas, since Paṭala Twenty is omitted.

*L – Śrī Gaurāṅga Grantha Mandira, Pāṭhbāḍi
Āśrama, Barahanagar. Manuscript number 801/43*

Bengali script. Not dated. Black ink on tan paper. 11 folia, 8 or 9 lines a page, except for the last, which only has 7. A later hand has added red lines under the chapter colophons with a pen. Twice additions given in the left margin, the place of which is marked with an x. Some missing words in the manuscript copied are marked with empty spaces. Regularly incorrectly adds *visargas* at the end of lines (e.g., tadāḥ 25.1). Fragment of a copy of an incomplete manuscript. The manuscript begins at 22.23 and ends abruptly in the middle of a sentence at 31.12b, the scribe just adding a small circle after the *daṇḍa* and writing simply *iti rādhātantrasamāptam*. Abridged version.

M – Saṃskṛta Sāhitya Pariṣad, Kolkata. Manuscript number 215

Bengali script. Ink on paper. 20 folia, 6 lines a page. Not dated. Complete copy of a fragment, covers Paṭalas One through Seventeen. Abridged version. Very close to J and K, but unique in numbering the verses from 1 to 522 over the Paṭalas. Regularly adds incorrect *visargas* at the end of *padas*. Careless scribe, skipping many lines by haplography. Ends with a Vaiṣṇava verse.

N – Saṃskṛta Sāhitya Pariṣad, Kolkata. Manuscript number 13291

Bengali script. Not dated. 48 folios, 6 lines a page. Small square space in the middle around a non-existent hole. Faded brown ink on

tan country made paper. Many unique readings. Incomplete, ends at 32.41. First folio damaged.

O – Saṃskṛta Sāhitya Pariṣad, Kolkata. Manuscript number 217

Bengali script. Ink on paper. 48 folia, 7 lines a page. Scribe Rāmacandra Devaśarman. Dated Śākābda 1783 [CE 1861]. Good condition and correctly copied. Up to Paṭala Nineteen consistently emends *vṛkabhānu* to *vṛṣabhānu*. Adds *śrī* to all *uvācas*. Small corrections in another hand, particularly filling in lacunae. Four unique verses at 18.4. Almost all of Paṭala Twenty missing, but otherwise complete in thirty-seven Paṭalas.

P – Benares Hindu University, Varanasi. Manuscript number 552

Bengali script. Black ink on brownish paper. 83 folia, 6 lines a page. Empty square in the middle around a hole. Very neat and correct handwriting. Close to N in readings, but towards the end, even more H. Not dated. Complete in thirty-seven Paṭalas, but the first folio is missing (begins at 1.8b).

Q – Vrindavana Research Institute, Vrindavan. Manuscript number VRI 2892

Devanāgarī script. 51 folia, 13 lines a page. Scribe Girdhāri Dāsa, dated Saṃvat 1931 [CE 1874]. Black ink on paper. Clear, bold handwriting. No *daṇḍas*. No difference between b and v. Complete copy of a fragment, begins with the Fifth Paṭala and continues to the end of the Thirty-seventh. Unfortunately, for different reasons, I was only able to consult the last Paṭala.

Manuscripts consulted but not collated

In addition to the manuscripts above, I have consulted a number of other manuscripts as well. I have decided not to collate the following ones because they are very similar to the ones above, illegible, fragmentary or because they turned out to be something else than the RT.

a – Asiatic Society, Kolkata. Manuscript number I A
40

Bengali script. Black ink on yellow paper, very neat handwriting. This is an exact, duplicate copy of F above, registered at the College of Tattvavidhan in 1825 CE. Bound together with *Guptasādhana Tantra* and *Gautamīya Tantra*. 63 folia, 28 lines a page. Complete in thirty-seven Paṭalas. Final colophon simply *namo 'stu gurave*.

b – Asiatic Society, Kolkata. Manuscript number III H
167

Bengali script. Incomplete in 67 folia (folios 2–54, 59–72), 7 lines a page. Ends at 37.22. Brown ink on tan paper, but in most of the pages the ink has become so smudged that the text is illegible. Calls the Second Paṭala *harināmoddhara*. Several lacunae towards the end.

c – National Archives, Nepal. Manuscript number A185/2

Devanāgarī script. 43 folia, 9 lines a page. Black ink on tan paper. Ya sometimes spelled ṣa. M with *virama* at the end of lines in a modern style. Ends at the end of the page at 32.12. Not dated, but a copy from Ed. pr., including mistakes in chapter numberings. Nepali 19th century handwritten copies of printed books have been noted by Witzel (2014: 45).

d – National Archives, Nepal. Manuscript number E3424/4

Devanāgarī script. 39 folia, 10 lines a page. Yellow and tan Nepali paper, beautiful clear bold letters in red and black. Bengali v sometimes misspelled as r, and ya as ṣa. Tu often written ta. Complete in thirty-two Paṭalas. Not dated, but as c above, a copy of Ed. pr., including mistakes in chapter numberings.

*e – Dhaka University Library, Bangladesh.
Manuscript number DR 80*

Bengali script. Black ink on brownish paper. 38 folia, 8 lines a page. Not dated. Empty square in the middle around a non-existent centre hole. Beautiful handwriting. Abridged version, complete in thirty-one Paṭalas. Two short Sanskrit glosses in the margin of the first and last pages and a few small corrections.

*f – Dhaka University Library, Bangladesh.
Manuscript number 1841*

Bengali script. Black ink on tan paper. Fragment, folios 1–10 and 23–39, 6 or 7 lines a page. Not dated. Shaky handwriting. Abridged version. Many additions with a different hand, adding lines missing in the abridged version as in J.

*g – Dhaka University Library, Bangladesh.
Manuscript number 2605*

Bengali script. Black ink on brown paper. 50 folia, 6 lines a page, apart from the last, which has only four. Not dated. Abridged version. Ends in the middle of Paṭala Thirty-one. Perhaps an unfinished copy?

*h – Dhaka University Library, Bangladesh.
Manuscript number 3829*

Bengali script. Black ink on brown, country made paper. Fragment, folios 1–8 and 10–21, 11 lines a page. Not dated. Slightly damaged.

Abridged version. Ends in the middle of the Twentieth Paṭala.

i – Sanskrit College, Kolkata. Manuscript number 12146

Bengali script. Fragment; covers Paṭalas One through Five. 8 folia, 8 lines a page. Not dated. Black ink on brownish paper. Rectangular empty space in the middle around a non-existent middle hole. *Padas* end with short horizontal line at the top before the *daṇḍa*.

j – Sanskrit College, Kolkata. Manuscript number 12291

Bengali script. Black ink on yellow paper. 60 folia, 6 lines a page, except for the last, which has only two. Not dated. Rectangular empty space in the middle around a non-existent middle hole. Dot under r, small line under v/b. Very good condition. Complete copy of a fragment, covers Paṭalas One through Twenty-four.

k – Sarasvatī Bhavan at the Sampūrṇānanda Saṃskṛta Viśvavidyālaya, Varanasi. Manuscript number SB 90056

Devanāgarī script. 66 folios, 9 to 11 lines a page. Complete in thirty-seven Paṭalas. Black and red ink on paper. I was very excited when I saw the date Saṃvat 1795 [CE 1739] at the end, but the date is written in a different hand than the rest of the text, which is in

excellent condition and does not look very old.²⁵ The text is exactly the same as G, including chapter colophons and the introductory phrase.

*l – Sarasvatī Bhavan at the Sampūrṇānanda
Saṃskṛta Viśvavidyālaya, Varanasi. Manuscript
number SB 24876*

Bengali script. 12 folios, 7–10 lines a page. Not dated. Faded into illegibility in places. Incomplete, breaks off in the middle of the line at 10.8.

*m – Sarasvatī Bhavan at the Sampūrṇānanda
Saṃskṛta Viśvavidyālaya, Varanasi. Manuscript
number SB 26391*

Bengali script. 94 folios, 7 lines a page. Black ink on paper. Clear but at times faulty handwriting. Complete in thirty-seven Paṭalas. Not dated, but the condition and the script used shows that it is not very old.

*n – Sarasvatī Bhavan at the Sampūrṇānanda
Saṃskṛta Viśvavidyālaya, Varanasi. Manuscript
number SB 85885*

Devanāgarī script. 1 folio, 8 lines a page. Black ink on paper. Not dated. Damaged. Catalogued as RT, but actually containing part of an unrelated *Rādhā Kavaca*. Unfinished drawing of the feet of Rādhā and Kṛṣṇa on the cover.

*o – Sarasvatī Bhavan at the Sampūrṇānanda
Saṃskṛta Viśvavidyālaya, Varanasi. Manuscript
number SB 90711*

Bengali script. 60 folios, 8 lines a page. Not dated. Black ink on paper. First two folios damaged. Abridged version, complete in thirty-one Paṭalas. Ends with a Vaiṣṇava prayer (*śrīkṛṣṇacarāṇe mama bhaktir astu*).

*p – Orissa State Museum, Bhubhaneswar. Manuscript
number 4806*

Bengali script. 55 folios. 8 lines a page until folio 42, thereafter 9. Abridged version with a colophon at the end of folio 42 (giving the author as Śrīśivanārāyaṇa Devaśarman), then adding Paṭalas Thirty-three through Thirty-seven from the standard version. Not dated, but the script and appearance points to the 20th century.

*q – Wellcome Institute, London. Manuscript number
MS Indic epsilon 35*

Bengali script. Acquired in December 1917. Black ink on palm leaf, heavily worm-eaten and fragile, many leaves broken into parts. 3 lines a leaf. Marked as RT on the cover of the bundle and in the catalogue, but consisting actually of three completely unrelated ritual texts written in three different hands, the first (microfilm pages 75881–73911) dealing with the worship of Govinda and Dola Yātrā, the second with celebrating Rāsayātra in the month of Kārtika (75913–75951), and the third and at times to the point of illegibility faded one (75952–75981) with homa rituals. The scribe is given there as Śrīnātha Śarma. Not dated.

Printed editions

I have collated all of the six printed editions (Edd) that I am aware of, though, as we will see, their differences are minimal.

Ed. pr. – In *Tantrasāra*, volume II. Ed. R.M. Chaṭṭopādhyāya. Jyotiṣa-prakāśa Press, Kālikātā 1874–1884. This edition includes only the Sanskrit text, in thirty-three Paṭalas, with no verse numbering. Several mistakes in the chapter numbering. Some mistakes have crept into the text because of Bengali orthography, e.g., *purāṇa-* for *prabāla-* at 14.15.

Sulabhatantraprakāśa – No information as to the source(s) used for the text. The exact same text, including mistakes, is reprinted in *Sulabhatantraprakāśa*, ed. Nīradācaraṇa Vandopādhyāya, Umācaraṇa Tarkaratna and Tārāpada Nyāyaratna. Dharma Press, Kālikātā 1886.

Mukhopādhyāya – Ed. Kāmākhyānātha Mukhopādhyāya with a Sanskrit gloss and Bengali translation. Vidyāratna Press, Kālikātā BE 1283 [CE 1875]. The Sanskrit text is identical to Ed. pr., except that many words have been (often incorrectly) separated. The

chapter numbering is corrected, and verse numbers are added, though for some reason the verse numbering in Paṭala Two continues on from Paṭala One. The introduction says that the brief Sanskrit gloss and the translation were edited by Śrīyukta Candrakumāra Bhaṭṭācārya Mahāśaya. Paṭalas Thirty-one through Thirty-three are evidently seen as additions, since they have neither a Sanskrit gloss nor a Bengali translation. – This edition has been reprinted by Navabhārata Publications, Kolkata, in BE 1412, with a new introduction signed Śrī Hiraṇa Kumāra Mukhopādhyāya, but which until the penultimate paragraph is an exact copy of the original introduction by Kāmākhyānātha Mukhopādhyāya.

Vidyāratna – Ed. with Bengali translation by Kālīprasanna Vidyāratna. Dakṣāyaṇī Press, Kālikātā BE 1313 [CE 1906]. No Sanskrit commentary. Includes the same Sanskrit text in Thirty-three Paṭalas, but they are numbered as Thirty-four because of mistakes. Five verses are missing in Paṭala Twenty-nine. Same numbering as in Mukhopādhyāya, except that Paṭala two has its own verse numbers, and Paṭala Seventeen has seventy verses. The Paṭalas have descriptive Bengali headings (e.g., Paṭala Eleven is called *vr̥ndāvaner vanavarṇana*). The introduction calls the text the “best crown jewel of Vaiṣṇava books” and hopes that the Vaiṣṇava practitioners will enjoy the secrets revealed within. Again, there is no translation of the last three Paṭalas.

Bhaṭṭācārya – Ed. with a Bengali translation by Surendramohana Bhaṭṭācārya. Sārasvata Library, Kālikātā BE 1328 [CE 1918]. Two pages of introduction, stating that there are one or two incomplete or defective editions out there, but they are full of faults both in the Sanskrit and the translation. No chapter headings but some learned notes on contents, e.g., regarding the meaning of the word *kulācāra*. A few hyphens have been added to the Sanskrit text (e.g., *rādhā-tantram*), but except for the verse numbering, the text is otherwise

again identical to Ed. pr. Everything except *stotras* is translated here.

Khaṇḍelavāla – Ed. with a Hindi translation by Śrī S.N. Khaṇḍelavāla. Chaukhamba Surabhārati Prakāśana, Vārāṇasī 2011. The Sanskrit text is in Devanāgarī letters but is otherwise identical with Mukhopādhyāya, including not translating the last three Pāṭalas.

Testimonia

The RT is mentioned in the *Sarvollāsa Tantra* by Sarvānanda (2.7) in a list of Tantras that he has used. Sarvānanda is generally dated to the early 15th century (Sanderson 2008: 241), something that seems to make the RT a pre-Caitanya text, as Dinesh Candra Sen (1922: 372) had thought. Sarvānanda also three times quotes the RT. The first passage that Sarvānanda quotes deals with creation (3.30–34).

*rādhātantre sṛṣṭyutpattikathanam –
pūrṇānande mahāghore prakṛtiḥ puṁsam āvṛtā/
kṣaṇakākārarūpā sā bhāvātītā samāśritā//30//
ātmendriyasukhaṁ devi svātmamātrapramāṇakam/
uvāca paramā śaktiḥ śṛṅgāraṁ kuru me priya//31//
iti śrutvā mahādeva uvāca prakṛtiṁ prati/
tasyākṛṣṭo ‘py ahaṁ devi śṛṅgāraṁ kuru me priye//32//
tasyās tasya ca vākyena vādhituṁ na parasparam/
tat kṣaṇāt sā mahāśaktiḥ kṛṣṇo ‘bhūt parameśvarī//33//
drṣṭvā kṛṣṇaṁ tu puṁrūpaṁ rādhā ‘bhūt parameśvaraḥ/
rādhāṁśena puṁān jñeyaḥ kṛṣṇāṁśāt śaktirūpadhṛk/
sṛṣṭirūpaṁ idaṁ jñeyaṁ vaiṣṇavasya mataṁ dhruvam//34//*

The two other passages both deal with wearing *tilaka* (16.39–40, 16.43–46).

rādhātantre –

*śaivaḥ śākto gāṇapatyo vaiṣṇavaḥ parameśvari/
puṣpeṇa tilakaṃ bhāle sad eva rūpavān bhavet//39//
pratyakṣais tilakair devi śivasāyujyam eva ca/
anukalpaiś ca tilakaiḥ sārūpyam eti sundari//40//*

[...]

rādhātantre –

*nādarūpā kuṇḍalinī tanmūle sthitiḥ sarvadā/
tadūrdhve bindurūpā ca mūlā tripurasundarī//43//
kevalaṃ rudhireṇāpi bindumātraṃ niyojayet/
kuṇḍalī mūlabhāge ‘pi tilakaṃ triguṇātmakam//44//
savye vāme tathā madhye tilakasya maheśvari/
jāhnavī yamunādevī vāgdevī sarvadā sthitā//45//
tripuṇḍraṃ dhārayet śaivaḥ śāktaś ca vartulaṃ śive/
ūrdhvhvapūṇḍraṃ gāṇapatyaḥ sādhakasyāpi lakṣaṇam//46//*

While the text cited by Sarvānanda does have some similarities to the RT at hand in being a discussion between Śiva and Pārvatī and dealing with Vaiṣṇava themes, at least in the first passage, it is also quite different. The idea of Śiva becoming Rādhā and Mahāśakti becoming Kṛṣṇa does not fit into the theology of the present RT, nor are any of the verses Sarvānanda quotes found in the present RT. As far as I know, they are found nowhere else either.

Sarvānanda may have made up the quotations himself, but since they are not essential to his presentation, that does not seem likely. Rather, there appears to have existed some kind of a pre-Caitanya RT, though unfortunately no manuscripts of it seem to have survived. Intriguingly, the *Penny Cyclopaedia* (Volume XXII, 67) from 1842 mentions the “Rādhā Tantra” as the authority for Śiva taking the form of Ardhanarīśvara to prove that he is the one supreme, in which male and female powers are united.

Unfortunately, the sources given (Rolle and von Bohlen) do not mention the RT, but such a statement does sound like something that might have been a part of Sarvānanda's Śaiva RT.

There exist a number of short Vaiṣṇava hymns purported to be taken from the RT,²⁶ but whether or not they have any relationship with the text cited by Sarvānanda is unclear, if unlikely – the name “Rādhā Tantra” may also just be a nice name for a suitably esoteric text to ascribe Vaiṣṇava hymns to, in much the same way as the “Skanda Purāṇa” became a convenient repository for all kinds of material (Rocher 1986: 228–229). Nevertheless, it is tempting to think that one reason for the second name of the present RT, Vāsudeva Rahasya, would have been to differentiate the new text from an earlier text. The second name for the *Varāhasaṃhitā*, *Vṛndāvanarahasya*, may also have served as inspiration here.

Unfortunately, the existence of Sarvānanda's RT means that when the “Rādhātānttra” is mentioned by name in the *Śaktiratnākara* (Aufrecht 1962: 133), the *Dattatreya Tantra* (1.5)²⁷ or in the *Śyāmāsaparyavidhi* of Kāśinātha composed in 1777 (Nyāyabhūṣaṇa 1903: 205), we cannot know whether they refer to the Vāsudevarahasya RT, Sarvānanda's text, or if they simply repeat a name they have read in his list. It is not until 1820 and Rāmatoṣaṇa Vidyālaṅkāra's *Prāṇatoṣiṇī* (Sargakāṇḍa, line 162) that we find a mention of the Vāsudevarahasya RT.

The famous Bengali mystic Rāmakṛṣṇa (1836–1886) mentions the RT a few times in the *Kathāmṛta*, though his RT might again have been another text, since he seems to associate it with the Kartabhājas, a heterodox Gauḍīya Vaiṣṇava group, and since he ascribes to it a “dirty *sādhana*” of alternate “five nectars” (RK 4.134, 5.180–181, quoted in Kripal 1995: 289–290) not found in the present text.

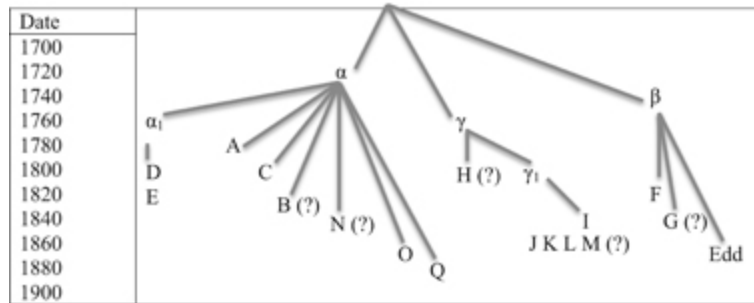
Svāmī Vimalānanda quotes three lines from the RT (3.27cd–28ab, 3.40cd) in his notes to his commentary on the *Karpūrādistotra* (6) from the RT, but this is already from the early 20th century, and the quoted text is probably from one of the printed editions, since the reading he uses corresponds to them.

I have located a quotation from the RT in a manuscript held at the Saṃskṛta Sāhitya Pariṣad in Kolkata (accession number 218). This manuscript, consisting of a single, crumpled and faded folio, is a fragment of a larger text on initiation. It quotes ten verses from the Third Paṭala of the RT (3.7–17) on initiation into Hari's name. Unfortunately, this manuscript is undated. It is still of some interest, since it shows us that people did study the RT and find what it said to be of value.

Relationship between the sources

As shown in the stemmatic diagram below ([Figure 1](#)), the manuscripts of the RT fall into three main groups. The first and largest (going back to archetype α), consisting of manuscripts A, B, C, D, E, G, N, O, P and Q, could be called the standard reading of the RT. The closely related manuscripts D and E (stemming from subarchetype α_1) present the most important variant within this group, since these manuscripts skip Paṭala Thirteen and divide Paṭala Twelve into two parts. It is not impossible that Paṭala Thirteen is a later addition to the text, since the chapter divisions of D and E follow that of the VS and since this Paṭala, consisting of questions and answers, is of a rather parenthetical nature. The latter argument could of course be raised against many other Paṭalas as well. If this Paṭala is a later addition, these two manuscripts would

not be related to α but to an archetype older than all the others, since all other groups include Paṭala Thirteen.



[Figure 1](#) Stemmatic diagram of the relationship between the witnesses of the RT. (?) indicates that the dating is conjectural.

The next group consists of manuscripts F and G (as well as a and l), going back to archetype β . These manuscripts, found in Kolkata but also in Vārāṇasī and Nepal, represent a corrected version of the standard reading, where someone throughout has improved on the language of the RT,²⁸ but also on the style: perhaps feeling that the hymn of a thousand names of Rādhā in Paṭala Thirty-three did not get a proper conclusion, these manuscripts add several verses of laudatory content there. Likewise, this group adds a few verses to the rather abrupt ending of Paṭala Thirty-seven. If the dating of manuscript l (1739) is correct, the dating of this group needs to be pushed back. The printed editions (Edd) are based on a manuscript belonging to this group, since they follow the corrected readings of this group. However, Edd lack many verses throughout. Some parts seem to be censored (e.g., details of sexual ritual at 28.1cd–2ab or divisions between different groups of Śūdras and faults in Hari’s name at 33.11cd–15), but most of the omissions have no clear reason. Perhaps the editor of Ed. pr. made use of a faulty manuscript, or else he skipped verses that he could make no sense of. The difficult Paṭala Twenty, for example, consisting of material

borrowed from Rūpa Gosvāmin's RKGD, contains fifty-three verses in Edd, compared to eighty-seven in the standard reading. Edd divide Paṭala Thirty into two and rearrange their contents as to create an end for the text before the mantras, Armour and Hymn of the last part of the text, since they are missing Paṭalas Thirty-five through Thirty-seven.

The third group consists of manuscripts H, I, J, K, L and M (going back to archetype γ). Of these manuscripts, H is closest to the standard reading. These manuscripts are particularly prevalent in today's Bangladesh. The rest (subarchetype γ_1) represent what I call the abridged version, since they leave out many verses throughout to make the text more concise and readable. This means leaving out Paṭalas Twenty and Thirty-three through Thirty-seven at the end, but also individual verses throughout. For example Paṭala Three, which in the standard reading has fifty-three verses, has forty-three verses in the abridged one. That these manuscripts present an abridged version rather than the other way around – that is, the standard reading being an extended one, as the marking *Bṛhadrādhātantra* on manuscript F seems to indicate – is conclusively proved by this group leaving out many of the verses borrowed from earlier texts as well. That a person wishing to abridge the RT would take out verses throughout is not difficult to conceive, but that a person wishing to extend the text would go back to unnamed sources and put back verses the original author of the RT left out but add nothing of his own is very unlikely. – Several of the manuscripts in this group show great contamination from the standard reading, showing how dominant it has been.

It is unfortunate that we know almost nothing about the original owners of the manuscripts. Judging from their names and their prayers in the colophons, most of the copyists seem to have been Vaiṣṇavas. Few of the manuscripts show signs of having been

studied (notes, indices, etc), and none of them seem to have been ritually honoured with collyrium, sandalwood pulp or flowers.

7 Conclusions

Based on the information above, let me now come to some more general conclusions. Since almost all manuscripts of the RT are found in Bengal and are written in Bengali script, and since the text deals with so many issues central to both Bengali Tantrism and Vaiṣṇavism, the RT appears to have been written somewhere in Bengal. Since the RT directly quotes texts not available in Bengal before the very first years of the 17th century, it is obviously not older than that. Further, as the RT is not mentioned among the seventy-three texts utilised for Kṛṣṇānanda's *Tantrasāra* (early part of the 17th century) but itself appears to make use of it, the RT seems to postdate the *Tantrasāra*. The terminus post quem for the RT is thus ca 1635. However, since the RT seems to have influenced the *Pīṭhanirṇaya* (ca 1690–1720), its terminus ante quem is the last years of the 17th century. In the absence of more exact information, we will have to remain content with dating the RT to the middle of the 17th century.

We know little about the anonymous author of the RT. The language and style of the RT points to (probably) a Brahmin man of no great scholastic training, but the intertextualities of the text also show that he had access to many earlier Vaiṣṇava and Tantric texts and compendia. He interwove many passages from earlier texts into his own, but he also came up with many new ideas, out of which that of Vṛndāvana being the Seat of Satī's hair was picked up by later authors.

Who was the author of the RT writing for? It really is not that much of a stretch to see the story of Rādhā and Kṛṣṇa in Tantric terms – after all, they could be seen to represent the typical bi-polar Tantric divinity, or if Rādhā really is a woman who belongs to someone else (*parakīyā*), she does sound just like the perfect Tantric *dūtī*. As Ramakanta Cakrabarty (1985: 342–344) has shown, mixing Vaiṣṇava and Tantra elements was very common among popular authors in Bengal all the way up to the 19th century. As we have seen, several of the manuscripts seem to have been copied by Vaiṣṇava scribes.

Nevertheless, the statements about so many of the central elements of Gauḍīya Vaiṣṇavism that I have mentioned above – Kṛṣṇa’s form, name, scripture and abode – are from a Gauḍīya perspective so outrageous that a text like this should have met little support from Gauḍīya Vaiṣṇavas. Accordingly, when reviewing an edition of the printed text in the Bengali monthly *Sonar Gaurāṅga* in 1928, a Vaiṣṇava scholar wrote that Vaiṣṇavas would get all startled (*prāṇa kām̐piyā uṭhibe*) by reading the RT; therefore, he recommended Vaiṣṇavas not to study this “modern text of left-hand Tantra” at all (Gosvāmī 1928). Rather than trying to proselytise for Śāktism among Vaiṣṇavas, then, it seems that the author of the RT is aiming to strengthen the faithful under attack from resurgent Vaiṣṇavism.

The RT is an obscure, late Tantric text. Nevertheless, studying the RT makes us question some ideas often taken for granted in the history of textual transmission. The language of the RT does not degenerate from an original, faultless Sanskrit; rather, it is corrected by overscrupulous scribes, one such corrected version creating a distinct archetype (β) of the text preserved in several manuscripts (F, G, a and l). Likewise, rather than growing over time with generations of interpolations, the rambling text of the RT instead led someone to create an abbreviated version that gained great

popularity particularly in East Bengal (subarchetype γ_1 , represented by manuscripts I, J, K, L, M, e, f, g, h, p and q – almost one third of all the manuscripts I have been able to consult).

Further, the case of the RT points to the imperative need of more critical editions of Tantric texts. While there are no less than six printed editions of the RT, they are all more or less thinly veiled copies of the first edition by R.M. Chāṭṭopādhyāya from 1874 – an edition that is related to the corrected archetype β mentioned above, but which lacks numerous verses throughout and the last three Pāṭalas of the text altogether.

Finally, the RT reminds us how much authority there can be in a name and in the Sanskrit language within Hinduism. The author of the RT wrote in Sanskrit in order to endue his text with the authority of a timeless Sanskrit Tantra. His linguistic or scholarly abilities may not have been the best, but they were clearly good enough, as evinced by the way in which his text was deemed authoritative enough to be copied and recopied all the way up to the 20th century and then printed and reprinted after that.

In the preface to his edition, Kāmākhyānātha Mukhopādhyāya hoped that the RT would edify particularly Vaiṣṇava practitioners. Surprisingly, his desire seems to have been fulfilled. While the text itself may seem like a slap in the face of Vaiṣṇavism, many Vaiṣṇavas quote it today. In a recent English-language Gauḍīya Vaiṣṇava publication, the RT is approvingly mentioned as containing “astonishing *lilas* of Śrī Śrī Rādhā-Kṛṣṇa that are either unheard of, or heard only in rumors” (Nectar Books 2006). It is in particular the story of Rādhā’s birth out of a lotus that has caught the attention of Gauḍīya Vaiṣṇavas, some of which have retold the RT’s story without critical comment, one even mentioning the name of the RT.^{[29](#)}

Many modern Gauḍīyas are also aware of the RT's mentioning the mantra of Hari's names in the Second Paṭala. This mantra can be found already in the *Kalisanṭaraṇa Upaniṣad* (5), but there generally in the opposite order (that is, beginning with *hare rāma*). For this reason, this version of the RT (2.9–10) is quoted by several Gauḍīya authors (Dasa 2015; Krishnapath 2015; Rosen 2012: 239) as showing the authoritativeness of their version of the mantra (beginning with *hare kṛṣṇa*). By substituting the Gopāla mantra for the Śrīvidyā at RT 2.35– 37, one author (Anadi 2007) further makes the RT support a particular modern Vaiṣṇava initiatory practice (Broo 2003: 162–164). In these ways, a Śākta text written in response to Vaiṣṇavism is today used to serve Vaiṣṇavism, simply because of carrying the authority of a Sanskrit Tantra.

Despite the lack of ritual instruction in the RT, some people also claim to worship Kṛṣṇa on the lines of the RT. According to an article in the Kolkata-based newspaper *The Telegraph* (Das 2012), the Bannerjee family on Sri Gopal Mullick Lane worships a special image of Kālī combined with Kṛṣṇa on the occasion of Kālī Pūjā, “in accordance with Vaishnav rituals following Radhatantra”. One will be hard-pressed to find such rituals in the RT. Still, since Kālī is Kṛṣṇa's body in the RT, worshipping a combined form of Kālī and Kṛṣṇa can be said to follow the text in a creative way – a creativity that I am sure the author of the RT would have welcomed.

Notes

- ¹ For example, the singular verb *prajapet* in 24.8 is emended to *prajepur* in F, G and Edd; *śaktiṃ vinā maheśāni brahmas tu śavarūpavat* in 6.23 is emended to *śaktiṃ vinā param brahma nibhāvati śavarūpavat* in F, G and Edd, but to *śaktiṃ vinā maheśāni brahmatvaṃ śavavat smṛtam* in

P, and the end of the same phrase in 21.19 to *paraṃ brahma śavākṛti* in F, G and Edd.

[2](#) For example, *priye* occurs 320 times, *maheśāni* 309 times, *devi* 288 times, *parameśāni* 235 times, *deveśi* 108 times, *śucismite* 65 times, *varavarṇini* 53 times and *varārohe* 50 times.

[3](#) Pārvatī begins chapters by saying *aparaikaṃ mahādeva prcchāmi* at 18.1 and 33.2 and *aparaikaṃ mahādeva kṛpayā vada* at 35.1 and 36.1. She addresses Śiva as *devadeva mahādeva* at 1.1, 4.1, 14.9, 14.47, 16.10 and 21.22. The phrase *sāvadhānāvadhārāya*, a favourite with the author, occurs no less than sixteen times at 1.5, 4.3, 4.8, 8.18, 10.2, 10.33, 15.1, 20.1, 22.3, 27.43, 31.6, 33.158, 34.28, 36.5, 37.1 and 37.20. Also, *rahasyaṃ paramaṃ guhyaṃ* can be found at 3.10, 3.39, 11.1, 20.1 and 27.23.

[4](#) The most pregnant example may be when the author stresses that a student should be initiated into Hari's name by the age of 16 four times in two verses (3.1–2). Another example is how the claim that one who hears the narrations of Viṣṇu loses taste for anything else is stated twice in 10.2.

[5](#) The RT takes Brahmin ritual supremacy for granted, decreeing that preceptors should be Brahmins (RT 2.14, 2.18), cursing Śūdra preceptors (2.37), prohibiting Śūdras from reciting the *praṇava* (34.12) and dividing the Śūdras into three types (34.12–14).

[6](#) E.g., RT 1.29–30, 3.26, 28.7, 31.95.

[7](#) E.g., RT 18.37, 21.21, 22.35, 27.5–11, 30.34, 31.88, 31.90, 35.4, 37.19.

[8](#) E.g., RT 30.33–34, 37.40.

[9](#) E.g., RT 15 *passim*, 27.6, 28.15.

[10](#) E.g., RT 10.18, 10.30–32, 10.43.

[11](#) RT 10.25–27, 13.9–15, 15.33–35, 16.26–31.

[12](#) In RT 4.18–25 they are listed as Pūrṇodarī, Virajā, Śālmalī, Lolākṣī, Bāhulākṣī, Sudīrghaghonā, Gomukhī, Dīrghajihvā, Kumbhodarī, Ūrdhvakeśī, Vikṛtamukhī, Jvālāmukhī, Ulkāmukhī, Suśrīmukhī, Vidyotamukhī, Mahākālī, Sarasvatī, Gaurī, Trailokyavidyā, Mantraśakti,

Ādyaśakti, Bhūtamātā, Lambodarī, Drāviṇī, Nāgarī, Khecarī, Mañjarī, Rūpiṇī, Vīriṇī, Kākodarī, Pūtanā, Bhadrakālī, Yoginī, Śaṅkhinī, Garjinī, Kālarātri, Kubjinī, Kapardinī, Vajrayā, Jayā, Sumukhī, Īsvari, Revatī, Mādhavī, Vāruṇī, Vāyasī, Brahmavidāriṇī, Sahajā, Lakṣmī, Vyāpinī and Māyā.

In RT 36.35–42, they are given as Brahmāṇī, Caṇḍikā, Raudrī, Gaurī, Indrāṇī, Kaumārī, Vaiṣṇavī, Durgā, Nārasimhī, Kālīkā, Śivadūtī, Vārāhī, Maheśī, Kauśikī, Śākambharī, Jayantī, Maṅgalā, Pālikā, Medhā, Śivarūpā, Śāmbhārī, Bhīmarūpiṇī, Śāntā, Bhrāmarī, Rudrarūpiṇī, Ambikā, Kṣemā, Vahnirūpiṇī, Dhātrī, Bahurūpā, Svāhā, Svadhā, Aparṇā, Mahodarī, Ghorarūpā, Mahākālī, Bhayaṃkarī, Kṣemaṃkarī, Nāyikā, Caṇḍā, Caṇḍavatī, Caṇḍikā, Ugracaṇḍā, Caṇḍāvatī, Mahādevī, Priyā, Nityā, Vāmarūpiṇī, Priyaṃkarī, Sanātani, Kalavikariṇī and Balapramathinī. – The only names occurring in both lists are Gaurī and Mahākālī.

[13](#) RT 3.23, 3.27, 3.29, 4.10–11, 36.16.

[14](#) RT 3.32, 5.6, 32.82, 36.4, 36.14.

[15](#) See e.g., RT 5.16, 6.21, 10.4, 12.40, 13.4, 13.23, 14.17, 18.40, 36.4, 36.15.

[16](#) RT 2.18, 3.8, 21.25, 21.29, 21.33, 28.27.

[17](#) The first of the Armours consists of nineteen verses beginning with *devadeva mahādeva* ... (Asiatic Society III E 198, III E 202, Saṃskṛta Sāhitya Pariṣad 558, 559, 562, 563), the second and incomplete one of fourteen lines beginning with *śrījaganmaṅgalasya kavacasya prajāpatiḥ ṛṣiś* (Saṃskṛta Sāhitya Pariṣad 560), and the third one of twenty-nine verses beginning with *prāraṃbhaḥ/pārvaty uvāca/kailāsavāsin bhagavan* ... (Rajasthan Oriental Research Institute 38148). The last one is identical with chapter seven of the printed *Nāradapañcarātra*.

[18](#) Some of the verses of the VM are quoted in the *Mathurāmāhātmya* attributed to Rūpa Gosvāmin, though not under that name, and none of the verses given in the RT. One Gauḍīya Vaiṣṇavas author of the next generation, Dhyānacandra Gosvāmin, quotes the text extensively – though again none of the verses here nor under this name (*Gauragovindārcanasmaranapaddhati*, 2.7–140).

- [19](#) The RT contains at least four lines (12.18cd–19.25cd) that are missing in the printed edition of the VM but that clearly form an integral part of the text. Also missing are verses 12.22, 12.38, 12.57cd–58ab, 14.24ab, 14.36cd–37ab, 17.11cd, 17.17–18ab, 17.30cd–31ab, 17.51ab, 17.59– 68ab. Conversely, VM 2.20cd–21 are missing from the RT for no clear reason.
- [20](#) Sanskrit College MS 2062. Bengali script. Black ink on country made paper. 6 folia, 9 lines a page. Smudged and worn appearance, probably due to careless preservation. Not dated; the writing is clear but not always correct. Incomplete; the first three of nine folios are missing. – Asiatic Society III.E.168. (Listed as Vṛndāvananirṇaya). Bengali script. Blank ink on paper. 12 small folia, 10 lines a page. Not dated but not older than the 19th century. Good condition: correct, clear writing. Incomplete; the last one or two folios are missing.
- [21](#) The technical terms of their professions (such as *sairindhri*, dressing maid) or that of their fathers’ (such as *rajaka*, washerman), are apparently taken as personal names or misunderstood. The compound *divākīrtitanūje*, in the RKGD understood as the two daughters of the *divākīrti* or barber, are understood by all the translators of the RT as well as by the commentator to mean the two girls Divā and Kīrti. In all these cases, I have followed the understanding of the author of the RT in my own translation, even though that is not how the original author of these verses intended them.
- [22](#) Excepting many different readings, the list of names and items in the KY are the same as in the RKGD and the RT, but the order of the verses is different from both, clearly discounting the possibility of the RT having quoted these verses from the KY. The KY also sometimes gives its own interpretations, expanding on the RKGD. For example, after listing the different cowherd boys, the author of the KY adds some lines of his own (17.32–34): “These were all sages who were born on earth and who through their fierce penances attained Govinda, the Lord of the worlds. With their hearts freed from all impurity, they finally came to Goloka, where they eternally enjoy themselves with Kṛṣṇa.” Such an interpretation fits the Vaiṣṇava nature of the KY, but would not have fit the original RKGD, where all of the associates of Rādhā and Kṛṣṇa, in

accordance with Gauḍīya Vaiṣṇava theology, are held to be eternally liberated expansions of the divine couple. Similarly, when the RKGD (2.110–211) simply notes the names of Kṛṣṇa’s pet animals, the KY explains that different sages worshipped Keśava with great austerities, and this took on the shape of these different animals (KY 7.113–118).

[23](#) Sometimes the author of the RT counts the first letter of the main word in a compound as the first letter. Thus he gives for example *ayonijā* under j in 33.31 and *kāmadugdhā* under d in 33.44.

[24](#) The following examples are typical. “Gone into the matted locks of Śiva” (*kapardiṣu kapardagā*, KK 29.44) becomes “fond of the worship of Śiva” (*kapardipūjanapriyā*, RT 33.147), “Ganges” (*gaṅgā*, KK 29.49) becomes “Secret” (*guhā*, RT 33.153), “Sprung from the foot of Govinda” (*govindāṅghrisamudbhavā*, KK 29.52) becomes “Giver of rasa to Govinda” (*govindarasadāyinī*, RT 33.156), “Resident at Viṣṇu’s feet” (*viṣṇupadī*, KK 29.117) becomes “Friend of Viṣṇu” (*viṣṇusakhī*, RT 33.76), “Jāhnavī” (KK 29.64) becomes “Jamunā” (*sic*, RT 33.29), “Born from the foot of Trivikrama” (*trivikramapadodbhavā*, KK 29.74) becomes “Enjoying with Trivikrama” (*trivikramavihāriṇī*, RT 33.36), “Dwelling on Śiva’s head” (*tripurāriśirogrhā*, KK 29.77) becomes “Staying at the feet of Śiva” (*tripurāripadasthitā*, RT 33.39), “Flow of *dharma*” (*dharmadravā*, KK 29.91) becomes “Form of *dharma*” (*dharmarūpā*, RT 33.53).

[25](#) Another explanation for such an early date is that the terms “Saṃvat” and “Śāka” are sometimes interchangeable (Pingree 1997: 82). If Saṃvat here refers to the Śāka age, the date of this manuscript would be 1873 CE. I wish to thank Dr. Martin Gansten for bringing my attention to this.

[26](#) The following manuscripts can be found at the Rajasthan Oriental Research Institute alone: RORI 7718, Kṛṣṇāṣṭaka from the Rādhātantra of the Ūrdhvāmnāyatantra; RORI 8690, Rādhākṛṣṇayugalakavaca of the Rādhātantra; RORI 23263, Rādhāstotra of the Rādhātantra; RORI 32869, Lalitā stotra of the Rādhātantra.

[27](#) This text is briefly discussed by Goudriaan (1978: 278) and Goudriaan & Gupta (1981: 117). White (2004: 113) holds it (without any discussion) to

be “ca 12th century” which is by far too early, even if it did refer to a pre-Caitanya RT.

28 For instance, *kāya* in the neuter is changed to the masculine in 29.1, *tasya* for a feminine subject is changed to *tasyāḥ* in 19.27 and the wrong form of the accusative of *mātr* is corrected at 27.13. Many more examples may be observed in the apparatus of the critical edition.

29 Swami BV Narayana Maharaj at <http://www.purebhakti.com/teachers/bhakti-discourses-main-menu-61/52-discourses-2009/1086-the-glory-of-sri-radha.html>; Swami BV Puri Maharaj at <http://vinacc.blogspot.com/2011/09/sri-radhastami-srila-bhakti-ballabh.html>.

2

Conventions in the critical text and the translation

Almost all of the manuscripts of the RT are written in Bengali script, but since that is difficult to read for many Sanskritists and scholars of Tantra, I have opted to transcribe the text into Roman letters according to the ordinary IAST system. In doing so, I have made some changes to the text. Except for compounds, I have separated words from each other. Contrary to Bengali orthographic conventions, I have replaced the last *anusvāra* (*ṁ*) of a line with *m*, and I differentiate between the letters *b* and *v*. I have opted not to double consonants after the letter *r* (*karmma*, *sarvva*) even though many of the manuscripts do.

In two cases, I have applied a consistent standard where none of the manuscripts do. First, I include the honorific *śrī* for the names of interlocutors (e.g., *śrīpārvatya uvāca*) only at the very beginning, and second, I have standardised the chapter colophons. In both cases, all variants are of course given in the notes. I have also added verse numbers to each chapter. Because the critical text differs so much from the text given in Mukhopādhyāya and later editions, my verse numbers do not correspond to theirs. Otherwise, I have with very few exceptions (all in text borrowed from elsewhere) resisted the urge to emend the text but instead followed what I have deemed the

oldest readings, even when they are faulty from the point of view of Pāṇinian grammar.

The critical text includes three registers of notes, all of which include numbers in bold referring to the line numbers of the main text given in the margin. The first register, not found on every page, locates the source for lines taken from earlier texts and also indicates important differences in readings. The second register indicates the sources available for the main text, and the third, variant readings. Here, words before a] (e.g., tataḥ]) indicate words that have variant readings in the manuscripts collated. The manuscripts are ordered alphabetically and with the readings supported by the largest number of manuscripts given first. Several variants are differentiated by a colon. For example, tataḥ] A B C ataḥ: D tathā means that instead of *tataḥ*, manuscripts A, B and C here read *ataḥ*, while manuscript D reads *tathā*. I have opted to include as many variants as possible, even obvious mistakes, as such often help determine the relationship between manuscripts. There are some exceptions, such as the very common confusion between ś, ṣ and s and irregularities caused by Bengali orthography, such as the *sandhi*-less * *tatśrṇu* or * *annitam* for *anvitam*. Superscript numbers after sigla (e.g., A²) indicate corrections by another hand in the manuscript in question.

Throughout, I have used the ordinary Latin abbreviations (e.g., Maurer 2015) in the notes, but my usage of two pairs of terms needs to be explained. The difference between *om.* (omittit) and *deest* is that I use the first in cases of clearly unintended omission through, for example, haplography, while I use *deest* in cases where the missing text probably is missing in the exemplar as well. I use *ins.* (inseruit) for words inserted in the middle of a line while *add.* (addidit) refers to additional lines or text. Further, [...] refers to text missing from the manuscript because of physical damage.

In the translation, I have sometimes sacrificed grammatical exactness for readability (for example, in translating passive sentences in the active voice). For the same reason, I have added paragraphs to the Sanskrit text. However, to retain the feel of the Sanskrit text, I have resisted removing the unending vocatives of the text, but I have sometimes grouped them together (e.g., “My dear goddess” for *devi ... priye*). Well-known Sanskrit terms retained in the translation are given in italics (*guṇa*), while translated technical terms are capitalised (Flower). When English words are given in italics (*flute*) it means that they are quoted from earlier on in the text and will next be glossed. When Sanskrit words from mantras are similarly glossed, they are capitalised throughout (HARE). Except for in the hymn in Paṭala Thirty-three, I have not translated names.

I have added notes to the translation chiefly to explain technical terms but also to indicate intertextualities, translations that are conjectural and irregular grammar in the Sanskrit text.

3

Rādhā Tantra

Rādhātantra

1. Paṭala

om namaḥ paradevatāyai |

śrīpārvaty uvāca

ganeśanandicandreśa viṣṇunā parisevita |

devadeva mahādeva mṛtyuñjaya sanātana ||1||

rahasyaṃ vāsudevasya rādhātantraṃ manoharam |

5

pūrvaṃ hi sūcitaṃ deva kathāmātreṇa śaṅkara |

kṛpayā kathayeśāna tantraṃ paramadurlabham ||2||

īśvara uvāca

rahasyaṃ vāsudevasya rādhātantraṃ varānane |

atyantagopanaṃ tantraṃ viśuddhaṃ nirmalaṃ sadā ||3||

10

kālitantraṃ yathā devi toṣaṇaṃ ca yathā priye |

sarvaśaktimayaṃ tantraṃ vidyāyāḥ sādhanāya vai ||4||

nigadāmi varārohe sāvadhānāvadhārāya |

vāsudevo hr̥ṣīkeśaḥ satvaraṃ mama sannidhim ||5||

āgatyā parameśāni yaduktaṃ tac chṛṇu priye |

15

mṛtyuñjaya mahābāho kiṃ karomi japaṃ prabho ||6||

tan me vada mahābhāga vṛṣadhvaja namo 'stu te |

saṃsāratarāṇe deva tarāṇis tvam tapodhana 7	
tvām vinā parameśāna na hi siddhiḥ prajāyate	
etac chrutvā maheśāni viṣṇor amitatejasah 8	20
pīyūṣasaṃyutam vākyaṃ vāsudevasya yogini	
yad uktam vāsudevāya tat sarvaṃ śṛṇu pārvati 9	
mā bhayaṃ kuruṣe viṣṇo tripurām bhaja sundara	
daśavidyām vinā deva na hi siddhiḥ prajāyate 10	
tasmād daśasu vidyāsu pradhānam tripurā parā	25
caturvargapradām devīm īśvarīm viśvamohinīm 11	
sundarīm paramārādhyām viśvapālanatatparām	
sadā mama hṛdisthām tām namaskṛtyā vadāmy aham 12	
brahmāṇīṅ ca samuddhṛtya bhagabījaṃ samuddhara	
ratibījaṃ samuddhṛtya pṛthvibījaṃ samuddhara 13	30
māyām ante tu dattvā vai vāgbhavaṃ kuru yatnataḥ	
idaṃ hi vāgbhavaṃ kūṭam sadā trailokyamohanam 14	
śivabījaṃ samuddhṛtya bhṛgubījaṃ tataḥ param	
kumudvatīm tato devi śūnyaṅ ca tad anantaram 15	
pṛthvibījaṃ tataś coktvā ante māyā parākṣarā	35
kāmarājam idaṃ devi kūṭam paramadurlabham 16	
bhṛgubījaṃ samuddhṛtya kumudvatīm samuddhara	
indrabījaṃ tato devi tad ante vikaṭāparā 17	
eṣā tu pañcamayī vidyā trikūṭā parameśvari	
pūrvoktasādhanaṃ sarvaṃ tasmai uktam mayā priye 18	40
vāsudevo 'pi taṃ śrutvā drutaṃ kāśīpuraṃ yayau	
yatra kāśī mahāmāyā nityā yonisvarūpinī 19	
yā kāśī paramārādhyā brahmādyaiḥ parisevitā	
muhūrtaṃ yatra yaj japtaṃ lakṣavarṣaphalaṃ labhet 20	
tatra gatvā vāsudevaḥ saṃpūjya japam ārabhet	45
saṃpūjya vidhivad devīm bhavānīm parameśvarīm 21	
ātmanā manasā vācā ekīkṛtya varānane	
sadāśivapure ramye puṣkare śaktisaṃyute 22	
bhūmau śiraḥ prothanaṅ ca pādordhvaṃ parameśvari	
kṛtvā suduṣkaraṃ karma na hi siddhiṃ prajāyate 23	50
evaṃ kṛte maheśāni sahasrādityasaṃjñakam	
gatavān vāsudevasya viṣṇor amitatejasah 24	
tathāpi parameśāni nahi siddhiḥ prajāyate	

āvīr āsīn mahāmāyā tatksaṇāt kamalekṣaṇe ||25||
āvīrbhūya mahāmāyā tripurā jagadīśvarī | 55
vilokya vāsudevaṃ hi śvāsadhāraṇamātrakam |
vilokya kṛpayā dṛṣṭyāmṛtasiktā iva priye ||26||

tripurovāca
uttiṣṭha vatsa he putra kim arthaṃ tapyate tapaḥ |
bho putra śīghram uttiṣṭha varam varaya re suta ||27|| 60
etac chrutvā paramaṃ vākyaṃ tripurāyāmṛtaplavam |
tasyā vākyaṃ tataḥ śrutvā tyaktvā yogaṃ tu tatksaṇāt ||28||
papāta caraṇoprānte tripurāyāḥ śucismite |
namas te tripure mātaraṃ namas te duḥkhanāśini ||29||
namas te śaṅkarārādhye kṛṣṇārādhye namo 'stu te | 65
trilokajanāni mātaraṃ namas te 'mṛtadāyini |
āvīrbhūtā tu yā devī viṣṇor hṛdayasaṃsthitā ||30||

iti śrīvāsudevarahasye rādhātantre harapārvatisaṃvāde prathamah
paṭalaḥ ||1||

2. Paṭala

tripurovāca
vāsudeva mahābāho śṛṇu me paramaṃ vacaḥ |
tvaṃ hi deva sutaśreṣṭha kim arthaṃ tapyate tapaḥ ||1||
kūlācāraṃ vinā putra na hi siddhiḥ prajāyate |
śaktihīnaṃ tava kathaṃ siddhiṃ yācchāmi re suta ||2|| 5
mamāṃśasambhavāṃ lakṣmīm tyaktvā kiṃ tapyase tapaḥ |
vṛthāśramaṃ vṛthā pūjāṃ japaṃ ca viphalam suta ||3||
kulācāraṃ vinā putra sarvaṃ hi viphalam suta |
saṃyogaṃ kuru yatnena śaktyā saha tapodhana ||4||
sukhaṃ vinā sutaśreṣṭha vidyāsiddhir na jāyate | 10
sādhake kṣobham āpanne devatā kṣobham āpnuyāt ||5||
tasmād bhogayuto bhūtvā japakarma samārabhet |
bhogaṃ vinā sutaśreṣṭha na hi mokṣaḥ prajāyate ||6||

śṛṇu tattvaṃ sutaśreṣṭha dīkṣāyā ānupūrvikīm |
daśavarṣe tu saṃprāpte dvādaśābhyantare suta ||7|| 15
śṛṇuyād dharināmāni ṣoḍaśāni pṛthak pṛthak |
harināma vinā putra karṇasuddhir na jāyate ||8||

vāsudeva uvāca
śṛṇu mātara mahāmāye viśvabījasvarūpiṇi |
harināma mahāmāye kramāt tava mataṃ vada ||9|| 20

tripurovāca

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare |
hare rāma hare rāma rāma rāma hare hare ||10||

dvātrimśadakṣarāṇy evaṃ kalānāṃ sayutaṃ sadā |
śṛṇu cchandaṃ sutaśreṣṭha harināmasya caiva hi ||11|| 25

chandaṃ hi paramaṃ guhyaṃ mahatpadam anavyayam |
sarvaśaktimayaṃ mantraṃ harināma tapodhana ||12||
asya harināmamantrasya vāsudeva ṛṣiḥ gāyatrī chandaḥ śrītripurā
devatā mama mahāvidyāsiddhyarthe viniyogaḥ ||13||
etan mantraṃ sutaśreṣṭha prathamam śṛṇuyān naraḥ || 30

śrutvā dvijamukhāt putra dakṣakarṇe tapodhana ||14||
ātau cchandaṃ tato mantraṃ śrutvā śuddho bhaven naraḥ |
dvādaśābhyantare śrutvā karṇasuddhim avāpnuyāt ||15||
karṇasuddhiṃ vinā putra mahāvidyām upāśmahe |
nārī vā puruṣo vāpi tatkṣaṇān nārakī bhavet ||16|| 35

tatas tu ṣoḍaśe varṣe saṃprāpte suravandita |
mahāvidyām tataḥ śuddhām nityām brahmasvarūpiṇīm ||17||
śrutvā kulamukhād viprāt sāksād brahmamayo bhavet |
yaḥ kuryāt kularahasyaṃ śivoktaṃ ca tapodhana ||18||
tasya siddhir bhaved vidyā aṣṭaiśvaryam avāpnuyāt | 40

rahasyaṃ hi vinā putra śrama eva hi kevalam ||19||
ata eva sutaśreṣṭha rahasyaṃ rahitaṃ tava |
rahasyarahitaṃ vidyām na japeṣu kadācana ||20||
etaḥ rahasyaṃ paramaṃ harināma tapodhana |
hakāras tu sutaśreṣṭha śivaḥ sāksān na saṃśayaḥ ||21|| 45

rephas tu tripurādevī daśamūrtimayī sadā	
ekāraṇ ca bhagaṃ vidyāt sākṣād yoniṃ tapodhana 22	
hakāraḥ śūnyarūpī ca repho vighrahadhāriṇī	
haris tu tripurā sākṣān mama mūrtir na saṃśayaḥ 23	
kakāraḥ kāmādā kāmārūpiṇī sphuraḍ avyayā	50
ṛkāraṇ ca sutaśreṣṭha jyeṣṭhāśaktir itīritā 24	
kakāraṇ ca ṛkāraṇ ca kāmīnī vaiṣṇavīkalā	
ṣakāraś candramā devaḥ kalāṣodaśasaṃyutā 25	
ṇakāraṇ ca sutaśreṣṭha sākṣān nivṛttirūpiṇī	
dvayor aikyaṃ tapaśreṣṭha sākṣāt tripurabhairavī 26	55
kṛṣṇa kṛṣṇa sutaśreṣṭha mahāmāyā jaganmayī	
hare hare tato devī śivaśaktisvarūpiṇī 27	
hare rāmeti ca padaṃ sākṣāj jyotirmayī parā	
rephas tu tripurā sākṣād ānandāmṛtasamṃyutā 28	
makāras tu mahāmāyā nityā tu rudrayoginī	60
visargas tu sutaśreṣṭha sākṣāt kuṇḍalinī parā 29	
rāma rāmeti ca padaṃ śivaśaktiḥ svayaṃ suta	
hare hare iti padaṃ śaktidvayasamanvitam 30	
ādyante praṇavaṃ dattvā yo japed daśadhā dvijaḥ	
sa bhavet sutavaraśreṣṭha mahāvidyāsu sundaraḥ 31	65
etad dīkṣā paraṃ jñeyaṃ jyeṣṭhāśaktisamanvitam	
harināma sutaśreṣṭha jyeṣṭhā tu vaiṣṇavī svayam 32	
vinā śrīvaiṣṇaviṃ dīkṣaṃ prasādaṃ sadguror vinā	
koṭivamśān samādāya rauravaṃ narakam vrajet 33	
evaṃ ṣoḍaśanāmāni dvātriṃśadakṣarāni ca	70
ādyante praṇavaṃ dattvā catuṣtriṃśad anuttamaṃ 34	
harināma vinā putra dīkṣā ca viphalā sadā	
kuladevamukhāc chrutvā harināma parākṣaram 35	
brāhmaṇaḥ kṣattravaiśyās ca sūdraḥ śrutvā parākṣaram	
dīkṣaṃ kūryāt sutaśreṣṭha mahāvidyāsu sundaraḥ 36	75
dīkṣaṃ vā harināmaṃ vā yadi sūdramukhāt priye	
ajñānād yas tu gṛhṇīyāt tasya pāpaphalaṃ śṛṇu 37	
sūdraḥ sūdramukhāt śrutvā vidyāṃ vā mantraṃ uttamam	
koṭivamśān samādāya rauravaṃ pratigacchati 38	
api dātṛgṛhītror vā dvayor eva samaṃ phalam	80

brahmahatyām avāpnoti akṣaram akṣaram prati |
śṛṇu putra vāsudeva prasaṅgād vacanaṃ mama ||39||

iti śrīvāsudevarahasye rādhātantre tripurāvāsudevasaṃvāde
dvitīyaḥ paṭalaḥ ||2||

3. Paṭala

85

tripurovāca

saṃprāpte ṣoḍaśe varṣe dīkṣāṃ kūryāt samāhitaḥ |

yadi no kurute putra saṃprāpte varṣa ṣoḍaśe ||1||

harināma vṛthā tasya gate tu varṣa ṣoḍaśe |

tasmād yatnena kartavyā dīkṣā hi varṣa ṣoḍaśe ||2||

5

anyathā paśuvat sarvaṃ tasya karmāṇi sundara |

vāsudeva mahābāho rahasyaṃ paramaṃ śṛṇu ||3||

prakaṭākhyam harer mantraṃ sabhāyāṃ yatra tatra vai |

mahāvidyā sutaśreṣṭha tadā guptaṃ bhaviṣyati ||4||

prajaped anīsaṃ putra mahāvidyāṃ tapodhana |

10

aśucir vā śucir vāpi gacchams tiṣṭhan svapann api ||5||

mahāvidyāṃ japed dhīmān yatra kutrāpi mādharma |

saṃpūjya śivaliṅgaṃ tu mahāvidyāṃ japed tu yaḥ ||6||

pūjayed vividhaṃ liṅgaṃ bilvapatrādibhiḥ priye |

bhāvayed anīsaṃ putra mahāvidyāṃ hṛdātmanā ||7||

15

niśāyāṃ śaktiyuktena pūjayed vividhaṃ japed |

śivoktatantravat sarvaṃ kulācāraṃ hi mādharma ||8||

yaḥ kūryāt satataṃ putra tasya siddhiḥ prajāyate |

kulācāraṃ vinā putra tava siddhir na jāyate ||9||

tripurovāca

20

śṛṇu putra mahābāho mama vākyaṃ manoharam |

rahasyaṃ paramaṃ guhyaṃ sugopyaṃ bhuvanatrāye ||10||

kathayiṣyāmi te vatsa kathāṃ citravicitritāṃ |

vakṣaṣṭhalasamāsīnāṃ mālāṃ citravicitritāṃ ||11||

sadā amlānarūpāṇ ca vibhāti hṛdaye mama |

25

māṇikyaracitā mālā javākusumasannibhā 12	
nānāratnaprasūtā ca hastyaśvarathapattayaḥ	
kaustubhaṃ maṇinā mālā mālāmadhye virājate 13	
hastinīyaṃ mahāmālā mama dūti sadā suta	
anyā hi padmamālā yā vibhāti hṛdaye sadā 14	30
padminī paramāścaryā sāksāt padminirūpiṇī	
citramālā tu yā putra nānācitracitritā 15	
eṣā tu citriṇī jñeyā citrakarmānusāriṇī	
gāndhinirūpā yā mālā aiśvaryagandhasaṃyutā 16	
etā dūtyaḥ sutaśreṣṭha sadā mama hṛdisthitā	35
etā dūtyaḥ sutaśreṣṭha aṣṭaiśvaryasamanvitā 17	
hastinī padminī caiva citriṇī gandhinī tathā	
yā mālā padminī putra sadā kāmuka mādghava 18	
citriṇī citrarūpeṇa brahmāṇḍaṃ vyāpya tiṣṭhati	
gandhinī ca tathā putra sarvaṃ vyāpya vijṛmbhate 19	40
hastinī ca sutaśreṣṭha sūte diggajasañcayam	
ity uktvā sā mahāmāyā tripurā lolalocanā 20	
pārijātasya mālāyāḥ padmasya ca tapodhana	
sūtreṇa rahitā mālā grathitā kāmasūtrake 21	
asiddhasādhanaṃ mālā grathitā kāmasūtrake	45
nānāratnamayī mālā vidyutkoṭisamaprabhā 22	
pañcāśanmāṭṛkāvarṇasahitā viśvamohinī	
dharmadā arthadā mālā kāmādhā mokṣadā suta 23	
vāsudeva mahāviṣṇo śṛṇu putra tapodhana	
mama mālā durādharṣā mātṛkāśaktir avyayā 24	50
āścaryam paramaṃ paśya sāvadhānena mādghava	
ity uktvā tripurā devī viṣṇumātā jaganmayī 25	
mālān mālāṃ samākṛṣya kṛṣṇāya satvaram dadau	
āścaryam paramaṃ kiñcid darśayitvā janārdane 26	
mahādeva uvāca	55
tatrāścaryam maheśāni varṇitum na hi śakyate	
akārādikṣakārāntā pañcāśanmāṭṛkāvyayā 27	
avyayā aparicchinnā tripurākaṇṭhasaṃsthitā	
kakāraḥ parameśāni koṭiso hy aṇḍarāśayaḥ 28	
prasūya tatkaṣaṇāt sarvaṃ saṃhāraṇ ca tathā priye	60

evaṃ krameṇa deveśi pañcāśanmātrkā sadā ||29||
 sṛṣṭhiṃ sthitiṃ ca kurute saṃhārāṇ ca tathā priye |
 kramotkramān maheśāni dṛṣṭvā moham gato hariḥ ||30||
 gatavān puṇḍarīkākṣo vāsudevas tapodhanaḥ |
 ṇḍ a āsar śāo mahe ṃni sarva ṛṣṭd āv ājan ḥrdana ||31|| 65
 sarvaṃ dṛṣṭvā viniścītya hṛdaye viṣṇur avyayaḥ |
 pañcāśatpīṭhasaṃyuktaṃ bhāratam paramaṃ padam ||32||
 nityā bhagavatī yatra mahāmāyā jaganmayī |
 satīdehaṃ parityajya pārvatītvam gatā punaḥ ||33||
 tavāngāt parameśāni kuntalam yatra pārvati | 70
 patitaṃ yatra deveśi sthāne tu naganandini ||34||
 sarvaṃ dṛṣṭvā maheśāni kāmākhyādyāḥ pṛthak pṛthak |
 yad yad dṛṣṭam mahāpīṭham sarvaṃ bahubhayānakam ||35||
 saumyamūrtir maheśāni mathurā vrajamaṇḍalam |
 dṛṣṭvā tu parameśāni āścaryam sthānam uttamam ||36|| 75
 tatkṣaṇāt parameśāni sarvāṃs tā 'ntarhitā bhavet |
 mātṛkā ādimātā sā darśayitvā janārdane ||37||

tripurovāca

vāsudeva sutaśreṣṭha hṛdaye kiṃ vibhāvyase |
 vīmanās tvam katham putra mālāṃ kaṇṭhe vidhāraya ||38|| 80
 tasyā mālāprabhāvena sarvaṃ tava bhaviṣyati |
 rahasyam paramaṃ guhyam pañcāśattattvasaṃyutam ||39||
 kalāvatīm mahāmālāṃ mama kaṇṭhe sthitāṃ sadā |
 śuklakārāṃ raktavarṇāṃ pītābhāṃ kṛṣṇarūpiṇīm ||40||
 padmodbhavā tu yā mālā raṅginīkusumaprabhā | 85
 hastinī śuklarūpā tu śuklasphaṭikasannibhā ||41||
 citriṇī pītavarṇābhā sarvasaubhāgyadāyinī |
 gandhinī yā sutaśreṣṭha kṛṣṇagandhasamaprabhā ||42||
 ity uktvā sā mahāmāyā ādiśaktiḥ sanātani |
 param brahma maheśāni yasyās tu nakharatviṣaḥ ||43|| 90
 yasyās tu nakhakoṭyaṃśaḥ param brahma purātanaḥ |
 nakhakoṭiḥ nakharāgrasya nirmāṇam pañcadaivatam ||44||
 brahmā viṣṇuś ca rudraś ca īśvaraś ca sadāśivaḥ |
 ete devā maheśāni pañca jyotirmayāḥ sadā ||45||
 jāgratsvapnasuṣuptis tu turīyam parameśvari | 95

sadāśivo yas tu devi guptabrahma sa eva tu ||46||
ataḥ paraṃ maheśāni nāsti jñāne tu māmaka |
vāsudevo yas tu devaḥ sa eva viṣṇur avyayaḥ ||47||
śuddhasattvātmikā devi mūlaprakṛtirūpiṇī |
tatas tu tripurā mātā vāsudevāya pārvati | 100
yad uktaṃ mṛgaśāvākṣi tac chr̥ṇuṣva samāhitā ||48||

tripurovāca
vāsudeva mahābāho mā bhayaṃ kuruṣe suta |
etā mālā sutaśreṣṭha mūrtir vighraharūpiṇī ||49||
tava kāryaṃ sutavara etāḥ siddhiṃ kariṣyati | 105
mā bhair mā bhair sutaśreṣṭha vidyāsiddhir bhaviṣyati ||50||

śiva uvāca
vāsudevaḥ prasannātmā praṇipatya padāmbuje |
devīsūktena saṃtoṣya tripurāṃ parameśvarīm ||51||
tava pādārcanasukhaṃ vismarāmi kadācana | 110
kiṃ karomi kva gacchāmi he mātāḥ parameśvari ||52||

tripurovāca
śṛṇu viṣṇo mahābāho vāsudeva parantapa |
yā mālā tava kaṇṭhasthā sarvajñā sā kalāvatī ||53||
sarvaṃ hi kathayāmi āsa re putra guṇasāgara | 115
tasyā vākyam sutaśreṣṭha śrutvā kāryaṃ samācara ||54||
ity uktvā sā mahāmāyā tripurā jagadīśvarī |
tatkṣaṇāj jagatāṃ mātā tatraivāntaradhīyata ||55||

iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde rādhātantre tṛtīyaḥ
paṭalaḥ ||3|| 120

4. Paṭala

pārvaty uvāca
devadeva mahādeva vistāryaṃ kathaya prabho |

tataḥ kalāvatīṃ devīm vāsudevaḥ sanātanah ||1||
kaṇṭhe mālāṃ vāsudevo vidhṛtya parameśvaraḥ |
rahasyaṃ parayā bhaktyā prcchāmi surapūjita ||2|| 5

īśvara uvāca
nigadāmi śṛṇu prauḍhe atyantajñānavardhanam |
tataḥ kalāvatī devī vāsudevāya pārvati |
yaduktam mṛgaśāvākṣi sāvadhānāvadhāraya ||3||

kalāvaty uvāca 10
vāsudeva mahābāho varam varaya sāmpratam |
tava kāryaṃ kariṣyāmi adhunā surapūjita |
mālāṃ sudṛṣṭam yad yac ca tac chīghraṃ smara sundara ||4||

vāsudeva uvāca
yad dṛṣṭam parameśāni na hi vaktum hi śakyate | 15
tava pādārcanaṃ devi saṃsmarāmi punaḥ punaḥ ||5||

pārvaty uvāca
yad dṛṣṭam vāsudevena tat sarvaṃ kathaya prabho |
yad dṛṣṭam padmamālāyām āścaryaṃ paramaṃ padam ||6||
karimālāsu yad dṛṣṭam gandhamālāsu ca prabho | 20
citramālāsu yad dṛṣṭam kṛṣṇena paramātmanā |
tat sarvaṃ kathayeśāna vicitrakathanam prabho ||7||

īśvara uvāca
rahasyaṃ parameśāni sāvadhānāvadhāraya |
aticitraṃ mahadguhyaṃ vacanam amṛtadravam ||8|| 25
atipuṇyaṃ mahattīrthaṃ sarvāgamamayam sadā |
vāsudevasya kaṇṭhe tu yā mālā sā kalāvatī ||9||
pañcāśadakṣaraśreṇī kalārūpeṇa sākṣiṇī |
avyayā aparicchinnā nityarūpā parākṣarā ||10||
pañcāśadakṣarāṃ devi mūrtir vighrahadhāriṇī | 30
śyāmāṅgī ca tathā gaurī śuddhasphaṭikasannibhā ||11||
taptahāṭakavarṇābhā kṛṣṇavarṇā ca sundari |
citravarṇā tathā devi navayauvanasaṃyutā ||12||

sadā ṣoḍaśavarṣīyā sadā cāñjanalocanā |
 praphullavadanāmbhojā iṣatsmitamukhī sadā ||13|| 35
 dāḍimībijasadr̥śā dantapañktir anuttamā |
 mṛṇālasadr̥śākārā bāhuvallivirājitā ||14||
 śaṅkhakaṅkanakeyuranānābharaṇabhūṣitā |
 nānāgandhasugandhena moditākhiladinmukhā ||15||
 rudrākṣaracitāmālā japamālāvidhāriṇī | 40
 etāḥ sarvā maheśāni mātṛkāḥ paradevatāḥ ||16||
 mālārūpeṇa sā devī viṣṇukaṇṭhasthitā sadā |
 śṛṇu nāmāni deveśi mātṛkāyāḥ pṛthak pṛthak ||17||
 pūrṇodarī syād virajā śālmalī tadanantaram |
 lolākṣī bāhulākṣī ca dīrghaghonā prakīrtitā ||18|| 45
 sudīrghamukhīgomukhyau dīrghajihvā tathaiva ca |
 kumbhodary ūrdhvakeśī ca tathā vikṛtamukhy api ||19||
 jvālāmukhī tato jñeyā paścād ulkāmukhī tataḥ |
 suśrīmukhī ca vidyotamukhy etāḥ svaraśaktayaḥ ||20||
 mahākālīsarasvatyau sarvasiddhisamanvite | 50
 gaurī trailokyavidyā syān mantraśaktis tataḥ param ||21||
 ādyaśaktir bhūtamātā tathā lambodarī matā |
 drāviṇī nāgarī bhūyaḥ khecarī caiva mañjarī ||22||
 rūpiṇī vīriṇī paścāt kākodary api pūtanā |
 syād bhadrakālīyoginyau śaṅkhinī garjinī tathā ||23|| 55
 kālarātriś ca kubjinyau kapardiny api vajrayā |
 jayā ca sumukhīśvaryau revatī mādhavī tathā ||24||
 vāruṇī vāyasī proktā paścād brahmavidāriṇī |
 tataś ca sahaajā lakṣmī vyāpiṇī māyayā tathā ||25||
 etās tu mātṛkādevyā mālāyāṃ saṁsthitāḥ sadā | 60
 yadā tu rudrapīṭhasthā sindūrārūṇavigrahāḥ |
 raktotpalakapālādhyā alaṅkṛtakalevarāḥ ||26||

iti śrīvāsudevarahasye rādhātantre tripurāvāsudevasaṁvāde
 caturthaḥ paṭalaḥ ||4||

īśvara uvāca

vāsudevo mahāviṣṇur dṛṣṭvāścaryam gataḥ priye ekaikena maheśāni koṭīśo hy aṇḍarāśayaḥ 1 pṛthak pṛthak prasūyante ḍimbarāśīḥ śucismite brahmāṇḍam parameśāni rajaḥsattvatamātmakam 2	5
rajaḥ sattvam tamo devi rudraviṣṇupitāmahāḥ brahmāṇḍam parameśāni saptāvaraṇasaṃyutam 3 uddhāryam viśvam brahmāṇḍam helayā koṭikoṭīśaḥ dṛṣṭvāścaryam maheśāni viṣṇus tu vismayānvitaḥ 4 pratiḍimbe maheśāni brahmādyāḥ parameśvari	10
pratiḍimbaṃ varārohe etad viśvopamaṃ priye 5 sarvam dṛṣṭvā maheśāni kṛṣṇaḥ kamalalocanaḥ dṛṣṭam hi bhāratam varṣam pañcāsatpīṭhasaṃyutam 6 tatra sarvāni pīṭhāni mahābhayayutāni ca mathurāmaṇḍalam devi yatra govardhano giriḥ 7	15
yatra vṛndā mahāmāyā devī kātyāyanī sadā āste sadā mahāmāyā satatam śivasamṃyutā 8 śivaśaktimayaṃ devi mathurāvrajamaṇḍalam tavāṅgajā maheśāni pīṭhāni vividhāni ca 9 tatra saumyaṃ maheśāni mathurāvrajamaṇḍalam	20
mathurāyāṃ maheśāni svayaṃ śaktisvarūpiṇī 10 yamunāyāṃ maheśāni sākṣāt śaktiḥ śucismite govardhanaṃ maheśāni ūrdhvaśaktir varānane 11 nānāvanasaṃyuktaṃ nānārasasamanvitam nānāpakṣigaṇākīrṇam vallīvrkṣasaṃmākulam 12	25
kuṭīram bahuramyam hi nānāvallīsaṃmākulam divyastrīveṣṭitam ramyaṃ vrajaṃ māthurasamjñakam 13 sahasradalapadmāntar madhyagaṃ sarvamohanam gopagopīparivṛtam godhanaiḥ parito vṛtam 14 evam vrajaṃ maheśāni bhārateṣu varānane	30
dṛṣṭvā tu vismayāviṣṭo viṣṇuḥ padmadalekṣaṇaḥ 15 mathurā parameśāni tava keśayutā sadā keśapīṭham maheśāni mathurāvrajamaṇḍalam 16 tava keśam maheśāni nānāgandhasaṃyutam nānāpuṣpasamāyuktaṃ sugandhimālyasaṃyutam 17	35
bhramaraiḥ śobhitaṃ bhadre tava keśam manoharam	

kavarī tava deveśi devānām api mohanam ||18||
 nānāratnasamāyuktaṃ nānāsukhamayaṃ sadā |
 keśajālasamūhena nirmitaṃ vrajamaṇḍalam ||19||
 etat tu bhārata varṣe viṣṇuḥ sattvamayo hariḥ | 40
 anantasukhasamāyuktaṃ yatra kātyāyanī śivā ||20||
 pañcāśattattvasamāyuktaṃ vrajaṃ māthuramaṇḍalam |
 mātṛkāgaṇasamāyuktaṃ kālindījalapūritam ||21||
 kālindītīram āśādyā indrādyāḥ ye ca devatāḥ |
 japañ cakrur maheśāni kātyāyanyāḥ samīpataḥ ||22|| 45
 kātyāyanī ca yā devī keśamaṇḍaladevatā |
 yamunopavane 'śokatarupallavaśobhite |
 kātyāyanī māhāmāyā satataṃ tatra samsthitā ||23||

iti śrīvāsudevarahasye rādhātantre śivapārvatīsamvāde pañcamah
 paṭalaḥ ||5|| 50

6. Paṭala

kātyāyany uvāca
 vāsudeva mahābāho mā bhayaṃ kuruṣe suta |
 mathurāṃ gaccha he putra tava siddhir bhaved druvam ||1||
 gaccha gaccha mahābāho padminīsaṅgam ācara |
 padminī mama deveśa vraje rādhā bhaviṣyati | 5
 anyāś ca mātṛkādevyaḥ sadā tasyānucārināḥ ||2||

vāsudeva uvāca
 śṛṇu mātara mahāmāye caturvargapradāyini |
 tvāṃ vinā parameśāni vidyāsiddhir na jāyate ||3||
 padminīm parameśanīm śīghraṃ darśaya sundari | 10
 pratyahaṃ mama deveśi tadā bhavati mānasam ||4||
 etac chrutvā vacas tasya vāsudevasya tatkṣaṇāt |
 āvir āsīt tadā devī padminī padmasamsthitā ||5||
 raktavidyullatākārā padmagandhasamanvitā |
 rūpeṇa mohayantī sā sakhīgaṇasamāvṛtā ||6|| 15

sahasradalapadmāntarmadhyasthānasthitā sadā |
sakhīgaṇayutair devī japantī paramākṣaram ||7||
ekākṣarīm maheśāni sā eva paramākṣarām |
kālikā yā mahāvidyā padminyā iṣṭadevatā |
vāsudevo mākābhāhur dṛṣṭvā vismayam āgataḥ ||8|| 20

padminy uvāca
vrajaṃ gaccha mahābhāho śīghraṃ yadukulam prabho |
tvayā saha mahābhāho kulācāraṃ karomy aham ||9||

vāsudeva uvāca
śṛṇu padmini me vākyaṃ kadā te darśanaṃ bhavet |
kṛpayā vada deveśi japaṃ kiṃ vā karomy aham ||10|| 25

padminy uvāca
tavāgre devadeveśa mama janma bhaviṣyati |
gokule māthure pīṭhe vṛkabhānugṛhe dhruvam ||11||
duḥkhaṃ nāsti mahābhāho mama saṃsargahetunā | 30

kulācārasya yatkiñcit sāmāgrī kṛṣṇa avyayaḥ |
mālāyāṃ tava deveśa sadā tiṣṭhati nānyathā ||12||
ity uktvā padmini sā tu sundaryā dūtikā tadā |
antardhānaṃ tato gatvā mālāyāṃ sahasā kṣaṇāt ||13||
vāsudevo 'pi tāṃ dṛṣṭvā kṣīrodaṃ prayayau dhruvam | 35

tyaktyā kāśīpuraṃ rāmyaṃ mahāpīṭhaṃ durāsadam ||14||
prayayau māthuraṃ pīṭhaṃ padmini parameśvarī |
yatra kātyāyanī durgā mahāmāyāsvarūpiṇī ||15||
nāradādyair munisreṣṭhaiḥ pūjitā saṃstutā sadā |
kātyāyanī mahāmāyā yamunājalasaṃsthitā ||16|| 40

yamunāyā jalaṃ tatra sākṣāt kālīsvarūpiṇī |
bahupadmayaṭaṃ rāmyaṃ śuklaṃ pīṭhaṃ mahatprabham ||17||
raktaṃ kṛṣṇaṃ tathā citraṃ haritaṃ sarvamohanam |
kālindyākhyā maheśāni yatra kātyāyanī parā ||18||
kālindī kālikā mātā jagatāṃ hitakāmyayā | 45

sadādhyāste maheśāni devarṣisaṃstutā parā ||19||
sahasradalapadmāntarmadhye māthuramaṇḍalam |
keśabandhe maheśāni yat padmaṃ satataṃ sthitam ||20||

padmamadhye maheśāni keśapīṭhaṃ manoharam |
keśabandhe maheśāni vrajaṃ māthuramaṇḍalam ||21|| 50
yatra kātyāyanī māyā mahāmāyā jaganmayī |
vrajaṃ vṛndāvanaṃ devi nānāśaktisamanvitam ||22||
śaktis tu parameśāni kalārūpeṇa sākṣiṇī |
śaktiṃ vinā maheśāni brahmas tu śavarūpavat ||23||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde ṣaṣṭhaḥ
paṭalaḥ ||6|| 55

7. Paṭala

devy uvāca
vrajaṃ gatvā mahādeva padminī kim akarot tadā |
kasya vā bhavane sā tu jātā sā padminī parā ||1||
tat sarvaṃ parameśāna vistarād vada śaṅkara |
yadi no kathyate deva vimuñcāmi tadā tanum ||2|| 5

īśvara uvāca
padminī padmagandhā sā vṛkabhānugṛhe priye |
āvīr āsīt tadā devī kṛṣṇasya prathamam priye ||3||
caitre māsi site pakṣe navamyām puṣyasamṃyute |
kāḷindījalakalḷole nānāpadmagaṇāvṛte ||4|| 10

āvīr āsīt tadā padmā māyāḍimbam upāśritā |
ḍimbam bhūtvā tadā padmā sthitā kamalamadhyataḥ ||5||
koṭicandrapratīkāśam ḍimbam māyāsamanvitam |
puṣyāyuktanavamyām vai nīśyardhe padmamadhyataḥ ||6||

āvīr āsīt tadā padmā raṅginīkusumaprabhā | 15
aruṇādityasaṃkāśe padme paramakāminī ||7||
vṛkabhānupuram devi kāḷindīpāram eva ca |
nāmnā padmapuram ramyam caturvargasamanvitam ||8||

ḍimbajyotir maheśāni sahasrādityasannibham |
tatkṣaṇāt parameśāni andhakāram vināśayat ||9|| 20
vṛkabhānur mahātmā sa kāḷindītaṭam āsthitā |

mahāvidyāṃ mahākālīm satataṃ prajapet sudhīḥ |
āvir āsīn mahāmāyā tadā kātyāyanī parā ||10||
śṛṇu putra mahābāho vṛkabhāno yaśodhara |
siddho 'si puruṣaśreṣṭha varam varaya sāmpratam ||11|| 25

vṛkabhānur uvāca
siddho 'haṃ satataṃ devi tvatprasādāt sureśvari |
tvatprasādān mahāmāye yathā mukto bhavāmy aham ||12||
tvatprasādān mahāmāye asādhyam nāsti me tale |
ātmanaḥ sadṛśākārāṃ kanyām ekāṃ prayaccha me ||13|| 30
tac chrutvā parameśāni tadā kātyāyanī parā |
meghagambhīrayā vācā yad āha vṛkabhānave ||14||
tacchrṇuṣva ca cārvāṅgi vacanam amṛtopamam |
tava patnyās tu bhaktyā ca tuṣṭāhaṃ tvayi sundara ||15||
etad dhi vacanam vaiśya tava patnyā suyujyate | 35
ity uktvā sahasā tatra mahāmāyā jaganmayī ||16||
pradadau parameśāni tasmai ḍimbaṃ manoharam |
vṛkabhānur mahātmā sa tatkṣaṇād gr̥ham āyayau ||17||
tasya bhāryā viśālākṣī viśālakaṭimohinī |
ratnapradīpam ābhāṣya ratnapālaṅkam āśrayā ||18|| 40
tasyā haste tadā bhānuḥ pradadau ḍimbamohanam |
taṃ dṛṣṭvā parameśāni vismayam paramaṃ gatā ||19||
haste kṛtvā tu taṃ ḍimbaṃ nirīkṣya ca punaḥ punaḥ |
nānāgandhayutaṃ ḍimbaṃ sarvaśaktisamanvitam ||20||
nānājyotirmayaṃ ḍimbaṃ tatkṣaṇāc ca dvidhābhavat | 45
tatrāpaśyan mahākanyāṃ padminīm kṛṣṇamohinīm ||21||
raktavidyullatākārāṃ sarvasaubhāgyavardhinīm |
tāṃ dṛṣṭvā parameśāni sahasā vismayam gatā ||22||

kīrtidovāca
he mātāḥ padminīrūpe rūpaṃ saṃhara saṃhara | 50
tatas tu parameśāni tadrūpaṃ tatkṣaṇāt priye |
saṃhr̥tya sahasā devī sāmānyaṃ rūpaṃ āsthitā ||23||
tatas tu kīrtidā devī rūpaṃ tasyā vilokayet |
raṅginīkusumākārā raktavidyutsamaprabhā ||24||

kanyovāca	
re mātāḥ kīrtide bhadre kṣīrapānāya sundari	55
stanam dehi stanam dehi tava kanyā bhavāmy aham 25	
tac chrutvā vacanam tasyāḥ padminyāḥ kamalekṣaṇe	
stanam apāyayat tasyai padminyai naganandini 26	
cakāra nāma tasyās tu padminyā naganandini	60
raktavidyutprabhā devī dhatte yasmāc chucismite	
tasmāt tu rādhikā nāma sarvalokeṣu gīyate 27	
īśvara uvāca	
dine dine vardhamānā vṛkabhānugṛhe priye	
evam hi māthure pīṭhe cacāra vrajavāsini	65
tasmād bhadrapade māsi kṛṣṇo 'bhūt kamalekṣaṇe 28	

iti śrīvāsudevarahasye rādhatanetre harapārvatīsaṁvāde saptamaḥ
paṭalaḥ ||7||

8. Paṭala

īśvara uvāca	
śṛṇu kamalapatrākṣi rahasyam padminīmatam	
saṁprāpte parameśāni dvitīyavatsare tadā 1	
kuryād yatnena deveśi śivaliṅgaprapūjanam	
prajapet paramām vidyām kālīm brahmāṇḍamohinīm 2	5
pūjayed vividhaiḥ pūṣpair gandhaiś ca sumanoharaiḥ	
phalair bahuvidhair bhadre pūjayet parameśvarīm 3	
padminy uvāca	
kātyāyani mahāmāye mahāyoginy adhīśvari	
dehi dehi mahāmāye vidyāsiddhiṁ prayaccha me 4	10
vāsudevasya he mātāḥ siddhiṁ dehi namo 'stu te	
tvām vinā brahma niḥśabdaṁ niścalaṁ satataṁ sadā 5	
śarīraṁ tvam hi kṛṣṇasya kṛṣṇo jyotirmayaḥ sadā	
śarīraṁ hi vinā mātā brahmas tu śavarūpavat 6	
ata eva mahāmāye brahmaṇaḥ kāraṇaṁ parā	15

evam prārthya maheśāni satataṃ parameśvarīm ||7||
saṃpūjya parayā bhaktyā lakṣaṃ japtvā tu mānasam |
varam prāptā maheśāni kātyāyanyāḥ samīpataḥ ||8||

kātyāyany uvāca

padmini śṛṇu madvākyam śīghraṃ prāpsyasi keśavam | 20
ity uktvā parameśāni tatraivāntaradhīyata ||9||
kātyāyanī mahāmāyā sadā vṛndāvaneśvarī |
kātyāyanī vinā devi māthuraṃ niṣphalaṃ vrajet ||10||
vṛkabhānupure rādhā sakhīgaṇavṛtā sadā |
vardhamānā sadā rādhā yathā candrakalā priye ||11|| 25
sarvaśṛṅgāraveśāḍhyā sphuraccakitalocanā |
sarvālaṅkārasaṃyuktā sākṣāt śrīr iva pārvati ||12||
cacāra gahane ghore padminī parasundarī |
atraiva guhyaṃ vakṣyāmi rahasyaṃ paramādbhutam ||13||
yā rādhā parameśāni padminī parameśvarī | 30
padmasya vanam āśritya sadā tiṣṭhati kāmīni ||14||
anyamūrtiṃ maheśāni drṣṭvā tu ātmanopamām |
ātmanaḥ sadṛśākārāṃ rādhāṃ anyāṃ sasarja sā ||15||
yā sā tu kṛtrimā rādhā vṛkabhānugṛhe sadā |
ayonisambhavā yā tu padminī sā parākṣarā ||16|| 35
kṛtrimā yā maheśāni tasyās tu caritaṃ śṛṇu |
vṛkabhānur mahātmā sa tasyā vaivāhikīṃ kriyām ||17||
kārayām āsa yatnena pañcavarṣena sundari |
tasyās tu ubhayaṃ vaṃśaṃ sāvadhānāvadhāraya |
śvaśūrasya ca yad vaṃśaṃ vṛkasya ca varānane ||18|| 40

īśvara uvāca

śvaśrus tu jaṭilā khyātā patimanyo 'bhimanyukaḥ |
nanāndā kuṭilā nāmnī devaro durmadābhidhaḥ ||19||
tilakaṃ smaramantrākhyam hāro harimanoharaḥ |
rocanau ratnatāḍaṅkau ghrāṇamuktā prabhākārī ||20|| 45
chattraṃ kṛṣṇapraticāyāṃ padakaṃ madanābhidhaḥ |
syamantakānyaparyāyāḥ śaṅkhacūḍaśiromaṇiḥ ||21||
puṣpavantau kṣīpan kāntyā saubhāgyamaṇir ucyate |
kaṭakāś caṭakārādhā keyūre maṇikarbure ||22||

mudrā nāmānvitā devi vipākṣāripumardinī	50
kāñcī kāñcanacitrāṅgī nūpure citragopure 23	
madhusūdanam ārundhe yayoh siñjita mādhurī	
vāso meghasvaram nāma kuruvindanibhaṃ tadā 24	
ādyam svapriyam abhrābhaṃ raktam antyam hareḥ priyam	
sudhāṃśudarpaharaṇo darpaṇo maṇibāndhavaḥ 25	55
śalākā narmadā haimī svastikā nāma kaṅkatī	
kandarpalaharī nāma vāṭikā puṣpabhūṣitā 26	
svarṇayuthī taḍidvallī kuṇḍā khyātā svanāmataḥ	
nīpavedītaṭe yasya rahasyakathanasthalī 27	
mallāraś ca dhanāśrīś ca rāgau hṛdayanandanau	60
chālikyam dayitam nṛtyam vallabhā rudravallakī 28	
sakhyah khyātāḥ sadā tatra cārucandrāvalīmukhāḥ	
gandharvās tu kalākaṇṭhī sukaṇṭhī pikakaṇṭhikā 29	
kalāvatīrasollāsāguṇavatyādayaḥ smṛtāḥ	
yā viśākhākṛtāgītīr gāyantyah sukhadā hareḥ 30	65
vādayantyaś ca śuṣīram tatānaddhaghanāny api	
māṇikyānarmadāprema vatīkusumapeśalāḥ 31	
divākīrtitanūje tu sugandhā nalinīty ubhe	
mañjiṣṭhāraṅgavatyākhye rajakasya kiśorike 32	
pālindhī nāma sairindhīrī vṛndākundalatādayaḥ	70
dhaniṣṭhāguṇavatyādyā ballaveśvaragehagāḥ 33	
kāmadā nāma dhātreyī sakhibhāvaviśeṣabhāk	
lavaṅgamañjarī rāgamañjarī guṇamañjarī 34	
śubhānumaty anupamā supriyā ratīmañjarī	
rāgalekhākalākelībhuridādyāś ca nāyikāḥ 35	75
nandīmukhībīndumatīty ādyāḥ sandhividhāyakāḥ	
suhṛtpakṣatayā khyātāḥ śyāmalāmaṅgalādayaḥ 36	
pratipakṣatayā śreṣṭhā rādhā candrāvalī tv ubhe	
yūthayos tu tayoh santi koṭisaṃkhyā mṛgīdrśāḥ 37	
tayor apy ubhayor madhye sarvamādhuryato 'dhikā	80
śrīrādhā tripurā dūtī purāṇapurusa priyā 38	
asamānaguṇodāryadhuryo gopendranandanah 39	
yasyāḥ prāṇaparārdhānam parārdhād atīvalabhah	
mātrkoṭyād api śreṣṭhā tatra gopendragehinī 40	
vṛṣabhānuḥ pitā yasyāḥ vṛṣabhānuvidhor mahān	85

ratnagarbhā kṣītau khyātā janani kīrtidā kṣayā 41	
upāsyo jagatām cakṣur bhagavān padmabāndhavaḥ	
japyah svābhīṣṭasaṃsargī kātyāyanyā mahāmanuḥ 42	
paurṇamāsī bhagavatī sarvasaubhāgyavardhinī	
pitāmaho mahābhānur bindur mātāmaho mataḥ 43	90
matāmahīpitāmahyau mukharāsukhadābhidhe	
ratnabhānuḥ svabhānuś ca bhānuś ca bhrātaraḥ pituḥ 44	
bhadrakīrtir mahākīrtiḥ kīrticandraś ca mātulāḥ	
svasā kīrtimatī mātur bhānumudrā pitṛsvasā 45	
pitṛsvasṛpatiḥ kāśyo mātṛsvasṛpatiḥ kṛśaḥ	95
mātulyo menakā menā ṣaṣṭhī dhātrī tu dhātukī 46	
śrīdāmā pūrvajo bhrātā kaniṣṭhānaṅgamañjarī	
paramapreṣṭhasakhyas tu lalitā ca viśākhikā 47	
vicitrā campakalatā raṅgadevī sudevikā	
tuṅgavidyāṅgalekhā ca ity aṣṭau ca gaṇā matāḥ 48	100
priyasakhyaḥ kuraṅgākṣī maṇḍalī mānakunḍalā	
mālatī candralatikā mādhavī madanālasā 49	
mañjumedhā śaśikalā sumadhyā madhurekṣaṇā	
kamalā kāmālatikā kāntacūḍā varāṅganā 50	
madhurī candrikā premamañjarī tanumadhyamā	105
kandarpasundarī mañjukesīty ādyās tu koṭīśaḥ 51	
uktā jīvitasakhyaike lāsikā kelisundarī	
kādambarī śaśimukhī candrarekhā priyamvadā 52	
madonmādā madhumatī vāsantī kalabhāṣiṇī	
ratnaveṇī mānavatī karpūratilakādayaḥ 53	110
etā vṛndāvaneśvaryāḥ prāyaḥ sārupyam āgatāḥ	
nityasakhyas tu kastūrī manojñā maṇimañjarī 54	
sindūrā candanavatī kaumudī mudirādayaḥ	
kānānādigatās tasyā vihārārthaṃ kalāśaśī 55	
atha tasyānukīrtiyante preyasyaḥ paramādbhutāḥ	115
ramādibhyo 'py urupremasaundaryabharabhūṣitāḥ 56	
candrāvalī ca padmā ca śyāmā śaibyā ca bhadrīkā	
tārā citrā ca gandharvī pālikā candraśālīkā 57	
maṅgalā vimalā nīlā bhavanākṣī manoramā	
kampalatā tathā mañjubhāṣiṇī khañjanekṣaṇā 58	120
kumudā kairavī pārī śāradākṣī viśāradā	

śaṅkarī kusumā kṛṣṇā śārāṅgī drāviṇī śivā ||59||
 tārāvalī guṇavatī sumukhī kelimañjarī |
 hārāvalī cakorākṣī bhāratī kāmīnīti ca ||60||
 āsāṃ yūthāni śataśaḥ khyātāny anyāni subhruvām | 125
 lakṣasaṃkhyās tu kathitā yūthe yūthe varāṅgaṇāḥ ||61||
 mukhyās tu teṣu yūtheṣu kāntāḥ sarvaguṇottamāḥ |
 rādhā candrāvalī bhadrā śyāmalā pālikādayaḥ ||62||
 janmanāmnātha khyātā sā madhumāse viśeṣataḥ |
 puṣyarkṣe ca navamyām vai śuklapakṣe śucismite | 130
 jātā rādhā maheśāni svayaṃ prakṛtipadminī ||63||
 tāsu reme maheśāni svayaṃ kṛṣṇaḥ śucismite |
 ramaṇaṃ vāsudevasya mantrasiddhes tu kāraṇam ||64||

devy uvāca
 bho deva tāpasāṃ śreṣṭha vistārād vada īśvara | 135
 kathaṃ sā padminī rādhā sadā padmavane sthitā |
 pitṛmātaṃ viḥāyātha ātmatulyām sasarja sā ||65||
 padmam āśritya deveśa vṛndāvananivāsini |
 sadādhyāste maheśāna etad guhyaṃ vada prabho ||66||

iti śrīvāsudevarahasye rādhatanetre śivapārvatisaṃvāde aṣṭamaḥ 140
 paṭalaḥ ||8||

9. Paṭala

īśvara uvāca
 yā rādhā mṛgaśāvākṣī padminī viṣṇuvallabhā |
 mahāmāyā jagaddhātṛī tripurā parameśvarī ||1||
 tasyā dūtī maheśāni padminī padmagandhinī | 5
 viṣṇo tu dṛḍhabhaktyā ca padminī tasya vallabhā ||2||
 vṛkabhānor maheśāni dṛḍhabhaktiḥ śucismite |
 duhitṛtvam gatā devi padminī padmamālinī ||3||
 kṛtvā tu stanapānaṃ hi anyarādhāṃ sasarja sā |
 padmaṣaṇḍam samāśritya yamunājalamadhyataḥ ||4|| 10

mahākālyā mahāmantram prajapen nirjane vane |
 anyā candrāvalī rādhā vṛkabhānugṛhe sthitā ||5||
 pūrvoktaṃ yadgaṇaṃ devi padminī kamalekṣaṇe |
 tatsarvaṃ padminīśṛṣṭaṃ nānyathā parameśvari ||6||
 rādhikā dvividhā jñeyā candrā tu padminī tathā | 15
 na paśyet parameśāni candrasūryaṃ śucismite ||7||
 mānavāḥ parameśāni varākādyās tu kā kathā |
 ātmanopahuvaṃ kṛtvā padminī padmam āśritā |
 tripurāyā maheśāni padminī anucāriṇī ||8||

iti śrīvāsudevarahasye rādhatanetre śivapārvatīsaṃvāde navamaḥ20
 paṭalaḥ ||9||

10. Paṭala

īśvara uvāca
 ataḥ paraṃ maheśāni vāsudevasya uttamam |
 caritraṃ paramāścaryaṃ naraloke rasāyanam ||1||
 nigadāmi varārohe sāvadhānāvadhārāya |
 yac chrutvā parameśāni śravyam anyam na rocyate | 5
 viṣṇoḥ śravyaṃ maheśāni anyam hi na hi rocyate ||2||

īśvara uvāca
 bhārāvātāraṇaṃ devi chalaṃ kṛtvā śucismite |
 āvir āsīn maheśāni mathurāvrajamaṇḍale ||3||
 mathurā parameśāni mahāmāyā jaganmayī | 10
 keśapīṭhaṃ varārohe mathurāvrajamaṇḍalam ||4||
 candrāvalī mahāmāyā rādhā padmadalekṣaṇā |
 yatrāste satataṃ devi mathurāvrajamaṇḍale ||5||
 sarvaśaktimayaṃ devi mathurāvrajamaṇḍalam |
 atyantamadhuraṃ śāntaṃ susnigdhaṃ sumanoharam ||6|| 15
 āvir āsīn mahāmāyā rādhā candrāvalī priye |
 yūthe yūthe varārohe mathurāvrajamaṇḍale ||7||
 anyatra viralā devī mathurāyāṃ gṛhe gṛhe |

sarvaśaktimaye pīṭhe mathurāyāṃ śucismite ||8||
 yatrāste parameśāni sākṣāt kātyāyanī parā | 20
 kim asādhyāṃ maheśāni mathurāvrajamaṇḍale ||9||
 vasantādyā maheśāni ṛtavaś ca gṛhe gṛhe |
 nānāgandhasugandhena moditā mathurā sadā ||10||
 kim asādhyāṃ maheśāni mathurāvrajamaṇḍale |
 mathurāyāṃ mahāmāyā kṛṣṇasya rakṣaṇāya vai ||11|| 25
 āvirbhūtā aṣṭabhujā tava śaktyā śucismite |
 āvir āsīn maheśāni viṣṇuḥ padmadalekṣaṇaḥ ||12||
 āvirbhūya mahāviṣṇuḥ kṛṣṇaḥ padmadalekṣaṇaḥ |
 vasudevān maheśāni devakyā garbhapañjare ||13||
 āvirbhūtā mahāmāyā yaśodāgarbhapañjare | 30
 etad bāhulyavṛttāntaṃ bhāratesu pragīyate ||14||
 vyāsoktam etat sarvaṃ hi vyāso mama tanuḥ sadā |
 mama dehadharo vyāsaḥ satataṃ parameśvari ||15||
 bhadre māsy asite pakṣe aṣṭamyāṃ varavarṇini |
 niśyardhe rohiṇīyukte harir āvir abhūt priye ||16|| 35
 yathā viṣṇus tathā māyā āvirbhūtā varānane |
 mahāmāyā tu yā devī kṛṣṇāpadvinivārinī ||17||

īśvara uvāca
 harir hi nirguṇaḥ sākṣāt śarīrarahitaṃ priye |
 śarīraṃ parameśāni prakṛtiḥ parameśvarī ||18|| 40
 vidhṛtya vighrahaṃ māyāṃ harir jyotirmayaḥ prabhuḥ |
 praphullapuṇḍarīkākṣaṃ caturbāhusamanvitam ||19||
 śravaṇe kuṇḍalopetaṃ makarākṛtisundaram |
 śrīvatsakaustubhoddīptaṃ hṛdayaṃ vajrasannibham ||20||
 pītāmbaradharaṃ devaṃ dalitāñjanacikkaṇam | 45
 śāradenduprasannāsyāṃ śaṅkhacakrādīdhāriṇam ||21||
 mālayā śobhitaṃ devaṃ caturbāhudharaṃ sadā |
 kiṅkiṇīkaṭimadhye tu śobhitaṃ sumanoharam ||22||
 keyūrāṅgadavalayair atyantasundaraṃ priye |
 tripurāyā maheśāni dattamālāṃ manoharām ||23|| 50
 evaṃ māyāvighrahaṃ ca dhṛtvā kṛṣṇaḥ parāt paraḥ |
 vasudevagrhe devi devakīgarbhapañjarāt ||24||
 āvir āsīn maheśāni kṛṣṇaḥ padmadalekṣaṇaḥ |

evam śabdamayo bhūtvā kṛṣṇaḥ sūkṣmaḥ paro 'vyayaḥ 25	
ata eva maheśāni śabdabrahma hariḥ sadā	55
kāryakāraṇasaṁbandhe mahāmāyānvitaḥ sadā 26	
na kāryaṁ kāraṇaṁ cātra īśvaraḥ kamalekṣaṇaḥ	
kāryaṁ ca kāraṇaṁ caiva mahāmāyā jaganmayī 27	
māyāvigrahaṁ āśritya harir āvīr abhūt svayam	
idam āścaryarūpaṁ hi dr̥ṣṭvā vismayam āgataḥ	60
pitā mātā maheśāni āścaryaṁ vismayaṁ gatāḥ 28	
vasudeva uvāca	
namas tubyaṁ bhagavate kṛṣṇāyākunṭhamedhase	
etadrūpaṁ mahābāho saṁharāśu mahāvibho 29	
etac chrutvā vacas tasya vasudevasya pārvati	65
vidhṛtya prākṛtaṁ rūpaṁ naralokaḥ śāmbanam 30	
prākṛtaṁ hi maheśāni vigrahaṁ yac ca sundari	
tad eva prākṛtaṁ māyāṁ brahmāṇḍavyāpinīm parām 31	
vidhṛtya prākṛtaṁ rūpaṁ kṛṣṇaḥ padmadalekṣaṇaḥ	
bālyapaugāṇḍakaiśorakarmāṇi harimedhasaḥ	70
divase divase devi yac cakre kamalekṣaṇaḥ 32	
atyantagopanaṁ guhyaṁ sārāt sāraṁ parāt param	
tat te 'haṁ saṁpravakṣyāmi sāvadhānāvadhāraya 33	
devy uvāca	
kṛṣṇasya vigrahaṁ deva parameśa purātana	75
nānālakṣaṇasaṁyuktaṁ nānārūpadharaṁ sadā	
tatsarvaṁ parameśāna vistarād vada śaṅkara 34	
īśvara uvāca	
ūrdhvarekhā yavaś cakram chatraṁ padmaṁ dhvajāṅkuśam	
vajraṁ tathāṣṭakoṇaṁ ca svastikāṇāṁ catuṣṭayaṁ 35	80
pañca jambuphalaṁ tatra dakṣiṇe caraṇe hareḥ	
śaṅkhāmbaram śakradhanur goṣṭhāḍhyaṁ trikoṇakam 36	
ardhacandratrayaḥ kumbho jambuphalacatuṣṭayaḥ	
pādamūle tathā mīnaṁ dvātriṁśad upalakṣaṇam 37	
anyac ca śṛṇu cārvaṅgi brahmavigrahaḥ kāraṇam	85
kṛṣṇasya rūpaṁ deveśi sarvaśaktisamanvitam 38	
yavaś cakram puṣpamālā valayākṛtir uttamā	

mālā madhye ardhaacandraṃ kamalañ ca dhvajam tathā ||39||
 ūrdhvarekhā cārdhapāde aṅkuṣaṅ caraṇāmbuje |
 dakṣe śaṅkhaṃ maheśāni mīnañ ca pādāmūlayoḥ ||40|| 90
 tataḥ paraṃ mahāvedī vakṣaḥsthalasamanvitā |
 matsyopari rathaṃ śailaṃ kuṇḍale śaktir uttamā ||41||
 gadāñ ca śobhanān tatra evaṃ saptadaśa priye |
 evaṃ nānāvidhaṃ bhadre lakṣaṇaṃ paramādbhutam ||42||
 lakṣaṇaṃ parameśāni sarvaśaktisamanvitam | 95
 nānājyotirmayaṃ dehaṃ pradhānāṃ prakṛtiṃ parāṃ ||43||
 jyotis tu parameśāni nityaprakṛtirūpiṇī |
 evaṃ nānāvidhaṃ bhadre śaktyā lakṣaṇalakṣitam ||44||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde daśamaḥ 100
 paṭalaḥ ||10||

11. Paṭala

īśvara uvāca
 rahasyaṃ paramaṃ guhyaṃ jaganmohanaśaṃjñakam |
 yac chrutvā parameśāni sādhaḥkasya ca yad bhavet ||1||
 śrutvā tu sādhaḥkaśreṣṭhā aṣṭasiddhim avāpnuyāt |
 yad uktaṃ parameśāni varāhe hy ādiśūkare | 5
 tat sarvaṃ śṛṇu cārvāṅgi kathayāmi tavānaghe ||2||
 guhyād guhyatamaṃ hr̥dyaṃ paramānandakāraṇam |
 atyadbhutaṃ rahasyānāṃ rahasyaṃ paramaṃ śivam ||3||
 durlabhānāñ ca paramaṃ durlabhaṃ sarvamohanam |
 sarvaśaktimayaṃ devi sarvatantreṣu gopitam ||4|| 10
 sātvatāṃ sthānamūrdhanyaṃ kṛṣṇasyaikāntavallabham |
 nityaṃ vṛndāvanaṃ nāma satīkeśoparisthitam |
 pūrṇabrahmasukhaiśvaryaṃ nityaṃ ānandam avyayam ||5||
 vaikuṇṭhasadr̥śākāraṃ svayaṃ vṛndāvanaṃ bhuvi |
 yat kiñcid vaikuṇṭhaiśvaryaṃ gokule tat pratiṣṭhitam ||6|| 15
 vaikuṇṭhavaibhavaṃ devi dvārakāyāṃ prakāśitam |

yad brahmaśaktisaṃyuktaṃ nityaṃ vṛndāvanāśrayam 7	
tatkule māthuraṃ vṛndāvanamadhye viśeṣataḥ	
jambudvīpe maheśāni bhārataṃ viṣṇumohanam 8	
tanmāthuraṃ mahaddhāma kṛṣṇasyaikāntasupriyam	20
svasthānam adhikaṃ nāma priyaṃ māthuramaṇḍalam 9	
nigūḍhaṃ vividhaṃ ramaṃ pūryabhyantarasaṃsthitam	
sahasrapatrakamalākāraṃ madhye māthuramaṇḍalam 10	
śakticakropariśrīmad dhāma vaiṣṇavam adbhutam	
karnikāpatravistāraṃ rahasyaṃ kramam īritam 11	25
pradhānaṃ dvādaśāraṇyaṃ mātmyaṃ kathitaṃ kramāt	
bhadraśrīlauhabhaṇḍīramahātālakhadirakāḥ 12	
bahulā kumudaṃ kāmyaṃ madhuvṛndāvanam tathā	
viśeṣaṃ śṛṇu vakṣyāmi kramāt paramasundari 13	
bhadraṇ ca tapinī mūrtis tāpinī śrīvanam tathā	30
dhūmrā lauhavanaṃ bhadra bhadre bhaṇḍīraṃ marīcir uttamā 14	
mahātālavanaṃ bhadre jvalinī paramā kalā	
rucis tu khadiram bhadre vanam paramaśobhanam 15	
suṣumnā bahulā bhadre kumudaṃ bhogadā priye	35
viśvā madhuvanaṃ proktaṃ vṛndā ca dharaṇī tathā 16	
kāmyaṇ ca mālīnī devi mahadvanaṃ kṣamā tathā	
vanamukhyā dvādaśaitāḥ kālīndyāḥ sapta paścime 17	
pūrve pañcavanaṃ devi tatrāsti guhyaṃ uttamam	
mahāvanaṃ gokulākhyāṃ mathurā madhuvanaṃ tathā 18	40
pūrve ca pañca bhadrādyāḥ tālādyāḥ sapta paścime	
anyac copavanaṃ bhadre kṛṣṇakṛīḍārasasthalam 19	
kadambakhaṇḍikaṃ nadvanaṃ nandīśvaraṃ priye	
nandanānandakhaṇḍaṇ ca palāśāśokaketakī 20	
sugandhimodanaṃ kaulam amṛtaṃ bhojanasthalam	45
sukhaprasādanaṃ vatsaharaṇaṃ śeṣaśāyikam 21	
śyāmapūryaṃ dadhigrāmaṃ vṛkabhānupuraṃ tathā	
saṅketam dvīpadaṇ caiva rāsakṛīḍam tu dhūṣaram 22	
kemudramaṃ sarovīnaṃ navam utsukacandanam	
ittham etāḥ vanaḥ saṃkhyā dvātriṃśat sādhanam smṛtam 23	50
pūrvoktaṃ dvādaśāraṇyaṃ pradhānaṃ vanam uttamam	
tatrottare caturthaṇ ca vanaṇ ca samudāhṛtam 24	
nānāvidharasakṛīḍānānālīlāmayaṃ sthalam	

dalakeśaravistāraṃ rahasyaṃ kramam īritam ||25||
sahasrapatrakamalaṃ gokulākhyam śucismite |
karṇikā tan mahaddhāma kṛṣṇasthānam anuttamam ||26||

55

iti śrīvāsudevarahasye rādhatanetre harapārvatīsaṃvāde ekādaśaḥ
paṭalaḥ ||11||

12. Paṭala

īśvara uvāca
tatropari svarṇapīṭhe maṇimaṇḍapamaṇḍite |
dalābhaṃ prathamenoḥktaṃ karṇikāyāḥ pradakṣiṇam ||1||
dakṣiṇādikramād dikṣu vidikṣu dalam īritam |
yad dalam dakṣiṇe proktaṃ atiguhyottamaṃ priye ||2|| 5
tatra rāsaṃ mahāpīṭhaṃ nigamāgamasundaram |
yogīndrair api duṣprāpyaṃ satyaṃ puṃsām agocaram ||3||
dalamādau dvitīyaṃ ca tadrāhasyaṃ dvayaṃ priye |
nikuñjakakuṭi dhīrasamīrau taddale sthitau ||4||
pūrvadalam tṛtīyaṃ ca tatra keśi nipātitaḥ | 10
gaṅgādisarvatīrthaṃ ca taddale saganam sadā ||5||
caturthadalam aiśānyāṃ siddhapīṭhepsitapradam |
kātyāyanyarcanād gopī tatra kṛṣṇam patiṃ labhet ||6||
vastrālaṅkāraharaṇam taddale samudāhṛtam |
uttare pañcamam proktaṃ dalam sarvadalottamam ||7|| 15
tatraiva dvādaśādityā dalaṃ ca karṇikāsamam |
vāyavyāms tu dalam ṣaṣṭhaṃ bhadrakālīhradaḥ smṛtaḥ ||8||
dalottamottamaṃ devi pradhānam dalam ucyate |
sarvottamaṃ dalaśreṣṭhaṃ paścime saptamaṃ dalam ||9||
yajñapatnīgaṇānāṃ ca tatrepstavarapradam | 20
aghāsuro ‘pi nirvāṇam lebhe tatra dale priye ||10||
brahmaṇo mohanaṃ tatra dalam brahmahradāvadhi |
nairṛtyāṃ tu dalam proktaṃ aṣṭamaṃ vyomaghātanam ||11||
śaṅkhacūḍavadhas tatra nānākelirasasthalam |

etad aṣṭadalaṃ bhadre vṛndāraṇyāntarasthitam 12	25
śrīmadvṛndāvanam ramyaṃ yamunāyā pradakṣiṇam	
adhiṣṭhātā tatra śambhur liṅgaṃ gopīśvarābhidham 13	
tadbāhye śoḍaśadale māhātmyaṃ kramam īrṣyate	
nairṛtyādikramāt proktaṃ pradakṣiṇyāṃ yathā tathā 14	
mahatpadaṃ mahaddhāma pradhānaṃ śoḍaśaṃ dalaṃ	30
prathamāñ ca dalaṃ śreṣṭhaṃ māhātmyaṃ karṇikāsamam 15	
taddale madhuvanaṃ proktaṃ tatra prādur abhūd dhariḥ	
ādyam keśavam āpūjyam triguṇātītam īśvaram 16	
caturbhujam mahāviṣṇuṃ sarvakāraṇakāraṇam	
adhiṣṭhātāṃ tatra devaṃ sarvaśreṣṭhadalottamam 17	35
tatra kṣetrapatiṃ devaṃ bhūteśvaramaheśvaram	
dalaṃ dvitīyam ākhyātāṃ kiñcil līlārasasthalam 18	
khadirañ ceti tatraiva dalañ ca samudāhṛtam	
sarvaśreṣṭhadalaṃ proktaṃ māhātmyaṃ karṇikāsamam 19	
tatra govardhanagirau nityaṃ ramyaṃ ramāpriye	40
dalaṃ tṛtīyakaṃ bhadre sarvaśreṣṭhottamottamam 20	
harir yasya patiḥ sāksāñ nityaṃ govardhanaḥ svayam	
caturthadalaṃ ākhyātāṃ mahādbhutarasasthalam 21	
kadambakhāṇḍī tatraiva pūrṇānandarasāśrayaḥ	
snigdham hr̥dyaṃ priyaṃ ramyaṃ dalañ ca samudāhṛtam 22	45
nandīśvaram dalaṃ śreṣṭhaṃ tatra nandālayaṃ priye	
karṇikāsamamāhātmyaṃ pañcamaṃ dalaṃ ucyate 23	
tadadhiṣṭhātṛ gopālo dhenupālanatatparaḥ	
dalaṃ ṣaṣṭhaṃ yad akṣobhaṃ tatra nandavanaṃ smṛtam 24	
saptamaṃ bahulāraṇyaṃ dalaṃ ramyaṃ prakīrtitam	50
dalāṣṭamaṃ tālavanaṃ tatra dhenuvadhaḥ smṛtaḥ 25	
navamaṃ kumudāraṇyaṃ dalaṃ ramyaṃ śucismite	
kāmyāraṇyaṃ dalaṃ hr̥dyaṃ pradhānaṃ sarvakāraṇam 26	
brahmasthānadalaṃ tatra viṣṇuvṛndasamanvitam	
kṛṣṇakṛīḍārasasthānaṃ daśamaṃ dalaṃ ucyate 27	55
dalaṃ ekādaśaṃ proktaṃ bhaktānugrahaḥ kāraṇam	
setubandhasya nirmāṇaṃ nānāratnarakasthalam 28	
bhāṇḍīraṃ dvādaśadalaṃ vanaṃ ramyaṃ manoharam	
kṛṣṇaḥ kṛīḍārasas tatra sudāmādibhir āvṛtaḥ 29	
trayodaśadalaṃ śreṣṭhaṃ tatra bhadraṇaṃ smṛtam	60

caturdaśadalaṃ proktaṃ sarvasiddhipradaṃ sthalaṃ ||30||
 śrīvanam tatra ruciraṃ sarvaiśvaryasya kāraṇam |
 kṛṣṇalīlāmayadalaṃ śrīkāntiḥkīrtivardhanam ||31||
 dalaṃ pañcadaśaṃ śreṣṭhaṃ tatra lauhavanam śubham |
 kathitaṃ ṣoḍaśadalaṃ māhātmyam karṇikāsamam ||32|| 65
 mahāvanam dalaṃ proktaṃ tatrāste guhyam adbhutam |
 bālyakrīḍārasas tatra vatsabālaiḥ samāvṛtaḥ ||33||
 pūtanādivadhas tatra yamalārjunabhañjanam |
 adhiṣṭhātā tatra bālo gopālaḥ pañcamābdikaḥ ||34||
 nāmnā dāmodaraḥ proktaḥ premānandarasārṇavaḥ | 70
 prasiddhadalaṃ ākhyātaṃ sarvaśreṣṭhadalottamam ||35||
 kṛṣṇakrīḍārasas tatra vihāradalaṃ ucyate |
 siddhapradhānakiñjalkaṃ vanañ ca samudāhṛtaṃ ||36||

pārvatya uvāca
 vṛndāvanasya māhātmyam rahasyam vā kim adbhutam | 75
 premarasam tathānandaṃ sarvaṃ me kathaya prabho ||37||

īśvara uvāca
 yatra vṛndādīpulakaiḥ premānandāśruvarṣitam |
 kim punaś cetanāyuktair viṣṇubhaktaiḥ kim ucyate ||38||
 kathitaṃ te priyatamaṃ guhyād guhyatamaṃ priye | 80
 rahasyānām rahasyaṅ ca durlabhānāñ ca durlabham ||39||
 bhārate gopitaṃ devi keśapīṭhaṃ manoharam |
 brahmādivāñchitaṃ sthānam devagandharvasevitam ||40||
 pañcāśanmātrkāyuktaṃ nityānandamayam priye |
 yatra kātyāyanī māyā mahāmāyā jaganmayī ||41|| 85
 kim asādhyam maheśāni pūryām tatra varānane |
 latākandaṃ maheśāni vṛndeti kathitaṃ priye ||42||
 latākandaṃ maheśāni svayam kātyāyanī parā |
 ata eva maheśāni yogīndrādibhiḥ saṃstutam ||43||
 apsarobhiś ca gandharvair nṛtyagītaṃ nirantaram | 90
 śrīmadvṛndāvanam ramyam pūrṇānandarasāśrayam ||44||
 bhūmiś cintāmaṇis toyam amṛtaṃ rasapūritam ||45||
 vṛkṣaḥ suradrumas tatra surabhīvṛndasevitam |
 purṇas tu parameśāni pañcāśat kalayā yutaḥ ||46||

ānandaṃ yas tu deveśi prakṛtiḥ parameśvarī	95
yā bhūmiḥ parameśāni sā tu pṛthvī varānane 47	
toyaṃ rasaṃ varārohe svayaṃ prakṛtir uttamā	
drumas tu prakṛtir māyā surabhī caṇḍikā svayam 48	
strī lakṣmīḥ puruṣo viṣṇus tadamśāṃśasamudbhavaḥ	
viṣṇus tu parameśāni jyeṣṭhāśaktir itīritā 49	100
aṃśās tu parameśāni kalā prakṛtirūpiṇī	
vayaḥ kaiśorakaṃ tatra nityam ānandavigraham 50	
gatiṃ nāṭyaṃ kathā gānaṃ smitavaktraṃ nirantaram	
śuddhasattvaiḥ premapūrṇair mānavais tadvanāśrayaiḥ 51	
pūrṇabrahma sukhe magnaṃ sphurat tanmūrtitanmayam	105
gatyādismitavaktrāntaṃ śuddhasattvādikaṃ ca yat 52	
tatsarvaṃ prakṛtirūpaṃ satataṃ kamalekṣaṇe	
mattakokilabhṛṅgādyaiḥ kūjatkalaṃ manoharam 53	
kapotaśukasāṅgītaṃ unmattālisahasrakam	
bhujaṅgaśatrurṇṛtyāḍyaṃ sakāntāmodavibhramam 54	110
nānāvarṇaiś ca kusumais tadreṇuparipūritam	
sukhaṃ duḥkhaṃ maheśāni prakṛtiḥ parameśvarī 55	
kokilādyāś ca yāś cuktā madhuni kusumāntakāḥ	
tāḥ sarvāḥ parameśāni prakṛtiḥ parameśvarī 56	
ata eva maheśāni brahmaṇaḥ kāraṇaṃ śivā	115
susnigdā saurabhā vyāptaṃ mugdhīkṛtajagattrayam 57	
mandamārutasamyuktaṃ vasantavātasevitam	
pūrṇendunityābhyudayaṃ sūryamandāṃśusevitam 58	
aduḥkhaṃ śokavicchedaṃ jarāmaraṇavarjitam	
akrodhaṃ gatamātsaryam abhinnaṃ nirahaṅkṛtam 59	120
pūrṇānandāmṛtarasaṃ pūrṇapremasudhārṇavam	
guṇātītaṃ mahaddhāma pūrṇabhaktaiḥ supūritam 60	
guhyād guhyatamaṃ gūḍhaṃ madhyavṛṇḍāvanasthitam	
govindāṅghrirajaḥsparśān nityaṃ vṛṇḍāvanaṃ bhuvi 61	
yasya sparśanamātreṇa pṛthvī dhanyā ca bhārata	125
mahākālpatarucchāye govindasthānam avyayam 62	
muktis taddarśanasparśāt tanmāhātmyaṃ kim ucyate	
tasmāt sarvātmanā devi hṛdisthaṃ kuru tadvanam 63	

13. Paṭala

pārvaty uvāca

yadi vṛndāvanam deva jarāmarañavarjitam |
aduḥkham śokavicchedam akrodham yadi śūlabhṛt ||1||
tatkatham parameśāna pūtanādivadham gatā |
vṛṣāsuraś ca keśī ca śaṅkhacūḍādayo 'pare ||2||
tatkatham parameśāna kṛṣṇaḥ krodham avāpnuyāt |
yady evaṃ parameśāna satataṃ vrajamaṇḍalam ||3||
sarvadhā vinirmuktaṃ sarvaśaktimayaṃ sadā |
sarvānandamayaṃ deva keśapīṭham manoharam ||4||
tatkatham parameśāna utpātaṃ vrajamaṇḍale |
gopīnām parameśāna katham kāmodbhavaḥ priye ||5||
kṛṣṇo vā devakīputraḥ sadā kāmayutaḥ katham |
yamunāyā mahādeva jalañ cāmṛtapūritam ||6||
bhavān vadati deveśa sarvajñas tvaṃ sanātana |
etad dhi saṃśayaṃ deva chiddhi chiddhi dayānidhe ||7||

5

10

15

īśvara uvāca

sādhu pṛṣṭam tvayā bhadre rahasyaṃ paramādbhutam |
rahasyaṃ śṛṇu deveśi rahasyaṃ atigopanam ||8||
kāryaṅ ca kāraṇam caiva jāgradādiṣu vartate |
jāgrat svapnam suṣuptiṅ ca turīyaṃ paramaṃ padam ||9||
turīyaṃ brahmanirvāṇam mahāviṣṇuḥ śucismite |
sadā jyotirmayaṃ śuddham kāryakāraṇavarjitam ||10||
nirīham niścalaṃ devi satataṃ viṣṇur avyayam |
vāsudevo 'pi deveśi śuddhasattvātmakaḥ sadā ||11||
tripurāyāḥ prasādena padminīsaṅgam āgataḥ |
kṛṣṇarūpaṃ samāśritya vṛndāvanakuṭīrake ||12||
kṛṣṇir bhūvācakaḥ śabdo ṇaś ca nivṛttivācakaḥ |
taylor aikyaṃ yad āyāti śuddhasattvātmako hariḥ ||13||

20

25

tadaiva sahasā devi brahmaśabdam ayam smṛtam |
 brahmaśabdas tu deveśi kṛṣṇaḥ sattvaguṇāśrayaḥ ||14|| 30
 turīyaṁ yadi deveśi prakṛtyā saha saṅgataḥ |
 prakaroti iti khyātā prakṛtir gīyate sadā ||15||
 puruṣaḥ kūṭarūpas tu kāryakāraṇavarjitaḥ |
 puri śarīre deveśi yasmāt śete sa īśvaraḥ ||16||
 tasmāt tu puruṣo viṣṇuḥ saccidānandavigrahaḥ | 35
 prakṛtiḥ parameśāni kāryakāraṇavigrahaḥ ||17||
 na kāryakāraṇaṁ devi īśvaras tu kādācana |
 prakṛtyā saha yogena kāryakāraṇa īśvaraḥ ||18||
 durdhyeyā parameśāni tava māyā sanātani |
 tava keśodbhavā devi nityā vrajapurī sadā ||19|| 40
 yad yad uktaṁ maheśāni kāmakrodhādikaṁ priye |
 tatsarvaṁ parameśāni prakṛtiḥ parameśvarī ||20||
 vāsudevasya yaj janma nṛloke alpamedhase |
 tatsarvaṁ parameśāni vidyāsiddhis tu kāraṇam ||21||
 yasya yasya ca deveśi vidyāsiddhiḥ prajāyate | 45
 tasya tasya ca deveśi devatvaṁ parameśvari ||22||
 nṛloke parameśāni keśapīṭhe varānane |
 kulācārasya siddhyartham padminīsaṅgam āgataḥ ||23||

iti śrīvāsudevarahasye rādhatantre harapārvatīsaṁvāde50
 trayodaśaḥ paṭalaḥ ||13||

14. Paṭala

īśvara uvāca
 sahasrapadmapatrasya vṛndāraṇyaṁ varāṭakam |
 akṣayaṁ nityam ānandaṁ govindasthānam avyayam ||1||
 satīkeśāt samudbhūtaṁ pūrṇapremasukhāśrayam |
 anyāraṇyeṣu sthāneṣu bālyapaugaṇḍayauvanam ||2|| 5
 vṛndāvanavihāreṣu kṛṣṇaḥ kaiśoravigrahaḥ |
 kālindītaruṇānandijalam saurabhamohitam ||3||

nīlaṃ nirmānagambhīraṃ jalaṃ saurabhamohitam |
 ānandāmṛta tadraśmi makarandaghanālayam ||4||
 padmotpalādyaiḥ kusumair nānāvarṇasamujjvalam | 10
 cakravākādivihagair nānāmañjukalasvanaiḥ ||5||
 śobhamānajalaṃ ramyaṃ taraṅgātimanoharam |
 tasyobhayataṭi ramyā śuddhakāñcananirmitā ||6||
 gaṅgākoṭiguṇā proktā yatra sparśo varāṭakaḥ |
 karṇikāyāḥ koṭiguṇā yatra krīḍārato hariḥ ||7|| 15
 kālindīm karṇikāṃ kṛṣṇam abhinnaṃ ekavigrahaṃ |
 yo jānīyāt sa vai dhanyo devi te kathitaṃ mayā ||8||

devy uvāca
 devadeva mahādeva rahasyaṃ vada śaṅkara |
 kaḥ kṛṣṇaḥ parameśāna kālindī kā vṛṣadhvaja ||9|| 20
 karṇikā parameśāna vistārād vada śaṅkara |
 etat tattvaṃ mahādeva kṛpayā kathaya prabho ||10||

īśvara uvāca
 kālindī kālīkā sākṣāt kṛṣṇasyānugrahāya vai |
 kuṇḍalākṛtirūpeṇa vrajaṃ vyāpya hi tiṣṭhati ||11|| 25
 kṛṣṇas tu parameśāni prakṛtiḥ puruṣaḥ sadā |
 karṇikā jagatām mātā mahāmāyā jaganmayī ||12||
 ata eva maheśāni viṣṇuḥ kṛṣṇatvam āgataḥ |
 tasmāt tu kālīkā devī kālindī parameśvarī ||13||
 karṇikā kuṇḍalī nityā kṛṣṇaḥ sattvamayo hariḥ | 30
 kṛṣṇaśabdo maheśāni nivṛtteḥ saṅgamātrataḥ |
 aikyatvaṃ jāyate devi tadā kṛṣṇam idaṃ smṛtam ||14||

devy uvāca
 govindasya kim āścaryaṃ saundaryaṃ vayasākṛtiḥ |
 tatsarvaṃ śrotum icchāmi kathayasva kṛpānidhe ||15|| 35

īśvara uvāca
 madhye vṛndāvane ramye mañjumandāraśobhite |
 yojanāvṛtatadvṛkṣaiḥ śākhāpallavamaṇḍite ||16||
 mahatpadaṃ mahaddhāma mahānandarasāśraye |

prabālakusumair gandhair mattālivṛndasevite 17	40
tatrādhaḥsthaḥ siddhapīṭhe satīkeśavinirmite	
saptāvaraṇakam sthānam śrutimṛgyam nirantaram 18	
tatra śuddham hemapīṭham maṇimaṇḍapamaṇḍitam	
tanmadhye mañjuratnañ ca yogapīṭham samujjvalam 19	
tadaṣṭakoṇanirmāṇam nānādīptimanoharam	45
tatropari ca māṇikyasvarṇasimhāsanasthitam 20	
aṣṭadalāruṇāmbhojam tatraikam sukhanirmitam	
govindasya priyam sthānam kim asya mahimocyate 21	
śṛigovindam tu tatrastham ballavīvṛndasevitam	
divyavrajavayorūpaṁ ballavīpriyavallabham 22	50
vrajendranityataiśvaryam vrajabālaikavallabham	
yauvanodbhinnakaiśoram suveśākṛtavigraham 23	
sāndrānandam padam jyotir dalitāñjanasannibham	
anādim ādim prāṇeśam nandagopapriyātmajam 24	
śrutimṛgyam ajam nityam gopīkulamanoharam	55
param dhāma param rūpaṁ dvibhujaṁ gopīkeśvaram 25	
vṛndāvaneśvaram dhyāyen nirguṇasyaikakāraṇam	
sūtrāmaratnavat svacchaṁ śyāmadhāma manoharam 26	
navīnaniradaśreṇīsusnigdham mañjumañjulam	
phullendīvarasatkānti sukhasparśam sukhāśrayam 27	60
dalitāñjanapuñjābham cikkaṇam śyāmamohanam	
susnigdhanīlakuṭīlāśeṣasaurabhakuntalam 28	
tadūrdhvaṁ dakṣiṇe bhāge tiryakcūḍāmanoharam	
nānāratnojivalam rājacchikhaṇḍadalamaṇḍitam 29	
mandāramañjusadgucchacūḍācāruvibhūṣitam	65
kvacid barhadalaśreṇīmañjumukuṭamaṇḍitam 30	
nānābharaṇamāṇikyakirīṭabhūṣitam kvacit	
lolālakāvṛtaṁ rājatkoṭīndusadrśānanam 31	
kastūrītilakam bhrājan mañjugorocanārcitam	
nīlendīvarasusnigdhasudīrghadalalocanam 32	70
unnatabhrūlatāśeṣasmitasācīnirīkṣaṇam	
sucārūnnatasaundaryanāsāhṛdyanirūpanam 33	
nāagre gajamuktāṁśumugdhīkṛtajagattrayam	
sindūrāruṇasusnigdham oṣṭhādharamanoharam 34	
nānāratnollasatsvarṇamakarākṛtikunḍalam	75

tadraśmiyuktaṃ tadgandhaṃ mukurāntarasadyutim ||35||
 karṇotpalasumandārakusumottamabhūṣitam |
 trailokyādbhutasaundaryaṃ tiryaggrīvāmanoharam ||36||
 prasphuranmañjumāṇikyakambukaṇṭhavibhūṣitam |
 śrīvatsakaustubhoraskaṃ muktāhāralasacchriyam ||37|| 80
 kadambamañjumandārasumanohārabhūṣitam |
 sudivyamañimāṇikyam śuddhakāñcanamiśritam ||38||
 kare kaṅkanakeyūraṃ kiṅkinīkaṭiśobhitam |
 mañjumañjīrasaundaryaśrīmadāṅghrivrīṇīṣitam ||39||
 karpūrāgurukastūrīvilasaccandanāṅkitam | 85
 gorocanādisaṃmiśradivyaṅgarāgacitritam ||40||
 snigdhapīṭadhaṭīrājatprapadāndolitāñcalam |
 gaṃbhīranābhīkamalaṃ lomarājilatāsrajam ||41||
 suvṛttajānuyugalaṃ pādapadmanirūpaṇam |
 dhvajavajrāṅkuśāmbhojakarāṅghritalaśobhitam ||42|| 90
 nakhendukiraṇaśreṇīpūrṇabrahmaikakāraṇam |
 yogīndraiḥ sanakādaiś ca tad eva hr̥di cintyate ||43||
 tribhaṅgaṃ lalitāśeṣalāvaṇyasāranirmitam |
 tiryaggrīvājītānantakoṭīkandarpasundaram ||44||
 vāmāṃsārpitasadgaṇḍasphuratkāñcanakuṇḍalam | 95
 apāṅgekṣanasasmerakoṭīmanmathamanmatham ||45||
 kuñcitādharavinyastavaṃśīmañjukalasvanaiḥ |
 jagattrayaṃ mohayantaṃ magnaṃ premasudhārṇave ||46||

devy uvāca
 devadeva mahādeva saṃsārārṇavatāraka | 100
 dhyānaṃ paramagopyaṃ hi viṣṇor amitatejaśaḥ ||47||
 etat sarvaṃ mahādeva vistarād vada śaṅkara |
 kṛpayā kathayeśāna kulācārasya sādhanam ||48||
 kulācaranimittam hi yat kṛtaṃ harimedhasaḥ |
 kṛpayā parameśāna kathyatām me taponidhe ||49|| 105

īśvara uvāca
 nigadāmi śṛṇu prauḍhe vāsudevasya nirṇayam |
 sāṅgopāṅgena sahitaṃ nigadāmi śṛṇu priye ||50||
 tvāṃ vinā parameśāni jagac chavamayaṃ yathā |

tathaiva parameśāni kṛṣṇasya varavarṇini |
kulācāranimittam hi etat sarvaṃ varānane ||51||

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iti śrīvāsudevarahasye rādhatantre harapārvatīsaṃvāde caturdaśaḥ
paṭalaḥ ||14||

15. Paṭala

īśvara uvāca

dhyānatattvaṃ maheśāni sāvadhānāvadhāraya |
śarīraṃ hi vinā devi na hi dhyānaṃ prajāyate ||1||
śarīraṃ prakṛtīrūpaṃ pūrṇabrahmaikakāraṇam |
vṛndālatāsamākhyātā tava keśasamudbhavā ||2|| 5
mandāraṃ parameśāni kalpavṛkṣaṃ manoharam |
surabhiḥ prakṛtir yā tu kalpavṛkṣasvayaṃ priye ||3||
tatra śākhāpallavāni mātṛkāny akṣarāṇi ca |
tatra mattālipuñjāni prakṛtiṃ viddhi sundari ||4||
siddhapīṭhaṃ varārohe sarvaśaktimayaṃ sadā | 10
saptāvaraṇakaṃ yat tu sākṣāt prakṛtim uttamām ||5||
śrutiṃ vā śuddhatāṃ vāpi hemaṃ vā maṇimaṇḍapam |
yogapīṭhaṃ maheśāni ujjvalaṃ vā varānane ||6||
yaduktam aṣṭakoṇaṃ ca yonirūpā sanātani |
māṇikyaracitaṃ devi siṃhāsanam anuttamam ||7|| 15
dalam aṣṭaṃ maheśāni tad eva aṣṭanāyikā |
govindasya priyaṃ yat tu sukham atyantam adbhutam ||8||
priyaṃ prītir maheśāni satataṃ śaktirūpiṇī |
vallarī gopikāvṛndaḥ kṛṣṇakāryakarī sadā ||9||
kalārūpā maheśāni gopikā śaktirūpiṇī | 20
vayo lavaṇyarūpaṃ ca sarvaṃ prakṛtir ucyate ||10||
bālyapaugaṇḍakaiśoraṃ sarvaṃ prakṛtimayaṃ smṛtam |
sāndrānandaṃ paraṃ jyotir yad uktaṃ mīnalocane ||11||
etat tu parameśāni svayaṃ śaktir abhūt priye |
yad uktaṃ parameśāni dalitāñjanacikkaṇam ||12|| 25

mahākālī mahāmāyā svayaṃ varṇasvarūpiṇī anādiḥ prakṛtiṃ viddhi ādiś ca prakṛtiḥ svayaṃ 13 nandagopasya deveśi kṛṣṇas tu sarvadā priyaḥ ātmanā jāyate yas tu ātmajaṃ tad udāhṛtaṃ 14 puṣṭaputram iti khyātaṃ nandasya varavarṇini	30
etat sarvaṃ varārohe śaktirūpaṃ manoharam 15 śrutimṛgyaṃ ajaṃ nityaṃ gopikās tu varāṇane manaś ca parameśāni svayaṃ śaktir abhūt priye 16 navīnanīradaṃ yas tu sa eva kālīkātanuḥ	35
sūtrāmaratnaṃ yad devi parā prakṛtirūpiṇī 17 phullendīvarasatkāntir yad uktaṃ tvayi pārvati sā tu kāntikalā jñeyā prakṛtiḥ paramā parā 18 dalitāñjanapuñjābhaṃ yad uktaṃ parameśvari śaktirūpā varārohe satataṃ mohinī kalā 19	40
mohinī prakṛtir māyā kalārūpā śucismite susnigdadhādikuntalāntaṃ yaduktaṃ parameśvari 20 sa eva parameśāni kalā gandhasvarūpiṇī tiryakcūdaṃ maheśāni yad uktaṃ varavarṇini 21 sā cūḍā prakṛtir māyā satataṃ viśvamohinī	45
kuṇḍaliśaktisaṃyuktā yonimudrāsamanvitā 22 yad uktaṃ mālatīmālā sā sadā mālatīkalā cūḍāyā bandhanī yā tu kuṇḍalī sā prakīrtitā 23 nīlakaṇṭhasya pucchaṃ tu yonimudrā varāṇane mukutaṃ parameśāni sākṣāt śaktisvarūpiṇī 24	50
lolālakāvṛtaṃ yat taṃ koṭīndusadrśānanam sākṣāt śaktir maheśāni candramā paramā kalā 25 kalāḥ ṣoḍaśasaṃyuktā candramā varavarṇini ata eva maheśāni candramā śaktirūpiṇī 26 kasturītilakaṃ yat tu rocanātilakaṃ priye	55
dīptīśaktiṃ maheśāni prakṛtiṃ parameśvarīm 27 nīlendīvarasusnigdhaṃ yaduktaṃ dīrghalocanam kalāyugmayutaṃ devi pūrvoktaṃ parameśvari 28 unnatabhrūṃ maheśāni pūrvoktaṃ kalayā yutam sucārūnnataṃ deveśi yad uktaṃ parameśvari 29	60
kalāyugmaṃ sadā jñeyā brahmaṇaḥ kāraṇaṃ parā kim anyad bahunā devi sarvaṃ śaktimayaṃ priye 30	

etat tu parameśāni vigrahaṃ yad udāhṛtam |
 kṛṣṇasya ca maheśāni guṇātītyasya ca priye ||31||
 etat tu vigrahaṃ devi svayaṃ śaktir abhūt parā |
 nirakṣare maheśāni kāraṇaṃ parameśvarī ||32|| 65
 vigraharahitaṃ viṣṇur yadā bhavati sundari |
 tadaiva akṣaraṃ brahma satataṃ naganandini ||33||
 savigraho yadā viṣṇuḥ śabdabrahma tadā bhavet |
 sarveṣāṃ kāraṇaṃ caiva śabdabrahma parāt param ||34||
 śabdabrahmaṇi deveśi paraṃ brahma tathaiva ca | 70
 satataṃ kāraṇaṃ devi parā prakṛtirūpiṇī ||35||
 paramānandasandohavigrahaḥ prakṛtes tanuḥ |
 ata eva maheśāni viṣṇuḥ padmadalekṣaṇaḥ |
 guṇātītaḥ sadā devi na hi svātantryam arhati ||36||

iti śrīvāsudevarahasye rādhatanetre harapārvatīsaṃvāde 75
 pañcadaśaḥ paṭalaḥ ||15||

16. Paṭala

devy uvāca
 paramaṃ kāraṇaṃ kṛṣṇaṃ govindaṃ ca parāt param |
 vṛndāvaneśvaraṃ nityaṃ nirguṇasyaikakāraṇaṃ ||1||
 tasyādbhūtaṃ ca māhātmyaṃ kim aiśvaryātisundaram |
 tad brūhi devadeveśa śrotum icchāmy ahaṃ prabho ||2|| 5
 īśvara uvāca
 yad aṅghrinakhacandrāṃśumahimānto na vidyate |
 tan māhātmyaṃ kiyad devi procyate tvaṃ sadā śṛṇu ||3||
 anantakoṭībrahmāṇḍe anantatriguṇotsave |
 tatkalā koṭīkoṭyaṃśā brahmaviṣṇumaheśvarāḥ ||4|| 10
 sṛṣṭisthityādinā yuktās tiṣṭhanti tasya vaibhavāt |
 taddehavilasatkāntikoṭīkoṭyaṃśacandramā ||5||
 tacchyāmadehakiraṇaiḥ parānandarasāmṛtaiḥ |
 paramātmākvacidrūpair nirguṇasyaikakāraṇaṃ ||6||

tadraśmikoṭikoṭyāṁśā jīvās tatkiraṇātmikāḥ | 15
tadaṅghripaṅkajaśrīmanmukhaçandramaniprabham ||7||
āhuḥ pūrṇabrahmaṇo ‘pi kāraṇaṁ vedadurgamam |
tadaṅgasaurabhānantakoṭyāṁśā viśvamohinī ||8||
tatsparśapuṣpagandhādinānāsaurabhasaṁbhavā |
tatpriyā padminī dūtī rādhikā kṛṣṇavallabhā | 20
tatkalā koṭikoṭyāṁśā lalitādyā varāṅganāḥ ||9||

devy uvāca
devadeva mahādeva śūlapāṇe pinākadhṛk |
etad rahasyaṁ pūrvoktaṁ vistārya kathaya prabho ||10||
īśvara uvāca 25
kalāvatī yā tu devī mātṛkā yā varānane |
sarvaśreṣṭhā mahāmāyā tripurākaṇṭhasaṁsthitā ||11||
tripurākaṇṭhasaṁsthā yā mālā saubhāgyavardhinī |
padminī hastinī caiva citrinī kāmīnī parā ||12||
padminī paramāścaryā rūpalāvaṇyaśālinī | 30
padminī tu maheśāni svayaṁ brahmaprakāśinī ||13||
brahmaṇaḥ parameśāni padminī paramā kalā |
tasyāḥ paramapadminyāḥ brahmāṇḍāḥ koṭikoṭīśaḥ ||14||
pratyaṇḍe parameśāni rudraviṣṇupitāmahāḥ |
srṣṭisthityādisaṁhārais tiṣṭhanti satataṁ priye ||15|| 35
taddehaviḥsatkāntiḥ parāprakṛtirūpiṇī |
tasyās tu koṭikoṭyāṁśāś candramā prakṛtiḥ parā ||16||
kṛṣṇasya śyāmadehas tu svayaṁ kālī jaganmayī |
taddehakiraṇair devi parānandarasāmṛtaiḥ ||17||
paramātmā kvacidrūpair nirguṇasyaikakāraṇaiḥ | 40
brahmaṇaḥ parameśāni yadraśmiḥ prakṛtiḥ parā ||18||
raśmīṁs tu koṭikoṭyāṁśā jīvās tatkiraṇātmakāḥ |
āhuḥ pūrṇabrahmaṇo ‘pi kāraṇaṁ vedadurgamam ||19||
tadaṅgasaurabhānantakoṭyāṁśā viśvamohinī |
kṛṣṇasyāṅge maheśāni saurabhaṁ yad udāhṛtam | 45
kalā saurabhavijñeyā sāksāt prakṛtirūpiṇī ||20||

pārvaty uvāca
āhuḥ pūrṇabrahmaṇo ‘pi yadi syād vedadurgamam |

tatkatham paramesāna kṛṣṇaḥ pūrṇaḥ parāt paraḥ ||21||
vedagamyam mahādeva yadi na syāt pinākadhṛk | 50
param brahmaṇi tathā vede bhedaṁ nāsti kadācana ||22||
yo vedaḥ sa param brahma sa tu vedasvarūpadhṛk |
vede brahmaṇi aikyatvaṁ pūrṇabrahma idaṁ smṛtam ||23||
nirīho niścalo devaḥ pūrṇabrahma sanātanaḥ |
vedas tu prakṛtir māyā brahmaṇaḥ kāraṇaṁ parā ||24|| 55
vedabrahmadvayor aikyaṁ turīyaṁ dhāmam adbhutam |
tatkatham paramesāna vedagamyam purātanam |
etad dhi saṁśayaṁ deva hṛdaye śalyam uddhara ||25||

īśvara uvāca
akṣaram nirguṇam brahma param brahmeti gīyate | 60
saguṇam syāt sadā brahma śabdabrahma tadocyate ||26||
guṇas tu prakṛtir māyā nirguṇam yadi jāyate |
tadā syāt saguṇam brahma anyathā niścalaṁ sadā ||27||
niścalaṁ hi maheśāni kasya gamyaṁ kadā bhavet |
gamyena paramesāni tena kiṁ bhavati priye ||28|| 65
vedagamyam yadā brahma nirguṇam saguṇam sadā |
vedāgamyam hi yo brahma sa eva niścalaḥ sadā ||29||
śabdabrahma param brahma brahmadvayam ihocyate |
śabdabrahma vinā devi param tu śavarūpavat ||30||
tasmāc chabdaṁ maheśāni mātṛkākṣarasamṃyutam | 70
mātṛikā paramārādhyā kṛṣṇasya jananī parā ||31||

iti śrīvāsudevarahasye rādhātantre harapārvatīsamvāde ṣoḍaśaḥ
paṭalaḥ ||16||

17. Paṭala

īśvara uvāca
padminyāṅghrirajahsparśāt koṭiḍimbaṁ prajāyate |
padminī tripurādūtī kṛṣṇakāryakarī sadā ||1||

pārvatya uvāca
govindāvaraṇaṃ deva tathā pāriṣadāḥ prabho | 5
tatsarvaṃ vada deveśa kṛpayā parameśvara ||2||

īśvara uvāca
rādhayā saha govindaṃ ratnasimhāsanasthitam |
pūrvoktarūpalāvaṇyaṃ divyasragambaram priye ||3||
tribhaṅgarūpaṃ susnigdhaṃ gopīlocanatāarakam | 10
tadbāhye yogapīṭhe ca svarṇasimhāsanāvṛte ||4||
pratyaṅgābharaṇāveśāḥ pradhānāḥ kṛṣṇavallabhāḥ |
lalitādyāḥ prakṛtyaṣṭau padminī rādhikā svayam ||5||
sammukhe lalitā devī śyāmā ca tasya cottare |
uttare śrīmatī dhanyā īśāne ca haripriyā ||6|| 15
viśākhā ca tathā pūrve śaibyā cāgnau tataḥ param |
padmā ca dakṣiṇe bhadrā nairṛte kramaśaḥ sthitāḥ ||7||
etās tu parameśāni padminyā aṣṭanāyikāḥ |
aparaṃ śṛṇu cārvāṅgi kulācārasya sādhanam ||8||
yogapīṭhasya koṇāgre cārucandrāvalī priyā | 20
pradhānāḥ prakṛtiś cāṣṭau śaibyā cāgnau tataḥ param ||9||
padminī tripurādūtī śrīrādhā kṛṣṇamohinī |
candrāvalī candrarekhā citrā madanasundarī ||10||
priyā ca śrīmadhumatī śaśīrekhā haripriyā |
sammukhādikramād dikṣu vidikṣu ca yathā sthitāḥ ||11|| 25
ṣoḍaśaḥ prakṛtiśreṣṭhā pradhānā kṛṣṇavallabhāḥ |
vṛndāvaneśvarī rādhā kṛṣṇasyābhayaadāyinī ||12||
abhinnaḡaṇalāvaṇyasaundaryātīvavallabhā |
manoharā snigdhaveśā kiśorīvayasojjvalā ||13||
nānāratnavicitrābhāḥ kauseyavasanojjvalāḥ | 30
etās tu parameśāni ṣoḍaśaḥ svaramūrtimān ||14||
pūrvoktaṃ ṣoḍaśaṃ devi mahāmāyā jaganmayī |
tadbāhye grāhamadhyasthe yogapīṭhāvṛte śubhe ||15||
sammukhe tanmayā dhanyā gopakanyāḥ sahasraśaḥ |
śuddhakāñcanapuñjābhāḥ suprasannāḥ sulocanāḥ ||16|| 35
koṭikandarpalāvaṇyāḥ kiśoravayasānvitāḥ |
divyālaṅkārabhūṣābhīr nāsāgre gajamauktikāḥ ||17||
vicitrakeśābhāraṇāś cārucañcalakuṇḍalāḥ |

tadrūpahṛdayārūḍhās tadāśleṣasamutsukāḥ 18	
śyāmāmṛtarase magnāḥ sphurattadbhāvamānasāḥ	40
netrotpalārcite citrārpīte kṛṣṇapadāmbhujē 19	
kṛṣṇamugdhīkṛtākārāḥ sadvṛttikṛṣṇalālasāḥ	
nānāmañjusvarāḥ nānāmugdhīkṛtajagattrayāḥ 20	
kṛṣṇagūḍharahasyāṇi gāyantyāḥ premavihvalāḥ	
nānāvaidagdhyanipuṇā divyaveśadharānvitāḥ 21	45
saundāryāścāryalāvaṇyāḥ kaṭākṣātimanoharāḥ	
ekāntāsaktā govinde tadaṅgasparśanotsukāḥ 22	
lāvaṇyalalitā dīptā kṛṣṇadhyānaparāyaṇāḥ	
vicitraveśābharaṇā lajjitā madhurānanāḥ 23	
tasyās tu sammukhe dhanyā gopakanyāḥ sahasraśāḥ	50
śrutikanyā maheśāṇi sahasrāyutasamṇyutāḥ 24	
devakanyāgaṇāḥ sarvā divyarūpārasojjvalāḥ	
tatprṣṭhe munikanyāś ca saumyarūpā manoharāḥ 25	
rādhāyām magnamanasaḥ smitasācīnirīkṣaṇāḥ	
mandirasya tato bāhye priyapāriṣadāvṛte 26	55
te samānavayoveśāḥ samānabalapauruṣāḥ	
samānarūpās taruṇāḥ samānāguṇakarmabhiḥ 27	
samānasvarasaṃgītaveṇuvādanatatparāḥ	
svarṇavedyantarasthā ca svarṇābharaṇabhūṣitāḥ 28	
stokakṛṣṇasubhādrādyair gopālair ayutāyutaiḥ	60
śṛṅgavetravīṇāveṇuvayoveśākṛtisvanaiḥ 29	
tattadguṇadhyānayuktair gāyanti rasavihvalaiḥ	
abhinnadehatadrūpaiḥ kṛṣṇajīvanatanmayaiḥ 30	
tadbāhye surabhīvṛndaiḥ savatsaiḥ rasavihvalaiḥ	
citrārpitaiś ca tadrūpaiḥ sadānandāśruvarṣibhiḥ 31	65
pulakāṅkulasarvāṅgair yogīndrair iva vismitaiḥ	
kṣaratpayobhir govṛndair lakṣalakṣair upānvitāḥ 32	
tadbāhye prācīre devi koṭisūryasamujjvale	
caturdikṣu mahodyāne nānāsurabhamohite 33	
paścime sammukhe śrīmatpārijātadrumālaye	70
tatrādhahsthasvarṇapīṭhe svarṇamandiramaṇḍite 34	
tanmadhye maṇimāṇikyaratnasimhāsanojjvale	
tatropari parānandaṃ vāsudevaṃ jagadgurum 35	
triguṇātītacidrūpaṃ sarvakāraṇakāraṇam	

indranīlaghanaśyāmaṃ nīlakuñcitakuntalam 36	75
padmapatraviśālākṣaṃ makarākṛtakunḍalam	
caturbhujam mahaddhāma jyotirūpaṃ sanātanam 37	
ādyantararहितam nityam pradhānapuruṣeśvaram	
śaṅkhacakraḡadāpadmadhāriṇam vanamālinam 38	
pītāmbaram atisnigdham divyabhūṣaṇabhūṣitam	80
divyānulepanam rājaccitrāṅgadamanoharam 39	
rukmiṇī satyabhāmā ca nāgnajitā ca lakṣmaṇā	
mitrāvindā sunandā ca tathā jāmbavatī priyā 40	
suśīlā cāṣṭamahīṣī vāsudevāvṛtās tataḥ	
uddhavādyāḥ pāriṣadāvṛtās tadbhaktitatparāḥ 41	85
uttare divyaudyāne haricandanasañjite	
tatrādhahsthasvarṇapīṭhe maṇimaṇḍapamaṇḍite 42	
tatra madhye tu māṇikyadivyaśiṃhāsanojjvale	
tatropari ca revatyā sahitañ ca halāyudham 43	
īśvarasya priyānantam abhinnaguṇarūpiṇam	90
śuddhasphaṭikasamkāśam raktāmbujadalekṣaṇam 44	
nīlapaṭṭāmbaradharam divyagandhānulepanam	
kunḍalāmṛṣṭasadgaṇḍam divyabhūṣāsragambaram 45	
madhupānasadāsaktam sadā ghūrṇitalocanam	
jaganmohanasaundaryam sāraśreṇirasotsukham 46	95
asitāmbujapuñjābham aravindadalekṣaṇam	
divyālaṅkārabhūṣādḡhyam divyamālyānulepanam 47	
jaganmugdhīkṛtāśeṣasaundaryāścaryavigraham	
pūrvodyāne mahāramye suradrumasamāśraye 48	
tasyādhas tu mahāpīṭhe hemamaṇḍapamaṇḍite	100
tasya madhye sthite rājaddivyaśiṃhāsanojjvale 49	
śrīmatyā uṣayā śrīmad aniruddham jagatpatim	
sāndrānandaṃ ghanaśyāmaṃ susnigdham nīlakuntalam 50	
nīlotpaladalasnigdham cārucañcalalocanam	
subhrūnnatālayābhaṅgāṃ sukapolam sunāsikam 51	105
sugrīvam sundaroraskam susvaram sumanoharam	
kiriṭiṇam kunḍalinam kaṇṭhabhūṣādibhūṣaṇam 52	
mañjumañjīramādhuryam āścaryarūpaśobhitam	
priyabhṛtyagaṇārādhyam yatra saṃgītakapriyam 53	
pūrṇabrahma sadānandaṃ śuddhasattvātmakam vapuḥ	110

tasyorddhe cāntarīkṣe ca viṣṇuṃ sarveśvareśvaram 54	
anādim ādicidrūpaṃ cidānandaṃ paraṃ vibhum	
triguṇātītam avyaktam akṣaram nityam avyayam 55	
sasmerapuñjamādhuryaṃ saundaryaṃ śyāmavigraham	
nīlakuñjitasusnigdhaṃ suveśakeśasundaram 56	115
aravindadalasnigdhasudīrghalolalocanam	
kirīṭakuṇḍalodbhāsijagatrāyamanoharam 57	
caturbhujam tu cakrābjagadāśaṅkhāstraśobhitam	
kaṅkaṇāṅgadakeyūraḱiṅkinīkaṭīśobhitam 58	
śrīvatsakaustubham rājadvanamālāvibhūṣitam	120
mañjumuktāphalodārahāradyotitavakṣasam 59	
hemāmbāradharam śrīmadvinatāsutavāhanam	
lakṣmīsarasvatībhyāṅ ca saṃśritobhayapārśvakam 60	
pūrṇabrahmasukhaiśvaryaṃ pūrṇānandarasāśrayam	
munīndrādyaiḥ stuyamānam priyapārśadaveṣṭitam 61	125
sarvakāraṇakāryeśaṃ smared yogeśvareśvaram	
tasyādhas tu ca pātāle ādhāraśaktisaṃyute 62	
maṇimaṇḍapamādhye ca maṇisīmāhāsanajjvale	
śrīmadanantaṃ tatrasthaṃ tadrūpadhyānatatparam 63	
tadbāhye sphatikādyuccaiḥ prācīrādīmanoharaiḥ	130
caturdikṣu vr̥te divye pratibimbasaṃujjvale 64	
udyāne puṣpasaurabhyamugdhīkṛtajagattraye	
āste surāsuragaṇaiḥ siddhacāraṇasevite 65	
divyāṅgamañjusaundaryayathābhūṣaṇavāhanaiḥ	
yathepsitavaraprārthais tadanḡhribhajanotsukaiḥ 66	135
taddakṣiṇe munigaṇaiḥ śuddhasattvānvitātmabhiḥ	
tadbhaktisāadhanādharmair vāñcite bhaktitatparaiḥ 67	
tatpr̥ṣṭhe yogimukhyaiś ca sanakādyair mahātmabhiḥ	
ātmārāmaiś ca cidrūpais tanmūrtisphurtitatparaiḥ 68	
hṛdayārūḍhataddhyānair nāsāgranyastalocanaiḥ	140
kriyate 'haitukībhaktir hṛdvṛttikāyabhāṣitaiḥ 69	
tatsādhyasiddhagandharvaiḥ savidyādharakinnaraiḥ	
sakāmair apsaraiḥ saṅghaiḥ nṛtyasaṅgītatatparaiḥ 70	
tadanḡhribhajanākāmair vāñchyate hr̥ṣṭamānasaiḥ	
tadagre vaiṣṇavāḥ sarve cāntarīkṣe sukhāsane 71	145
prahlādanāradādyāś ca kumāraśukauddhavāḥ	

pulakādyaiḥ sphurad bhāvair hr̥dbāhye sphurtitatparaiḥ ||72||
 pulakāṅkurasarvāṅgaiḥ sphuratpremasamākulaiḥ |
 rahasyapremasaṃyuktair varṇayugmākṣaro manuḥ ||73||
 mantracūḍāmaṇiḥ proktaḥ sarvamantraikakāraṇam | 150
 sarvadevasya mantrāṇāṃ kṛṣṇamantras tu jīvanam ||74||
 śrīkṛṣṇaḥ sarvamantrāṇāṃ kṛṣṇamantras tu kāraṇam |
 sarveśāṃ kṛṣṇamantrāṇāṃ kaiśoramatihetukam ||75||
 kaiśoraṃ sarvamantrāṇāṃ hetuṃ cūḍāmaṇiṃ manum |
 mānasaiva prakūrvanti pūrṇapremasukhātmanaḥ ||76|| 155
 vāñchanti tatpadāmbhoje niścalaṃ premasādhanam |
 tadbāhye sphaṭikādyuccaiḥ prācīre sumanohare ||77||
 puṣpaiś ca śvetaraktādyaiś caturdikṣu samujjvalaiḥ |
 śuklaṃ caturbhujam viṣṇuṃ paścime dvārapālakam ||78||
 śaṅkhacakraḡadāpadmakirīṭādivibhūṣitam | 160
 raktaṃ caturbhujam viṣṇuṃ śaṅkhacakraḡadāyudham ||79||
 kirīṭakuṇḍaloddīptaṃ dvārapālakam uttare |
 gauraṃ caturbhujam viṣṇuṃ śaṅkhacakraḡadāyudham ||80||
 kirīṭakuṇḍalādyaiś ca śobhitaṃ vanamālinam |
 pūrvadvāre dvārapālaṃ gauraṃ viṣṇuṃ prakīrtitam ||81|| 165
 kṛṣṇavarṇam caturbāhuṃ śaṅkhacakraḡadibhūṣitam |
 dakṣiṇe dvārapālaṃ ca śrīviṣṇuṃ cintayed dharim ||82||
 ity etat parameśāni saptāvaraṇam uttamam |
 saptāvaraṇasaṃyuktāṃ padminīm rādhikāṃ parām |
 etad āvaraṇam bhadre saptaśaktiḥ svayaṃ priye ||83|| 170

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde saptadaśaḥ
 paṭalaḥ ||17||

18. Paṭala

devy uvāca
 aparaikaṃ mahādeva pr̥cchāmi vṛṣabhadhvaja |

eko viṣṇur vāsudeva ekā prakṛtir īśvarī |
tatkatham parameśāna nānatvaṃ parameśvara ||1||

īśvara uvāca 5
śṛṇu devi pravakṣyāmi rahasyam atigopanam |
eko viṣṇur maheśāni nānatvaṃ gatavān yathā ||2||
brahmāṇḍavyāpinī yasmāt prakṛtiḥ parameśvarī |
strīpumbhāvena deveśi sarvaṃ vyāpya jaganmayī ||3||
sā strīpuruṣarūpeṇa sarvaṃ vyāpya vijṛmbhate | 10
vāsudevo mahāviṣṇur guṇātitaḥ parameśvaraḥ ||4||
yad rūpaṃ vāsudevasthaṃ tat satyaṃ kamalekṣaṇe |
yad uktaṃ kṛṣṇarūpaṃ hi vidyāsiddhir hi kāraṇam ||5||
sā rādhā padminī jñeyā tripurāyāḥ śucismite |
anyāś ca nāyikā yās tu tā sadā aṣṭanāyikāḥ ||6|| 15
aṣṭavargā maheśāni nāyikāṣṭakam ucyate |
vāsudevo mahāviṣṇus tripurāyāḥ prasādataḥ ||7||
nānādehadharo bhūtvā nānākarma samācaret |
kṛṣṇamūrtiṃ samāśritya padminyā saha sundari ||8||
japed vidyāṃ maheśāni mahākālīṃ sureśvarīm | 20
evaṃ vṛndāvanaṃ bhadre āśritya satataṃ hariḥ ||9||
vāsudevo hariḥ sākṣāt kṛṣṇo 'bhūt kamalekṣaṇe |
āvirbhūya mahāviṣṇur mathurāyāṃ varānane ||10||
caturbāhuyuto viṣṇur āvir āsīt svayaṃ hariḥ |
tatkṣaṇāt parameśāni dvibhujam harimedhasaḥ ||11|| 25
dvibhujam ātmaguptyārthaṃ kṛtvā kṛṣṇaḥ sadāvyayaḥ |
naralokasamo bhūtvā māyāmānuṣavigrahaḥ ||12||
madhye kṛṣṇaṃ maheśāni yad uktaṃ padminī saha |
dvāre dvāre tathā ūrdhve adhobhāge ca pārvati ||13||
kathitaṃ yad varārohe nigūḍhaṃ mantrasiddhaye | 30
dvārakāyāṃ vasan kṛṣṇas tanutyāgaṃ yad ācaret ||14||
vāsudeve mahāviṣṇau kṛṣṇatejo 'viśat tadā |
ata eva maheśāni vāsudevaṃ vinā priye ||15||
brahmatvaṃ anyadeveṣu na hi yāti kadācana |
nānatvaṃ bhajate devi vāsudevaḥ sadāvyayaḥ ||16|| 35
yadrūpaṃ dṛśyate tena vāsudevena sundari |
tadrūpañ ca sa gatvā vai nānatvaṃ bhajate hariḥ ||17||

kāyavyūhaṃ maheśāni dhṛtvā satvaram acyutaḥ |
 guhyadehaṃ samāśritya tripurāpadapūjanāt ||18||
 yad yad uktaṃ maheśāni sanakādyā varānane | 40
 yad yad uktaṃ maheśāni viṣṇusaṃhās tathā pare ||19||
 te sarve kulaśāstrajñā latāsāadhanatatparāḥ |
 yā yā uktā nāyikās tā kulavidyāprakāśinī ||20||
 yad yad uktaṃ varārohe kulaśāstraparāyaṇam |
 gauram kṛṣṇam tathā raktaṃ śuklaṃ pītaṃ varānane ||21|| 45
 te sarve vāsudevasya kṛṣṇādyāḥ varavarṇini |
 te sarve vāsudevasya gaurādyā aṃśarūpiṇaḥ ||22||
 vāsudevaḥ svayaṃ kṛṣṇas tripurāpadapūjanāt |
 revatyādyās tu yā proktā rukminīprabhṛtāṣṭakam ||23||
 ūṣayā saha deveśi aniruddho yad ucyate | 50
 balarāmo yas tu devo adhaḥśaktiḥ svayaṃ priye ||24||
 yad yad uktaṃ maheśāni yāś cānyā varavarṇini |
 tat sarvaṃ parameśāni mātṛikā viśvamohinī ||25||
 etad viśvaṃ maheśāni sadā akṣarasamṃyutam |
 akṣaram hi vinā devi viśvaṃ sarvaṃ nirarthakam ||26|| 55
 vāsudevo mahāviṣṇur nirguṇaḥ satataṃ priye |
 sādheyed vividhāṃ vidyāṃ pūrṇabrahmasvarūpiṇīm ||27||
 nirguṇaḥ satataṃ viṣṇur guṇas tu prakṛtiḥ parā |
 tatas tu saḡuṇo viṣṇuḥ prakṛtyāḥ saṅgam āśritaḥ ||28||
 prakṛtir hi vinā viṣṇur mahātmā niścalaḥ sadā | 60
 vāsudevo mahāviṣṇuḥ śaṅkhacakraḡadādharaḥ ||29||
 pītāmbaradharaḥ sragvī kiṅkiṇī kaṭimaṇḡale |
 etad dhi bhūṣaṇam devi vighrahaḥ prakṛtiḥ sadā ||30||
 nirindriyo mahāviṣṇus tasyāṃśaḥ kṛṣṇa eva ca |
 pūrṇabrahma mahāviṣṇus tasyāṃśaḥ kṛṣṇa eva ca ||31|| 65

devy uvāca
 vṛṇḡāvaneśvaram nityaṃ nirguṇasyaikakāraṇam |
 bho deva tāpasaśreṣṭha katham evaṃ nigadyase ||32||

īśvara uvāca
 nigadāmi śṛṇu prauḡhe sandehaṃ tava sundari | 70
 vṛṇḡāvaneśvaro yas tu viṣṇor aṃśaḥ prakīrtitaḥ ||33||

śarīraṃ hi maheśāni mūlaprakṛtir īśvarī |
 tatratmā ca mahāviṣṇur mano rudro varānane ||34||
 etat tattvaṃ varārohe guptabrahmanirūpaṇam |
 etat tattvaṃ vinā devi nāsti tattvaṃ kadācana ||35|| 75
 yo yasmāj jāyate devi sa vai brahmasamaḥ smṛtaḥ |
 kṛṣṇasya parameśāni dṛṣṭvāścāryaṃ mama priye ||36||
 etat sarvaṃ hi kṛṣṇasya tripurāpādapūjanāt |
 kṛṣṇadeham idaṃ bhadre svayaṃ kālīsvarūpiṇī ||37||
 rādhā tu parameśāni padminī paramā kalā | 80
 dvayoḥ saṃyogamātreṇa kṛṣṇaḥ pūrṇaḥ prakīrtitaḥ ||38||
 vāsudevas tu pūrve vai kṣirode kamalā saha |
 brahmaṇe pradatau śīghraṃ sitakṛṣṇau varānane ||39||
 kuntalau parameśāni janmacihnaṃ varānane |
 keśapīṭhe maheśāni vraje madhuvane priye ||40|| 85
 ata eva maheśāni vāsudevasya pārvati |
 aṃśo 'bhūt parameśāni kṛṣṇas tu bhagavān svayam ||41||
 bhagaṃ hi kāmamāhātmyaṃ bhagayuktaḥ sadā hariḥ |
 bhagaṃ vinā varārohe brahmas tu śavarūpavat ||42||
 tava keśanimittaṃ hi etat sarvaṃ viḍambanam | 90
 tava keśaṃ maheśāni varṇituṃ na hi śakyate ||43||
 sadā brahmaṇi deveśi tava keśaviḍambanam |
 tava keśasugandhena niścalaṃ sacalaṃ bhavet ||44||
 etad bhāgavataṃ tantraṃ rādhātantram idaṃ smṛtam |
 vāsudevasya deveśi rahasyam atigopanam ||45|| 95
 vāsudevo mahāviṣṇur bhagavān prakṛtiḥ svayam |
 vāsudevas tu deveśi svayaṃ kṛṣṇo na cānyathā |
 prakṛter vāsudevasya kṛṣṇam aṃśaṃ varānane ||46||

iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre 100
 harapārvatisaṃvāde aṣṭadaśaḥ paṭalaḥ ||18||

19. Paṭala

īśvara uvāca

kṛṣṇādyāḥ parameśāni vāsudevasya aṁśadhṛk |
vṛndāvaneśvaram devi gauram viṣṇum tathā priye ||1||
śuklam raktaṁ tathā devi śrīviṣṇuṁ ca śucismite ||2||
vāsudevasya yac chaṅkham śuklam viṣṇum tad ucyate | 5
yac cakram vāsudevasya gauram tat parikīrtitam ||3||
yat padmam parameśāni raktaṁ viṣṇum prakīrtitam |
yā gadā parameśāni viṣṇor amṛtatejasah ||4||
tad eva parameśāni śrīviṣṇum viśvamohanam |
kṛṣṇas tu dvibhujo viṣṇuḥ satataṁ padminīpriyaḥ ||5|| 10
vāsudevo mahāviṣṇuḥ śaktidvayasamanvitaḥ |
lakṣmīsarasvatībhyāṁ ca saṁyutaḥ sarvadā hariḥ ||6||
pūrṇabrahma vāsudevo ata eva varānane |
vāsudevo maheśāni svayaṁ prakṛtir īśvarī ||7||
jyeṣṭhā tu prakṛtir jñeyā vaiṣṇavī vyāptikāriṇī | 15
jyeṣṭhā tu prakṛtir māyā vāsudevaḥ svayaṁ hariḥ ||8||

devy uvāca

deva deva mahādeva sūlapāne piṇākadhṛk |
yat sūcitaṁ mahādeva rādhā padmavanāśritā ||9||
candrāvalī tu yā rādhā vṛkabhānugrhe sthitā | 20
tat sarvaṁ parameśāna vistārya kathaya prabho ||10||
kṛṣṇena saha deveśa rādhā saṁsargam āgataḥ |
etad dhi saṁśayaṁ deva chindhi chindhi kṛpānidhe ||11||

īśvara uvāca

etad bhāgavataṁ tantraṁ rādhātantraṁ manoharam | 25
atīvasundaram śuddham nirmalam paramaṁ padam ||12||
yac chrutvā parameśāni sādhakāḥ suravigrahāḥ |
hṛdaye saṁpūṭe kṛtvā śravyam anyam na vāñchati ||13||
etat tantraṁ maheśāni suśravyaṁ sukhavardhanam |
etad dhi paramaṁ guhyaṁ sārāt sāraṁ parāt param ||14|| 30
etad dhi padminītantraṁ sadā bhāgavataṁ smṛtam |
yeṣu yeṣu ca śāstreṣu gāyatrī vidyate priye ||15||
pañcaviṣṇor upākhyānaṁ yatra tantreṣu dṛśyate |
padminīguṇam ākhyānaṁ tad vai bhāgavataṁ smṛtam ||16||

etad bhāgavatam tantram gāyatrīsaṃyutam yataḥ	35
pañcaviṣṇor upākhyānam tathā ca padminīguṇam 17	
tathā ca pūrṇagāyatrī padminyā varavarṇini	
vidyate yeṣu tantreṣu tad vai bhāgavatam smṛtam 18	
etat tu rahitam yat tu na tad bhāgavatam viduḥ	
yeṣu yeṣu purāṇeṣu tantreṣu varavarṇini 19	40
nāsti cet pūrṇagāyatrī tathā ca prakṛtiguṇam	
pañcaviṣṇor upākhyānam yeṣu yeṣu ca dṛśyate 20	
tad vai bhāgavatam jñeyam anyac caiva viḍambanam	
vāsudevo mahāviṣṇur mathurāyām varānane 21	
āvīr āsīn mahāviṣṇuḥ prakṛtyā saha saṃyutaḥ	45
āvīr āsīn mahāviṣṇus tripurāpadapūjanāt	
āvīrbhūtā mahāmāyā prathamam parameśvarī 22	
bhadre māsy asite pakṣe harir āvir abhūt svayam	
tathā caitrapade māsi śukle pakṣe ca padminī 23	
āvīrbhūtā maheśāni padminī padmagandhinī	50
vṛkabhānuḡrhe devi tathā candrāvalī priye 24	
tathā ātmasamam sṛṣtvā rūpalāvaṇyasamṃyutā	
tatāna mohinīm māyām padminī paramākālā 25	
kālindīgahvare devi nānāpadmasamāvṛte	
śuklai raktais tathā pītaiḥ kṛṣṇavarṇaiḥ suśobhanam 26	55
anyaiś ca vividhaiḥ puṣpair nānāvarṇaiḥ suvāsitaiḥ	
haṃsakāraṇḍavākīrṇaiḥ śuklapakṣaiś ca śobhitam 27	
gandharvāmarasaṃhaiś ca veṣṭitam kamalānane	
mṛdaṅgaśaṅkhavīṇābhīr nādena paripūritam 28	
tanmadhye ratnaparyāṅke nānāratnavicitrite	60
dharmārthakāmadam bhadre paryāṅkam mokṣadāyinīm 29	
tanmadhye parameśāni ratnasimhāsanasthitam	
pañcāśanmātrkāyuktaṃ caturvedayutaṃ sadā 30	
nāradādyair munīśreṣṭhair veṣṭitam parameśvari	
tanmadhye parameśāni ratnasimhāsanopari 31	65
tatrāste parameśāni nityā kātyāyanī śivā	
kātyāyanyā vāmaabhāge siṃham āśritya padminī 32	
kātyāyanyā maheśāni paricāryāya kāmīnī	
tatrādhyāste maheśāni yāvat kṛṣṇasamāgamah 33	
saṃpūjya vidhival līgaṃ pāṛthivaṃ parameśvaram	70

pūjayed vividhaiḥ puṣpair upacārair manoharaiḥ ||34||
saṃpūjya vidhivad bhaktyā prajapen mantram uttamam |
kātyāyanyā mahāmantram satataṃ prajapet priye |
tanmantram parameśāni sāvadhānavadhārāya ||35||

oṃ hrīm |
kātyāyani mahāmāye mātṛyoginy adhīśvari |
nandagopasutaṃ kṛṣṇaṃ patim me kuru te namaḥ ||36||
hrīm oṃ |

75

etad bhāgavatim vidyāṃ kātyāyanīpratiṣṭhitāṃ |
prajapet satataṃ devī padminī padmamālīnī ||37||
tāvaj jape mahāvidyāṃ yāvat kṛṣṇasamāgamah |
katicid divase devī āvīr āsīj jaganmayī |
jaganmāyī mahāmāyā svayaṃ mahiṣamardinī ||38||

80

kātyāyany uvāca
kā tvaṃ kañjapalāśākṣi katham ekākinī priye |
kim artham āgatā bhadre sāmpratam kathaya priye ||39||

85

padminy uvāca
kātyāyani mahāmāye namas te haravallabhe |
kṛṣṇamātar namas tubhyaṃ bhūyo bhūyo namāmy aham ||40||
kaḥ pitā mama deveśi kasyāhaṃ varavarṇini |
tripurā jagatāṃ mātā tasyāhaṃ paricārikā ||41||
mama nāma maheśāni padminī parameśvari |
vāsudevasya cārvāṅgi kadā me darśanaṃ bhavet ||42||

90

kātyāyany uvāca
mā bhayaṃ kuruṣe putri kṛṣṇaṃ prāpsyasi sāmpratam |
hemante ca site pakṣe paurṇamāsyāṃ śucismite ||43||
vāsudevena deveśi tava saṅgaḥ prajāyate |
akāryaṃ vāsudevasya tava saṅgaṃ vinā priye ||44||
tava saṅgaṃ hi cārvāṅgi kaivalyaṃ paramaṃ padam |
bhadre māsy asite pakṣe rohiṇīaṣṭamītithau ||45||
āvīr āsīn mahāviṣṇur nānyathā gaditaṃ mama |

95

100

ity uktvā sā mahāmāyā tatraivāntaradhīyata ||46||
 tato hr̥ṣṭamanā bhūtvā padminī kamalekṣaṇā |
 siṃhāsanaṃ samāśritya kātyāyanyāḥ śucismite ||47||
 saṃsthitā padminī rādhā yāvat kṛṣṇasamāgamah | 105
 anyābhir gopakanyābhir vardhamānā gr̥he gr̥he ||48||
 tāḥ sarvāḥ parameśāni devakanyāḥ sahasraśaḥ |
 padminyā anujaḥ kṛṣṇa āvīr āsīt vraje priye ||49||
 kṛṣṇas tu devakīputro nandagehe ca sundari |
 dine dine maheśāni vardhate kamalekṣaṇaḥ | 110
 bālyapaugaṇḍakaiśoram akarot kamalekṣaṇe ||50||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde
 ūnaviṃśatiḥ paṭalaḥ ||19||

20. Paṭala

īśvara uvāca
 rahasyaṃ paramaṃ guhyaṃ sundaraṃ sumanoharam |
 nigadāmi varārohe sāvadhānāvadhārāya ||1||
 kṛṣṇasya parameśāni parivārān śṛṇu priye |
 mānyā bhrātrādayas tasya vayasyāḥ sevakādayaḥ ||2|| 5
 śrīgoṣṭhe yuvarājasya preyasyaś ca puraḥ kramāt |
 maṅgalāmṛtaparjanyaḥ parjanyo nāma ballavaḥ ||3||
 variṣṭho vrajagoṣṭhīnāṃ sa kṛṣṇasya pitāmahaḥ |
 varīyasīti vikhyātā mahīmānyā pitāmahī ||4||
 mātāmaho mahotsāhaḥ syād asya sumukhābhidhaḥ | 10
 khyātā mātāmahī goṣṭhe pāṭalānāmadheyataḥ ||5||
 pitā vrajārpitānando nando bhuvanavanditaḥ |
 mātā gopayaśodātrī yaśodā modamedurā ||6||
 rohinī bṛhadambāsya praharṣārohinī sadā |
 upanando ‘bhinandaś ca pitṛvyau pūrvajau pituḥ ||7|| 15
 pitṛvyau tu kanīyāmsau syātāṃ nandasānandanau |
 pitṛsvasṛpatir nīlo nandinī tu pitṛsvasā ||8||

pitṛvyadayitā tuṅgī pivarī kuvalāttanā	
yaśodharayaśodaivasudevādyas tu mātulāḥ 9	
mātr̥svasṛpatir nandaḥ ṣvasā mātur yaśasvinī	20
pitāmahasamās tuṇḍukuṭerapuraṭādayaḥ 10	
goṇḍakadordukāruṇḍamukhyā mātāmahopamāḥ	
vṛddhāḥ pitāmahītulyāḥ śīlābherīśikhādayaḥ 11	
tāruṇḍā jaṭilā bhelā karālā karavālikā	
ghargharā mukharā ghorā ghaṇṭā mātāmahīsamāḥ 12	25
piṅgalaḥ kapilaḥ piṅgo māṭharaḥ pīṭhapaṭṭīsau	
śaṅkaraḥ saṅgaro bhṛṅgo biṅgādyā janakopamāḥ 13	
taraṅgākṣī taraṇikā śubhadā mālīkāṅgadā	
vatsalā kuśalā tālī medurādyāḥ prasūpamāḥ 14	
ambikā ca kilimbā ca dhātṛkā stanyadāyini	30
vedagarbho mahāyajvā bhāgur yāsyāḥ purodhasaḥ 15	
sulatā gomatī yāmī caṇḍikādyā dvijastriyaḥ	
agragāmī vayasyānām pralambas tasya cāgrajaḥ 16	
samudraḥ kuṇḍalo daṇḍī maṇḍalo 'mī pitṛvyajāḥ	
sunando nandirānandī mandirādyās tu yātarāḥ 17	35
vayasyāḥ kṛṣṇacandrasya sphuṭam atra caturvidhāḥ	
suhṛtsakhā priyasakhā priyanarmasakhās tathā 18	
suhṛdo maṇḍalibhadrabhadravardhanagobhaṭāḥ	
yakṣendrabhaṭabhadraṅgavīrabhadramahāguṇāḥ 19	
kulavīro mahābhīmo divyaśaktiḥ suraprabhaḥ	40
raṇasthirādayo jyeṣṭhakalpāḥ saṃrakṣaṇāya vai 20	
pitṛbhyām abhito bhītacittābhyām duṣṭakaṃsataḥ	
prāṇakoṭyadhikapreṣṭhaputrābhyām viniyojitāḥ 21	
atrādhyakṣo 'mbikāsūnur vijayākhyas tapasyayā	
yaḥ kilāmbikayā lebhe dhātropāsyas sadāmbikām 22	45
viśālavṛṣabhājambidevaprasthavarūthapāḥ	
mandārakusumāpīḍamaṇibandhakarandhamāḥ 23	
mandāraś candanaḥ kundaḥ kalindakulakādayaḥ	
kaniṣṭhakalpāḥ sevāyām sakhāyo ripunigrahāḥ 24	
atha priyasakhā dāmasudāmavasudāmakāḥ	50
kiṅkinī stokakṛṣṇas tu bhadrasenaviśālināḥ 25	
puṇḍarikaviṭāṅkāksakalaviṅkapriyaṃkarāḥ	
śrīdāmādyāḥ sadā tatra śrīdāmānandavardhakaḥ 26	

samastamitrasenānām bhadrasenaś ca bhūpatih	
stokakṛṣṇo yathārthākhyah kṛṣṇasya pratyayāntarah 27	55
ramayanti priyasakhāḥ kelibhiḥ vividhair amī	
niyuddhadaṇḍayuddhādikautukair api keśavam 28	
subālārjunagandharvavasantojjvalakokilāḥ	
sanandanavidagdhādyāḥ priyanarmasakhāḥ smṛtāḥ 29	
tadrahasyan tu nāsty eva yadamīśām na gocarah	60
śrīmān sanandanas tatra sauhṛdānandasundarah 30	
mūrtimān eva rasarāḍ ujjvalaś ca mahojjvalah	
vilāsiśekhara yasya vilāsena vaśīkṛtāḥ 31	
madhumaṅgalapuṣpāṅkahāsāṅkādyāvidūṣakāḥ	
kaḍārabhāratibandhagandhavedādayo 'py amī 32	65
vividhāḥ sevakās tasya sevāsaukhyaparāyaṇāḥ	
ceṭā bhaṇḍurabhṛṅgārasandhikagrahilādayah 33	
raktakah patrakah patrī madhukaṇṭho madhuvrataḥ	
śyālikas tāliko mālī mānamālādharādayah 34	
tadveṇuśṛṅgamuralīyaṣṭipāsādidhāriṇah	70
amīśām ghaṭakās cāmī dhātūnām copahārakāḥ 35	
pṛthukāḥ pārśvagāḥ kelikalālāpalalāṅkurāḥ	
pallavo maṅgalah phullah komalah kapilādayah 36	
suvilākṣaviśālākhyarasālarasaśālinah	
jambulādyāś ca tāmbūlapariṣkāravicakṣaṇāḥ 37	75
payodhavāridādyās tu nīrasaṃskārakāriṇah	
vastropaskāranipuṇāḥ sāraṅgakuvalādayah 38	
premakandamahāgandhasairindhrimadhukandalāḥ	
makarandādayaś cāmī śṛṅgārasakāriṇah 39	
sumanah kusumollāsapuṣpahāsaharādayah	80
gandhāṅgarāgamālyādipuṣpālāṅkṛtikāriṇah 40	
dakṣāḥ suraṅgabhadraṅgakarapūrakusumādayah	
nāpitāḥ keśasaṃskāre mardane darpaṇārpaṇe 41	
koṣādhikāriṇah svacchasuśītalaguṇādayah	
vimalakamalādyāś ca sthālīpīṭhādhikāriṇah 42	85
dhaniṣṭhācandanakalāguṇāmālāratiprabhāḥ	
bhavanīnduprabhāśobhārambhādyāḥ paricārikāḥ 43	
gṛhasaṃmārjane dakṣāḥ sarvakāryeṣu kovindāḥ	
cetyah kuraṅgī bhṛṅgārī sulambā lambikādayah 44	

caturaś cāraṇo dhīmān peśalādyāś carottamāḥ	90
caranti gopagopīṣu nānāveśena ye sadā 45	
dūtā viśārado tuṅgavāvadūkamanoramāḥ	
nītisārādayaḥ kelau kalau rāmakuleṣu ca 46	
vṛndāvṛndārikāmenāsubalādyāś ca dūtikāḥ	
kuñjādisaṃskriyābhijñā vṛndā tāsu varīyasī 47	95
vīrā nāma varā dūti khyātānyā pūjitā priye	
śobhanadīpanādyāś ca dīpikādhāriṇo matāḥ 48	
vicitrarāvamadhurarāvādyāś tasya vandināḥ	
nartakāś candrahāsenduhāsacandramukhādayaḥ 49	
sudhākarasudhādānasāraṅgādyā mṛdaṅgināḥ	100
kalāvantaś ca mahatīvādino guṇasāgarāḥ 50	
kālakaṇṭhaḥ sudhākaṇṭhaḥ śūlakaṇṭhādayo ‘py amī	
bhārataḥ sārado vidyāvilāśasarasādayaḥ 51	
sarvaprabandhanipuṇā rasajñās tānakāriṇaḥ	
kañcukādivinirmātā rauhiko nāma saucikaḥ 52	105
nirṇejakas tu sumukho durlabho rañjanādayaḥ	
punyaḥ puñjas tathā bhājyavāsinadyāś ca ḍiṇḍimaḥ 53	
svarṇākārāvalaṅkārakārau raṅganaṭaṅkanau	
kulālau manthanīpārīkarau pavanakarmaṭhau 54	
vardhakir vardhamānākhyāḥ khaṭṭaśakaṭakārakaḥ	110
sucitraś ca vicitraś ca citrakarmakarāv ubhau 55	
dāmamaṇṭhanakuṭhārapeṭīśikyādhikāriṇaḥ	
kārakaḥ kuṇḍakaṇḍolakaraṇḍakaṭulādayaḥ 56	
dhūmalā piṅgalā gaṅgā piśāṅgī maṇikastanī	
haṃsī vaṃśī priyetyādyā naicikyas tasya supriyāḥ 57	115
padmagandhapiśaṅgākṣau balīvardāv atipriyau	
surāṅgākhyāḥ kuraṅgo ‘sya dadhilobhābhidaḥ kapiḥ 58	
vyāghrabhramarakau śvānau rājahaṃsaḥ kalasvanaḥ	
śikhītāṇḍavikākhyāś ca śukau dakṣavicakṣaṇau 59	
vṛndāvanaṃ mahodyānaṃ śreyo niḥśreyasāya ca	120
kṛīḍāgīrir yathārthākhyāḥ śrīman govardhano mataḥ 60	
nīlakaṇṭhapiko nāma kandarā nāma kandalī	
ghaṭṭo mānasagaṅgāyāḥ pavaṅgo nāma viśrutaḥ 61	
suvilāsatarā nāma tarir yatra virājate	
nāmnā nandīśvaraḥ śailo mandiraṃ sphurad indiram 62	125

āsthānīmaṇḍapas tatra gaṇḍaśailā manojjvalaḥ |
 āmodavardhano nāma paramāmodavāsitaḥ ||63||
 pāvanākhyam saraḥ krīḍākuñjapuñjasphurattaṭam |
 kuñjāḥ kāmamahābhīmamandāramaṇikuṭṭimāḥ ||64||
 nyagrodharājo bhāṇḍīraḥ kadambas tu kadambarāṭ | 130
 anaṅgaraṅgabhūr nāma lilāpulinam ucyate ||65||
 yamunāyā mahātīrtham khelātīrtham ihocyate |
 paramapreṣṭhayā sārdham sadā yatra sa khelati ||66||
 śaradindus tu mukuro vyajanaṁ madhumārutam |
 lilāpadmaṁ sadāsmeraṁ geṇḍukaś citrakāraḥ ||67|| 135
 śiñjinī mañjulaśaraḥ manibaddhāṭanīyugam |
 vilāsakarmikaṁ nāma karmukaṁ svarṇacitritam ||68||
 divyaratnasphuranmuṣṭis tuṣṭidā nāma karttarī |
 mandraghoṣo viṣāṇo 'sya vaṁśī bhuvanamohinī ||69||
 rādhāhṛnmīnabaḍīśī mahānandābhīdhāpi ca | 140
 ṣaḍrandhrarandhano veṇuh khyāto madanarāḍ iti ||70||
 kākālīmūkitāpikā muralī saralābhīdhā |
 gauḍī ca gurjarī ceti rāgāv atyantavallabhau ||71||
 japyāḥ sādhyānvitāḥ preṣṭhābhīdhānaṁ manur adbhutaḥ |
 daṇḍas tu maṇḍano nāma vīṇā nāma taraṅgiṇī ||72|| 145
 pāsau paśuvaśīkārau dohany amṛtadohanī |
 ambārpitā mahārakṣā navaratnāṅkitā bhuje ||73||
 aṅgade raṅgadābhikhye cikkaṇe nāma kaṅkaṇe |
 mudrā ratnamukhī pītavāsau nigamaśobhanau ||74||
 kiṅkiṇī ruṇajhaṅkārā mañjīrau haṁsagañjanau | 150
 kuraṅganayanācittakuraṅgaharaśiñcitau ||75||
 hāras tārāvalī nāma maṇimālā taḍitprabhā |
 ruddharādhāpratīkṛtir niṣko hṛdayamodanaḥ ||76||
 kaustubhākhyo maṇir yena praviṣṭe hradam auragam |
 kāliyapreyasīvr̥ndahastenātmopahāritaḥ ||77|| 155
 kuṇḍale makarākāre ratirāgādhidaivate |
 kirīṭam ratnapārākhyam cūḍā cāmaraḍāmarā ||78||
 navaratnaviḍambākhyam mukuṭam śrīharer viduḥ |
 rāgavallīti guñjālī tilakaṁ dṛṣṭimohanam ||79||
 patrapuṣpamayī mālā vanamālā padāvadhi | 160
 vajrayantī tu kusumaiḥ pañcavarṇair vinirmitā ||80||

janmanālaṅkṛtā puṇyā kṛṣṇā bhadraṣṭamī niśā |
 bhṛṅgī sunvī mataṅgī ca pulindakulanandanāḥ ||81||
 kecit kṛṣṇagaṇāś cānyāḥ parivāratayā yutāḥ |
 gārgīmukhyaś ca brahmaṇyaś ceṭyo bhṛṅgārikādikāḥ ||82|| 165
 subalojjvalagandharvamadhupīṅgalaraktaḥ |
 vijayādyā rasālādyā payodādyā viṭādayaḥ ||83||
 tāḥ sarvāḥ sarvadā svargīpiśāṅgīkalakandalāḥ |
 mañjulābindulāsandhāmṛdulādyās tu sāttvikāḥ ||84||
 samāṃsamīnāḥ sunadāyamunābahulādayaḥ | 170
 pūrṇā vatsatarī tuṅgī kakkaṭī nāma markatī ||85||
 kuraṅgī raṅginī khyātā cakorī cārucandrikā |
 mayūrī sundarī nāmnā śārike sūkṣmadhīśubhe ||86||
 ahorātram caritrāṇi lalitāni svanāthayoḥ |
 paṭhantyaḥ citrayā vācā yā citram kurute sakhīḥ | 175
 viharanti nīje kuñje kelīnām amarādikāḥ ||87||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde viṃśatīḥ
 paṭalaḥ ||20||

21. Paṭala

īśvara uvāca
 śṛṇu devī param tattvaṃ vāsudevasya yogini |
 atyantamadhuraṃ śāntaṃ sarvajñānottamottamam ||1||
 mohas tandrā bhramo rūkṣo vaśatā kāmātanmanāḥ |
 lolatā madamātsaryaṃ hiṃsā khedapariśramau ||2|| 5
 asatyaṃ krodham ākāṅkṣā āśāṅkā cittavibhramāḥ |
 viśamatvaṃ paropekṣā doṣo aṣṭadaśa priye ||3||
 aṣṭadaśamahādoṣarahitā bhagavattanuḥ |
 sarvaiśvaryaamayī satyā vijñānānandarūpiṇī ||4||
 na tasya prākṛtir mūrtir māṃsamedo 'sti sambhavā | 10
 yogāc caiva maheśāni sarvātmā nityavigrahaḥ ||5||

yo veti bhautikaṃ dehaṃ vāsudevasya pārvati |
taṃ dr̥ṣṭvāpy athavā spr̥ṣṭvā brahmahatyām avāpnuyāt ||6||

īśvara uvāca

trivistīrṇaṃ trigambhīraṃ trikharvatvaṃ manoharam | 15
pañcadīrghaṃ pañcasūkṣmaṃ ṣaṭtuṅgaṃ saptaraktimā ||7||
vighrahe lakṣaṇaṃ jñeyaṃ vāsudevasya pārvati |
bhālaḥ kapolaḥ kaṇṭhaś ca tathā vakṣaḥsthalam hareḥ ||8||
trivistīrṇaṃ trigambhīraṃ trikharvatvaṃ harer viduḥ |
kharvatā triṣu vijñeyā nakhakeśādharam tathā ||9|| 20
nābhiḥ karaṇi ca netre ca gambhīryaṃ kavayo viduḥ |
pāṇipādaḥ ca hastau ca netrayor gaṇḍayos tathā ||10||
dīrghatā pañca vijñeyā vāsudevasya pārvati |
grīvāyāṃ madhyadeśe tu jaṅghāyāṃ dantakuntale ||11||
sūkṣmatā pañca vijñeyā vāsudevasya kāmīni | 25
pādayor karayor nābhau vaktre nāsāpuṭadvaye ||12||
netrayor karṇayoś caiva hareḥ saptasu raktimā |
nāsāgrīvāskandhavaḥ śiraś ca kaṭideśakau ||13||
tuṅgatvaṃ vāsudevasya dvātriṃśat vapulakṣaṇam |
śarīraṃ paramesāni etallakṣaṇasaṃyutam ||14|| 30
etat sarvaṃ varārohe svayaṃ prakṛtir īśvarī |
vāsudevo mahāviṣṇuḥ pradīpakālikā iva ||15||
idaṃ śarīraṃ āśritya nānālakṣaṇasaṃyutam |
viṣṇus tu saḡuṇo bhūtvā nirguṇo ‘pi śucismite ||16||
karmakartā sadā viṣṇur anyathā nīścalaḥ sadā | 35
śarīraṃ kālikā sākṣād vāsudevasya nānyathā ||17||
vāsudevakalā kṛṣṇo mathurāyāṃ vraje priye |
vṛndāvanarahasyaṃ yaṇ mahāmāyā svayaṃ priye ||18||
śaktiṃ vinā maheśāni brahmas tu śavarūpavat |
padminīsaṅgamāc caiva mahāmāyāprasādataḥ ||19|| 40
kṛṣṇasya nakhacandrabhā koṭibrahmasamaprabhā |
kim asādhyāṃ maheśāni vāsudevasya kāmīni ||20||
ekaikaṃ nakhacandreṣu koṭibrahmasamaprabham |
sarvaṃ hi kṛṣṇadevasya tripurāpadapūjanāt ||21||

devy uvāca 45
devadeva mahādeva saṃsārārṇavatāraka |
kṛpayā kathyatām deva padminītattvam uttamam |
kathyatām padminītattvam kṛpayā parameśvara ||22||

īśvara uvāca
padminī rādhikā dūtī tripurāyāḥ śucismite | 50
kṛṣṇasaṅgaṃ samāsādhya kulācāraṃ śucismite ||23||
praty ahaṃ kurute devi kulācāraṃ sudurlabham |
yad uktaṃ mantratantrēṣu kulācāraṃ varānane ||24||
tat sarvaṃ parameśāni padminī param adbhutam |
viśṛjya bahudhā mūrtiṃ nāyikāṃ padmamālayā ||25|| 55
koṭikoṭiṃ maheśāni sṛṣṭvā vai padminī priye |
padminī paramāścāryā rādhikā kṛṣṇamohinī ||26||
kṛṣṇo 'pi bahudhā mene ātmānaṃ kulasādhane |
bahukāyaṃ samāśritya kṛṣṇaḥ kamalalocanaḥ ||27||
kāyavyuham samāśritya puṇḍarīkanibhekṣaṇaḥ | 60
reme gogopagopīṣu padminīśṛṣṭiṣu kramāt ||28||
hemante prathame māsi hemāntaṃ naganandini |
hemantakālam ārabhya kulācāraṃ karoti hi |
pūrvoktatantravat sarvaṃ kulācāraṃ karoti saḥ ||29||
nāyikā paramaścāryā pīṭhāṣṭakasamanvitāḥ | 65
nāyikāpūjanād devi kālīkā pūjitā sadā ||30||
saptapīṭhe saptalakṣaṃ japtvā siddhīśvaro hariḥ |
hemantakālam ārabhya kulācāraṃ karoti hi ||31||
padminīvāmbabhāge tu saṃsthāpya varavarṇini |
kāmakhyābhimukho bhūtvā vyāpakaṃ nyāsam adbhutam ||32|| 70
pīṭhadevīm prapūjyātha padminyā dehyaṣṭiṣu |
yeṣu yeṣu ca tantreṣu yad yad uktaṃ śucismite ||33||
tatsarvaṃ parameśāni kṛṣṇaḥ padmadalekṣaṇaḥ |
kṛtvā suduṣkaraṃ devi rahasyam atigopanam ||34||
etat sarvaṃ varārohe sādhanam gopanam mahat | 75
etad divyaṃ rahasyaṃ ca tvayi sarvaṃ pratiṣṭhitam ||35||
tasmāt sarvāsu deveśi nāyikāsu śucismite |
saṃpūjya vidhivad gandhair upacārair manoharaiḥ ||36||
iṣṭadevīm mahākālīm saṃpūjya vidhivat tadā |

sampūjya vidhivad devīm padminyā aṅgayaṣṭiṣu 37	80
lakṣaikaṃ tatra japtvā tu udḍiyānāṃ tato viśet	
tatpīṭhe yoganidrākhyam sampūjya prajaped dhariḥ 38	
nijeṣṭadevīm sampūjya japel lakṣam samāhitaḥ	
udḍiyānāñ coruyugmaṃ kāmākhyā yonimaṇḍalam 39	
kāmarūpaṃ tato gatvā yatra kātyāyanī śivā	85
kāmarūpaṃ maheśāni brahmaṇo mukham ucyate 40	
tatra lakṣam maheśāni prajapya vidhivad dhariḥ	
tato jālandharam kṛṣṇo gatvā sampūjya īśvarīm 41	
jālandharam maheśāni stanadvayam udāhṛtam	
tatraiva lakṣam japtvā vai kṛṣṇaḥ padmadalekṣaṇaḥ 42	90
tataḥ pūrṇagirau gatvā caṇḍīm sampūjya satvaram	
tatra lakṣam japtivā vai mastake varavarṇini 43	
mūladevīm prapūjyātha padminyā dehayaṣṭiṣu	
prajapya parameśāni lakṣam paramadurlabham 44	
kāmarūpāntare pīṭhe binducakre manohare	95
yajed devīm mahāmāyāṃ sadā dikkarivāsinīm 45	
pīṭhe pīṭhe maheśāni japtvā kṛṣṇaḥ samāhitaḥ	
saptapīṭhe saptalakṣam japtvā siddhīśvaro hariḥ 46	
evam eva prakāreṇa siddho 'bhūd dharir avyayaḥ	
hemante ṛtukāle ca kulasāadhanam ācaret 47	100
vṛndāvane mahāraṇye kuṭīre pallavāvṛte	
yamunopavane 'śokanavapallavaśobhite 48	
haṃsakāraṇḍavākīrṇe dātyūhakalakūjite	
mayūrakokilavṛte nānāpakṣisamākule 49	
śaraccandrasahasreṇa śobhite vrajamaṇḍale	105
ṣaḍūrmirahite bhadre vrajabhūmau varānane 50	
vrajabhūmiṃ maheśāni śyāmabhūmiṃ sadā priye	
yatra devī mahāmāyā mahākālī sadā shitā 51	
yatra vṛkṣam maheśāni svayaṃ kālī tamālakam	
kadambaṃ parameśāni tripurā vrajamaṇḍale 52	110
kalpavṛkṣasamaṃ bhadre tamālam hi kadambakam	
tava keśasamūhena nirmitaṃ vrajamaṇḍalam 53	
vraje vasan maheśāni puṇḍarīkanibhakṣaṇaḥ	
kṛte suduṣkare devi kālī pratyakṣatā gatā 54	

kṛṣṇasya mantrasiddhitvāt paścād āvir abhūt priye | 115
varam varaya re putra yat te manasi vartate ||55||

kṛṣṇa uvāca
mama paścān maheśāni yadi tvam parameśvarī |
nato 'smi jagatām mātāś caraṇe te nato 'smy aham ||56||
asādhyam nāsti deveśi mama kiñcit śucismite | 120
sanmukhe sā mahāmāyā pratyakṣā parameśvarī ||57||
kalau tu bhārate varṣe tava kīrtir bhaviṣyati |
tvadguṇotkīrtanam vatsa pracariṣyati nānyathā |
ity uktvā sā mahāmāyā tatraivāntaradhīyata ||58||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṁvāde 125
ekaviṁśatiḥ paṭalaḥ ||21||

22. Paṭala

īśvara uvāca
tataḥ kālī mahāmāyā padminyai yad uvāca ha |
tac chṛṇuṣva varārohe rādhikātattvam uttamam ||1||
śṛṇu padmini sāmpratam vacanam me rasāyanam |
tvam hi dūtī priye śreṣṭhe kṛṣṇakāryakarī sadā ||2|| 5
sadā tvam dūtike rādhe vrajavāsī bhaved dhruvam |
kṛṣṇagovindanāmasya madhye śaktis tvam eva hi |
tanmantram parameśāni sāvadhānāvadhāraya ||3||

om kṛṣṇarādhe govinda om |

navārṇamantro deveśi kathitaḥ kamalekṣaṇe | 10
kṛṣṇam vā parameśāni govindam vā varānane ||4||
sarvam prakṛtimayaṁ devi nānyathā tu kadācana |
vāsudevasya deveśi gopīsarvasvasamputam ||5||
cintayed aniśam kṛṣṇo rādhā rādhā parākṣaram |
anenaiva vidhānena kṛṣṇaḥ sattvagūṇāśrayaḥ ||6|| 15

kṛtvā suduṣkaram devī kulācāraṃ śucismite |
 padminī saha yogena kṛṣṇo brahmamayo bhavet ||7||
 padminī rādhikā yā tu sākṣād brahmasvarūpiṇī |
 mahāvidyāṃ upāśyaiva rādhākrṣṇaṃ smaret sadā ||8||
 tadaiva sahasā devī sā vidyā siddhidā dhruvam | 20
 mahāvidyāṃ vinā devī yaḥ smaret kṛṣṇarādhikāṃ ||9||
 tasya tasya ca deveśi brahmahatyā pade pade |
 upāśya paramāṃ vidyāṃ kālīkāyā varānane ||10||
 gopanīyāṃ maheśāni kūryāt paramayatnataḥ |
 mahāvidyāṃ maheśāni pūjayet tu prayatnataḥ ||11|| 25
 rādhākrṣṇaṃ maheśāni smaraṇaṃ prakāṭyā vai |
 prakāṭaṃ parameśāni rādhākrṣṇaṃ ahar niśam ||12||
 smaraṇaṃ vāsudevasya govindasya yathā tathā |
 rāmasya kṛṣṇadevasya smaraṇaṃ ca yathā tathā ||13||
 mahāvidyā maheśāni na prakāśyā kadācana | 30
 iti tattvaṃ maheśāni atiguptaṃ manoharam ||14||
 kālīyadamanaṃ caiva yamalārjunabhañjanam |
 śakatasya tataḥ bhaṅgaṃ tṛṇāvartasya ca priye ||15||
 bakāsuram tathā keśiṃ parvatasya ca dhāraṇam |
 dāvānalaṃ tathā ghoram yad yad anyat śucismite ||16|| 35
 kṛṣṇasya parameśāni yad yat kṛtyaṃ varānane |
 tatsarvaṃ parameśāni kālīkāyāḥ prasādataḥ ||17||
 rāsotsavaṃ maheśāni sarvaṃ kaiśorajaṃ priye |
 dṛśyādṛśyaṃ varārohe mahāmāyāsvarūpakam |
 śaktiṃ vinā maheśāni na kiñcid vidyate priye ||18|| 40

devy uvāca

pūrvam yat sūcitaṃ deva rādhācandrāvalīdvayam |
 tatsarvaṃ jagadīśāna vistārya kathaya prabho ||19||

īśvara uvāca

padminī tripurādūtī rādhikā kṛṣṇamohinī | 45
 tasyā dehasamudbhūtā rādhā candrāvalī tathā ||20||
 vṛkabhānusutā sākṣāt kamalotpalaḥkandhinī |
 padminī sadṛśākārā rūpalāvaṇyaśaṃyutā ||21||
 suveśā paramāścaryā dhanyā mānamayī sadā |

kṛṣṇasya vāmapārśvasthā padminī padmamālīnī 22	50
anyās tu śṛṇu deveśi śaktiḥ paramasundarī	
candraprabhā candravatī candrakāntiḥ śucismite 23	
candrā candrakalā devi candralekhā ca pārvati	
candrāṅkitā maheśāni rohiṇī ca dhaniṣṭhikā 24	
viśākhā mādhavī caiva mālātī ca tathā priye	55
gopālī ratnarekhā ca pārākhyā ca varānane 25	
subhadra bhadrarekhā ca sumukhā suratis tathā	
capalā kuñjarī caiva kalāvati kalā tathā 26	
kalahaṃsī kalāpī ca samānavasyasaḥ sadā	
samānavayasāḥ sarvā nityanūtanavigrahāḥ 27	60
sarvābharanabhūṣāḍyā japamālāvidhārīnī	
prajaped anīsaṃ vidyāṃ kālīm brahmapradāyinīm 28	
anyāḥ śreṣṭhatamānāryas tatra syuḥ koṭikoṭīśaḥ	
tāḥ sarvāḥ varanārībhiḥ svayaṃ śaktiḥ śucismite 29	
tāsāṃ cittam caritraṇ ca na jānanti vanaukasāḥ	65
māyayā mohitāḥ sarve na jānanti vrajaukaśaḥ 30	
padminīkaṇṭhasaṃsthā yā mālā prakṛtipadminī	
mālayā parameśāni tās tāḥ sarvāḥ śucismite 31	
prasūyante vilīyante satataṃ niśimadhyataḥ	
sarvāḥ patrapalāśākṣāś candrādyā varavarṇini 32	70
padminī kaṇṭhasaṃsthā yā padmamālā manoharā	
mālayāḥ parameśāni guṇān vaktuṃ na śakyate 33	
nigadāmi yathā jñānaṃ tava śaktyā varānane	
yathā mama maheśāni jñānaṃ yogasamanvitam 34	
yad yad uktaṃ kuraṅgākṣi tripurāpadapūjanāt	75
kim asādhyam maheśāni tripurāyāḥ prasādataḥ 35	

iti śrīvāsudevarahasye rādhātantre harapārvatisaṃvāde
dvāviṃśatiḥ paṭalaḥ ||22||

23. Paṭala

īśvara uvāca

nigadāmi śṛṇu prauḍhe rahasyam atigopanam |
divase divase kṛṣṇo gopālaiḥ saha pārvati ||1||
kulācāraṃ mahatpuṇyaṃ mantrasiddhipradāyakam |
bhairavena saha śrīmān karoti harir avyayaḥ ||2|| 5
niśimadhye maheśāni nārībhiḥ saha pārvati |
ekadā parameśāni harir bhuvanamohanaḥ ||3||
naukā āruhya deveśi yamunāyāṃ varānane |
rājamārga mahādurge bahulokasamākule ||4||
hastyaśvarathapattināṃ saṃkule pathimadhyataḥ | 10
yat kṛtaṃ parameśāni kṛṣṇaḥ padmadalekṣaṇaḥ ||5||
nigadāmi varārohe tarikhaṇḍaṃ manoharam |
adṛśyā sarvajantūnāṃ mahāmāyāsvarūpiṇī ||6||
nānāratnamayī śuddhā svayaṃ prakṛtirūpiṇī |
haṃsakāraṇḍavākīrṇā bhramaraiḥ parisevitā ||7|| 15
śuddhacāmarasaṃyuktā kiṅkinīravaśobhitā |
nānāgandhasugandhena moditā parameśvari ||8||
dharmārthakāmadā bhadre sākṣān mokṣapradāyini |
nānārūpadharā bhadre divyāstrīgaṇaveṣṭitā ||9||
kṣaṇe kṣaṇe maheśāni nānārūpadharā sadā | 20
kadācit śuklavarṇā sā raktavarṇā kadāpi ca ||10||
pītavarṇā kadācit sā kṛṣṇavarṇā kadāpi ca |
haridvarṇā kadācit sā citravarṇā kadāpi vā ||11||
evaṃ bahuvidhārūpā naukā kālī svayaṃ priye |
evaṃbhūtā tu sā naukā svayaṃ āvīr abhūt priye | 25
yamunāyāṃ maheśāni mathurāyāṃ vrajeṣu ca ||12||

īśvara uvāca

āvīrbhūya mahānaukā rātrau svapnaṃ dadarśa sā |
padminī sahitaḥ kṛṣṇo rātrau svapnaṃ dadarśa ha ||13||
āvīrbhūya mahāmāyā rātrau kiñcid uvāca ha | 30
kṛṣṇāya parameśāni rādhikāyai tathā priye ||14||

kālikovāca

śṛṇu vatsa mahābāho siddho 'si kamalekṣaṇa |
naukarūpeṇa bho vatsa ahaṃ kālī na cānyathā ||15||

yamunāmadhyamāрге tu tiṣṭhāmi tridinaṃ suta	35
rādhayā saha re putra kuru krīḍāṃ japam kuru 16	
tadāhaṃ sahasā vatsa prāpsyāmi sukham adbhutam	
ity uktvā sā mahāmāyā kālī vṛndāvaneśvarī 17	
padminīsaṅgame kāle tatraivāntaradhīyata	
tatas tāḥ varanārībhyo rātriśeṣe gṛhaṃ gatāḥ 18	40
tataḥ kṛṣṇo mahābāhur anyam śarīram āśritaḥ	
nandagopagrhe cānyat sṛṣṭvā tu prayayau hariḥ 19	
satvaram prayayau devi kṛṣṇaḥ padmadalekṣaṇaḥ	
kālīrūpam mahānaukāṃ rājamārgasamīpagāṃ 20	
satvaram tatra gtvā vai puṇḍarīkanibhekṣaṇaḥ	45
namaskṛtya mahānaukāṃ sudāmādibhiḥ samyutaḥ 21	
āruhya parameśāni iṣṭavidyāṃ japad dhariḥ	
rātriśeṣe japitvā vai vaṃśīṅ ca vādayan hariḥ 22	
jagatāṃ mohanī vaṃśī mahākālī svayaṃ priye	
ekākṣareṇa deveśi vādayan madhuradhvanim 23	50
ekākṣaram kūrcabījam strīṇāṃ cittamanoharam	
vādayan muralīm kṛṣṇa iṣṭavidyāṃ japet priye 24	
etasmin samaye devi ravir āvir abhūt priye	
prātaḥkṛtyaṃ samāsādyā kṛṣṇaḥ svasvagaṇair yutaḥ 25	
iṣṭavidyāṃ japitvā vai pūrṇabrahmamayīm priye	55
punas tariṃ samāruhya tariṇā khelayed dhariḥ 26	
vādayan muralīm kṛṣṇaḥ śṛṅgaṃ veṇuṃ tathā param	
kātyāyanīm namaskṛtya hariḥ padmadalekṣaṇaḥ 27	
khelayed vividhāṃ krīḍāṃ tarijanyāṃ varānane	
etasmin samaye devi rādhā bhuvanamohinī 28	60
sakhīgaṇena sahitā raṅginīkusumaprabhā	
nānākaṭākṣasaṃyuktā hāsyayuktā varānane 29	
saṃpūrya amṛtair devi ratnabhāṇḍaṅ ca padminī	
gavyavikrayane devi chalena varavarṇini 30	
candrāvalīm samādāya gavyam ādāya satvaram	65
vṛkabhānuḡṛhād devi āgatya padminī saha 31	
ānyāḥ sahasraśo devi veṣṭitā rādhikā sadā	
sarvaśṛṅgāroveśāḍyāḥ sphuraccakitalocanāḥ 32	
mukhāravindagandhena tās tā gopyā varānane	
moditaḥ parameśāni devagandharvakinnarāḥ 33	70

naukāśannidham āgatya kṛṣṇāya yad uvāca sā |
tat śṛṇu ca cārvāṅgi rahasyam atigopanam ||34||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṁvāde
trayoviṁśatiḥ paṭalaḥ ||23||

24. Paṭala

75

pārvaty uvāca
etad rahasyaṁ paramaṁ kulasāadhanam uttamam |
kṛpayā parameśāna kathayasva dayānidhe ||1||

īśvara uvāca
śṛṇu pārvati vakṣyāmi padminītattvam uttamam | 5
atiguhyam mahatpuṇyam aprakāśyam sadā priye ||2||
etat sarvaṁ maheśāni tava līlā duratyayā |
tava līlā durādharṣā kṛṣṇasya vardhanī sadā ||3||
rādhikā padminī yā sā kṛṣṇadevasya vāgbhavā |
vāsudevāṁśasambhūtaḥ kṛṣṇaḥ padmadalekṣaṇaḥ ||4|| 10
padminī satataṁ tasya kṛṣṇasya vāgbhavā priye |
āgatya satvaram tatra padminī padmagandhinī ||5||
japitvā iṣṭavidyāṁ tām pathi vai kamalekṣaṇaḥ |
japed ekākṣarīm vidyāṁ kūrcaḥ kṛṣṇamohinīm ||6||
tāḥ sarvāḥ vrajavāsinyo japed kūrcaṁ nirantaram | 15
kātyāyanyāḥ prasādena sarvās tā vrajavāsinaḥ ||7||
prajaped anīśaṁ kūrcaṁ caturvargapradāyakam |
tatra gatvā maheśāni padminī pathi samyutā ||8||
rājamārgaḥ maheśāni nānāratnavibhūṣite |
kadambapādapacchāye tamālavanaśobhite ||9|| 20
nānāpakṣisaṁākīrṇe nānābharaṇabhūṣite |
kāṇḍīrājamārgaḥ tu padminī padmagandhinī ||10||
tatrāpaśyan maheśāni naukāṁ ratnavibhūṣitām |
praṇamya manasā naukāṁ nāmnā brahmapravāhinīm ||11||
japed kūrcaṁ mahābījaṁ anīśaṁ kamalekṣaṇaḥ | 25

etasmin samaye devi jaganmātā jaganmayī |
tatāna mohinīm māyām prākṛtasyaiva pārvati ||12||

padminy uvāca

bho kṛṣṇa nandaputras tvam satvaram śṛṇu me vacaḥ |
āgatāham mahābāho gokulād devakīsuta | 30
pāram pāraya bhadram te śīghram me gopanandana ||13||

kṛṣṇa uvāca

āgaccha mṛgaśāvākṣi kuto yāsyasi tad vada |
ratnabhāṇḍeṣu kiṃ dravyam dadhidugdham ghr̥tañ ca vā ||14||
ity uktvā satvaram kṛṣṇo rādhām ākṛṣya pārvati | 35
tataḥ kṛṣṇo mahābāhus tās tāḥ sarvāś ca gopikāḥ |
naukāyām praviśat tūrṇam rādhikām kamalekṣaṇe ||15||

kṛṣṇa uvāca

śṛṇu prājñe mama vaco dānam dehi mayi priye |
dānam vinā kadācit tu na hi pāram karomy aham ||16|| 40

rādhikovāca

śṛṇu kṛṣṇa mahābāho kasya dānam vadasva me |
nāyakatvam kadā prāptum kasmād vā kamalekṣaṇa ||17||

kṛṣṇa uvāca

nāyakatvam yadā prāptum yasmād vā tava tena kim | 45
nṛpateḥ kaṃsarājasya aham dānī suniścitam ||18||

ata eva kuraṅgākṣi aham dānī na cānyathā |

krayavikrayaṇe caiva gamanāgamane tathā ||19||

yamunājalapāne ca tarim ārohane tathā |

aham dānī sadā bhadre yauvanasya tathā priye ||20|| 50

sāmanyayauvane caiva koṭisvarṇam harāmy aham |

yauvanam tava yad dṛṣṭam trailokye cātidurlabham |

etās tu varagopībhiḥ sahitābhir harāmy aham ||21||

candrāvaly uvāca

śṛṇu kṛṣṇa mahābāho pāram kuru yathocitam | 55

dānam nāsti vraje gopa nandagopasya śasane ||22||

nando mahātmā gopāla pitā te śyāmasundara |
 dharmātmā satyavādī ca sarvadharmeṣu tatparaḥ ||23||
 tava mātā yaśodā ca etac chrutvā vacas tava |
 prahāraiḥ karajanyaiś ca kṛṣṇa tvāṃ tādayiṣyati | 60
 pāraṃ pradāpaya kṛṣṇa yadīcched ātmanaḥ śubham ||24||

kṛṣṇa uvāca
 dānaṃ dehi kuraṅgākṣi gorasasya jane jane |
 yauvanasya tathā dānaṃ drutaṃ dehi pṛthak pṛthak ||25||
 anyāni guhyaratnāni hṛdi yad vartate tava | 65
 bahumūlyaṃ durārādhyam hṛdaye ratnasamputam ||26||
 caurāsi tvam kuraṅgākṣi kuto yāsyasi tad vada |
 kasyāhr̥tya dhanam bhadre bahumūlyaṃ manoharam ||27||
 mano me dūyate bhadre dṛṣṭvā hṛdayasamsthitam |
 hṛdaye tava yad bhadre ratnam trailokyamohanam ||28|| 70
 etad ratnam samālokya kasya cittam na dūyate |
 yūyam kasyāsi rambhoru kuto yāsyasi tad vada ||29||
 dūrastho 'ham mahādānī kaṃsasya preṣitā vayam |
 adya sarvāś cañcalākṣā mama hastagatāḥ śubhe ||30||
 hṛdi yad vidyate bhadre padmarāgasamaprabham | 75
 etad ratnam kuto labdhvā mathuram yāsyasi priye ||31||
 caurāsi niścayam bhadre hṛdaye sudṛdham priye |
 yad ratnam padmarāgādīgandhahīnam sadā sakhi ||32||
 mahadgandhayutam ratnam hṛdaye tava samsthitam |
 kāmasandīpanam nāma ratnam trailokyamohanam ||33|| 80
 saubhāgyavardhanam nāma agaurasannibham sadā |
 nānāpuṣpasugandhena samyutam tava sundari ||34||
 kadambakorakākāram hṛdaye tava dṛśyate |
 kañcukīsamyutam ramyam nānācitracitritam |
 bahuyatnena cācchādya samputam dṛḍhabandhanaiḥ ||35|| 85

kṛṣṇa uvāca
 iyaṃ hi kañcukī bhadre śṛṇu candrāvalīpriye |
 kuto labdhvāsi kasyāpi caurā te niścitā matiḥ ||36||
 satyam vada kuraṅgākṣi kasmād ānīya gacchasi |
 adya sarvam praṇeṣyāmi bahuratnādikañ ca yat ||37|| 90

etāḥ sarvānārībhiḥ cauraprāyā bhavanti hi |
sudāmavasudāmānau etāś caurāḥ dṛdhāmatīḥ ||38||
etac chrutvā vacas tasya padmini padmagandhinī |
sandaṣṭauṣṭapuṭā kruddhā kiyad vākyam uvāca ha ||39||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde95
caturviṃśatiḥ paṭalaḥ ||24||

25. Paṭala

pārvaty uvāca
kṛṣṇasyoktiṃ tataḥ śrutvā padmini kim akarot tadā |
etat sutīkṣṇaṃ deveśa rahasyaṃ kṛpayā vada ||1||

īśvara uvāca
śṛṇu pārvati vakṣyāmi yad uktam padmini priye |
kṛṣṇāya niṣṭhuraṃ vākyam naukamadhye varānane ||2||

5

padminy uvāca
śṛṇu nandasuta kṛṣṇa yaśodānandano hariḥ |
devakīputra he kṛṣṇa vasudevasuta śṛṇu ||3||
śrīhīnaḥ satataṃ tvaṃ hi janma gopagrhe yataḥ |
nandasya pauṣyaputras tvaṃ gavyacauro bhavān sadā ||4||
nirānandaḥ sadā tvaṃ hi satkarmarahitaḥ sadā |
na mātā na pitā bandhuḥ svakīyaṃ param eva vā ||5||
ādyantarahito mūḍha na lajjā vidyate tava |
nirlajjas tvaṃ sadā mūḍha parāśrayaparaḥ sadā ||6||
paradāraratas tvaṃ hi paradravyaparāyaṇaḥ |
paradrohī sadā gopa paraveśayutaḥ sadā ||7||
labdhvā janma kṣatrukule adhunā nandaālaye |
gopracārī sadā gopaiḥ saṃgatas tvaṃ hi śāśvataḥ ||8||
godohanarato nityaṃ gavyacauras tu tvaṃ sadā |
gohantā pakṣihantā ca strīghātī anupātakī |
gopālo 'si yatas tvaṃ hi bahu kiṃ kathayāmi te ||9||

10

15

20

kṛṣṇa uvāca

yad yad vadasi tat satyaṃ nānyathā vacanaṃ tava |
dānaṃ dehi kurāṅgākṣi na tyajāmi kadācana ||10||

25

padminy uvāca

asmin deśe mahīpālaḥ kaṃsaḥ satyaparāyaṇaḥ |
vidyamāne mahīpāle kaṃse satyaparākrame ||11||
kasmim hi samaye gopa na dānaṃ pradadāmy ahaṃ |
cakravartī nṛpaśreṣṭhaḥ kaṃsaḥ sarvaguṇāśrayaḥ ||12||
tasyādhikāre bho gopa na hi dānaṃ dadāmy ahaṃ |
yo yasya yācate dānaṃ tasya hantā sa eva tu ||13||

30

kṛṣṇa uvāca

nāsāgre mṛgaśāvākṣi sthiraśaudāminīprabham |
paśyāmi tava yad ratnaṃ dānārthaṃ dehi satvaram ||14||
dānaṃ dattvā kurāṅgākṣi mathurāṃ gaccha sundari |
anyathā āhariṣyāmi ratnañ ca saparicchadam ||15||

35

rādhikovāca

gopāle bahavo doṣo vidyate satataṃ sadā |
śṛṇu gopāla bho mūḍha mama ratnasya sāmpratam ||16||
hṛdayasthaṃ yad etat tu ratnaṃ trailokyamohanam |
stanan tu stavakākāraṃ paraṃ brahmasvarūpiṇam ||17||
kañcukīm kuṇḍalīm sāksāt śabdabrahmasvarūpiṇīm |
nāsāgre mama gopāla mauktikaṃ yac ca kaustubham ||18||
hṛdaye mama gopāla yat tvaṃ paśyasi tac chṛṇu |
yad ratnaṃ hṛdaye gopa mauktikāṃ mama jāyate ||19||

40

45

etan muktāphalaṃ kṛṣṇa citriṇī nāyikā sadā |
etat stanadvayaṃ kṛṣṇa gandhinī mattamohinī ||20||
kañcukīyaṃ hastinī ca dṛḍhabandanarūpinī |
śṛṇu kṛṣṇa mahāmūḍha padminī rādhikā ahaṃ ||21||
etasyāḥ kaṇṭhasaṃsthā yā mālā kālāvatī svayam |
vayam tu sarvā re gopa sundaryāḥ paricārikāḥ ||22||
ātmānaṃ na hi jānāsi yatas te capalāmatih |
capalas tvaṃ sadā kṛṣṇa paranārīrataḥ sadā |
etā mūḍhā mandabhāgyās tava saṅgaratāḥ sadā ||23||

50

55

kṛṣṇa uvāca

padmavaktre smitamukhi ekam prcchāmi padmini |
nāsāgrasaṁsthitāṁ muktāṁ sthirasaudāminīprabhāṁ ||24||
dṛṣtvā tu padmavadane kāmasandīpanaṁ mama |
kāmasandīpanī muktā nāsāyāṁ tava tiṣṭhati ||25||

60

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṁvāde
pañcaviṁśatiḥ paṭalaḥ ||25||

26. Paṭala

rādhikovāca

muktāphalam idaṁ kṛṣṇa trailokyabījarūpakam |
muktāphalasya māhātmyaṁ varṇitum na hi śakyate ||1||
idaṁ muktāphalaṁ kṛṣṇa mahāmāyāsvarūpinī |
asmin muktāphale viśvaṁ tiṣṭhanti koṭikoṭīśaḥ ||2||
bahubhāgyena gopendra labdhaṁ muktāphalaṁ hare |
muktāphalaṁ mayā labdhaṁ tripurāpadapūjanāt |
ity uktvā padmini rādhā kṛṣṇāya virarāma sā ||3||

5

kṛṣṇa uvāca

rādhike śṛṇu madvākyam kṛpayā vada kāmīni |
idaṁ muktāphalaṁ rādhe madanasya ca mandiram ||4||
tava nāsā varārohe madanasyeṣudhiḥ sadā |
sutīkṣṇaṁ tava netrāntaṁ mama karmanīkṛntanam ||5||
tavāṅgasparśanaṁ bhadre sarvavyādhivināśanam |
sudhārasamayam bhadre vigrahaṁ kāmavardhanam ||6||
nakhacandramayaṁ bhadre pūrṇacandraṁ sadā sthitam |
nakhāgre tava cārvāṅgi sthirasaudāmanī sthitā ||7||
ālīṅganaṁ dehi bhadre patito 'haṁ samuddhara |
pāpārṇavāt trāhi bhadre daso 'haṁ tava sundari ||8||

10

15

rādhikovāca

śṛṇu kṛṣṇa mahābāho vacanaṁ mama sundara |

20

śivārcanam kuru kṣipraṁ tathā kātyāyanīm śivām ||9||
 tadante puruṣaśreṣṭha iṣṭavidyāṁ sanātanīm |
 pūrṇarūpaṁ mahākālīm aniruddhasarasvatīm ||10||
 eṣā naukā durādharṣā kālīmurtimayī sadā | 25
 ete te pārṣadāḥ sarve mahābhairavasamjñakāḥ |
 ete kulīnās tantrajñāḥ kulasādhanatatparāḥ ||11||

īśvara uvāca
 tasyās tadvacanam śrutvā kṛṣṇaḥ padmadalekṣaṇaḥ |
 sampūjya pārthivaṁ liṅgaṁ tathā kātyāyanīm śivām ||12|| 30
 tataḥ prasannā sā devī jaganmātā jaganmayī |
 āvir āsīt svayaṁ devī kṛṣṇasya hitakāriṇī ||13||

kātyāyany uvāca
 śṛṇu kṛṣṇa mahābāho varam varaya re suta |
 varam varaya bhadraṁ te dadāmi atulaṁ varam ||14|| 35

kṛṣṇa uvāca
 varam dehi mahāmāye namas te śaṅkarapriye |
 yena siddhir bhaved vidyā kālī brahmamayī sadā ||15||

kātyāyany uvāca
 evam eva bhavet kṛṣṇa rādhāsaṅgena mādharma | 40
 bahuyatnena bho kṛṣṇa rādhāvākyam samācara ||16||
 rādhāsaṅgena bho kṛṣṇa puṣpaṁ utpādaya dhruvam |
 puṣpañ ca trividhaṁ kṛṣṇa kuṇḍagolaṁ parātparam ||17||
 svayambhuñ ca tathā ramyaṁ nānāsukhavivardhanam |
 dharmadaṁ kāmadañ caiva arthadaṁ mokṣadaṁ tathā ||18|| 45
 caturvargapradaṁ puṣpaṁ rādhāsaṅgena jāyate |
 etat kulamataṁ kṛṣṇa japapūjanasamyutam ||19||
 mahākālī mahāmāyā tava iṣṭā sanātanī |
 prajapya anīṣaṁ kālīm kuloktaṁ rādhayā saha ||20||
 yad uktaṁ me tvayi vibho rahasyam atigopanam | 50
 etad rahasyam paramaṁ brahmādinām agocaram ||21||
 yad yad anyatamaṁ kṛṣṇa tat sarvaṁ padminīmukhāt |
 śrutvā kṛṣṇa mahābāho rādhikāyāḥ kulavratam ||22||

kulavratam vinā putra nahi siddhiḥ prajāyate |
śṛṇu kṛṣṇa mahābāho kālīkājapam ācara |
ity uktvā sā mahāmāyā tatraivāntaradhīyata ||23||

55

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṁvāde ṣaḍviṁśatiḥ
paṭalaḥ ||26||

27. Paṭala

padmini uvāca
gopaveśadhara kṛṣṇa śṛṇu vākyaṁ mahatpadam |
tavāṅgasamsthitaṁ yad yad dṛśyate kamalekṣaṇa ||1||
parakīyaṁ idaṁ kṛṣṇa svakīyaṁ na hi sundara |
etad ābharaṇaṁ kṛṣṇa kuto labdhaṁ vadasva me ||2||
ata eva parādhīnaḥ satataṁ kamalekṣaṇa |
idaṁ śyāmaśarīraṁ hi sarvābharaṇasaṁyutam |
kuto labdhaṁ mahābāho vada satyaṁ hi keśava ||3||

5

kṛṣṇa uvāca
śṛṇu rādhe kuraṅgākṣi vākyaṁ ca śabdasaṁyutam |
śarīraṁ mama carvāṅgi sarvaveśavibhūṣitaṁ ||4||
dalitāñjanapuñjābhaṁ yad etad vigrahaṁ mama |
etat sarvaṁ kuraṅgākṣi tripurāpadapūjanāt ||5||
etat tu vigrahaṁ sākṣāt kālīśabdasvarūpiṇīm |
śarīraṁ hi vinā bhadre brahmas tu śavarūpavat ||6||
tripurāpūjanād bhaktyā satataṁ kamalekṣaṇe |
aham eva kuraṅgākṣi śarīraṁ satataṁ priye ||7||
adyaiva saphalaṁ bhadre tvadpādasparśanān mama |
etat sarvaṁ kuraṅgākṣi tripurāpadapūjanāt ||8||
śabdabrahma bhaviṣyāmi kālīkāyāḥ prasādataḥ |
na mātā na pitā mahyaṁ na bandhur na ca bāndhavaḥ ||9||
eko nirañjanaṁ sūkṣmaṁ kāryakāraṇavarjitam |
tripurāpūjanād bhaktyā idānīm śavyam āpnuyāt ||10||
asādhyam nāsti kiñcin me tripurāpadapūjanāt |

10

15

20

śarīrasthaṃ yad etac ca dhvajavajrāṅkuśādikam ||11|| 25
 etat sarvaṃ varārohe mahāmāyāsvarūpakam |
 cūḍā ca kuṇḍalañ caiva nāsāgre yac ca mauktikam ||12||
 keyūram aṅgadaṃ hāraṃ muralī veṇum eva ca |
 etat pītadhatīm bhadre kuṇḍalī parameśvarī ||13||
 śarīrasthaṃ idaṃ yat tu sad asad vā varānane | 30
 etat sarvaṃ kuraṅgākṣi mahāmāyā jaganmayī ||14||
 aham eva kuraṅgākṣi sadā indriyavarjitaḥ |
 cūḍāyāṃ mama cārvāṅgi nīlakaṇṭhasya pucchakam ||15||
 etad yoniṃ mahāmudrāṃ śire dhṛtvā carāmy aham |
 yad etad atulaṃ rūpaṃ mahāmāyāpratiṣṭhitam ||16|| 35
 mamāśrayaṃ sadā māyā jagaddhātṛ jaganmayī |
 āśrayaṃ vyāpya tiṣṭhāmi satataṃ kamalekṣaṇe ||17||
 yad etad atulaṃ bhadre maniṃ kaustubhasaṃjñakam |
 cakraṃ gadā tathā śaṅkhaṃ padmañ ca mīnalocane ||18||
 etadrūpaṃ kuraṅgākṣi prakṛtiṃ parameśvarīm | 40
 āliṅganaṃ dehi bhadre manmathena jvālāmy aham ||19||

rādhikovāca

śṛṇu kṛṣṇa mahābāho dvibhujo nara-rūpadhṛk |
 nara-rūpeṇa me saṅgo na hi yāti kadācana ||20||
 nara 'si puruṣaśreṣṭha ahaṃ prakṛtipadminī | 45
 nāsāgre mama yā kṛṣṇa muktāmānikyamālikā ||21||
 etasyā eva muktāyā rahasyaṃ darśaya dhruvam |
 etad rahasyaṃ paramam atyantagopanaṃ sadā ||22||

īśvara uvāca

rahasyaṃ paramaṃ guhyaṃ kṛṣṇāya yad uvāca sā | 50
 tac chr̥ṇuṣva mahābhāge sāvadhānavadhāraya ||23||
 śṛṇu kṛṣṇa nara 'si tvaṃ sadā nararamaṃ gataḥ |
 amṛtaṃ ratnapātrasthaṃ pānaṃ kuru mahāmate ||24||
 amṛtaṃ hi vinā kṛṣṇa yo japet kālikāṃ parām |
 tasya sarvāthahāniḥ syād ante ca paśutāṃ vrajet ||25|| 55
 tasyās tu vacaṇaṃ śrutvā nipīya kṛṣṇaḥ satvaram |
 amṛtaṃ paramāścāryaṃ dharmakāmārthamokṣadam ||26||
 nipīya tatksanāt kṛṣṇaḥ prajapet kālikāmanum |

amṛtaṃ ratnapātrasthaṃ madyaṃ kādambarīsmṛtaṃ |
pītvā kādambarīmadyaṃ japet kṛṣṇo ananyadhīḥ ||27|| 60

rādhikovāca

paśya kṛṣṇa mahābāho dānīśa tvaṃ gato 'dhunā |
mama muktā prabhāvañ ca paśya he kamalekṣaṇe ||28||
etasmin samaye rādhā padminī padmagandhinī |
praṇamya śirasā kālīm sundarīm brahmamātrkāṃ ||29|| 65

japtvā stutvā kṛṣṇamātām sundarīm mokṣarūpinīm |
paśya paśya mahābāho muktāyāḥ paramaṃ padam ||30||
muktāphalān maheśāni brahmaḍimbam abhūt kṣaṇāt |
tasmin ḍimbe maheśāni koṭīśaḥ kṛṣṇarāśayaḥ ||31|| 70

taṃ dṛṣṭvā paramesāni kṛṣṇo vismayam āgataḥ |
ḍimbasya paramesāni kṛṣṇasya varavarṇini ||32||
nakhacandrasya jyotiṃśi kṛṣṇam ācchādya tiṣṭhati |
mahāvidyāprabhāvena kṛṣṇasya sthīratā priye ||33||

padminī tu tato devī taṃ ḍimbaṃ tatkṣaṇaṃ priye |
saṃhārya viśvaṃ sā rādhā muktāyāñ ca vilīyate ||34|| 75
evam eva prakāreṇa koṭiḍimbaṃ varānane |
darśayām āsa kṛṣṇāya tripurāpadapūjanāt ||35||

bho kṛṣṇa dvibhujo deva kiṃ dṛṣṭaṃ mauktike mama |
mauktike tripurādatte kiṃ dṛṣṭaṃ dvibhujo hariḥ ||36||
anyad darśaya bho kṛṣṇa muktāyām lakṣaṇaṃ hariḥ |
mauktikān mauktikāṃ bhadre prasūte naganandini ||37|| 80

koṭimuktāphalaṃ devi prasūte tatkṣaṇāt priye |
dṛṣṭvāścaryaṃ mahādbhutaṃ kṛṣṇas tu varavarṇini ||38||
ātmānaṃ garhayām āsa kṛṣṇaḥ padmadalekṣaṇaḥ |
phalenaikena deveśi koṭiḍimbaṃ prajāyate ||39|| 85

kramāt kramān maheśāni tāni saṃhārya pārvati |
phalenaikena deveśi prasūte koṭikoṭīśaḥ ||40||
phalaṃ bahavidhaṃ bhadre ekaikena prasūyate |
sarvany etāni deveśi saṃhārya kamalekṣane ||41||

nāsāgrasaṃsthitā muktā tāni saṃhārya tiṣṭhati |
saudāmanīgrathitā muktā nāsāgre saṃsthitā sadā ||42|| 90
aparaikaṃ mahāścāryaṃ sāvadhānāvadhāraya |
nāsāgre saṃsthitā muktā naukāṃ saṃhārya satvaram ||43||

kṛṣṇena saha deveśi gopībhiḥ saha sundari |
 sudāmādibhiḥ saha gopālaiḥ saṃhārya mīnalocane ||44|| 95
 asmin muktāphale devi brahmāṇḍaṃ sacarācaram |
 ātmānaṃ darśayet tatra padminī saha pārvati ||45||
 vṛndāvanapuram tatra nānyapīṭhañ ca tatra vai |
 dṛṣṭavān parameśāni kṛṣṇaḥ kamalalocanaḥ ||46||
 ataḥ param varārohe naukām udgārya mauktikāt | 100
 yathā pūrve sthitā cāsīt tasyaiva parameśvari ||47||
 dṛṣṭvāścaryam idaṃ devi kṛṣṇasya hānitām iyāt |
 ātmānaṃ garhayām āsa dṛṣṭvāścaryam anuttamam ||48||
 jajāpa paramāṃ vidyāṃ mahākālīm manoharām |
 nirīkṣya rādhikāvaktraṃ prajapet kālīkāmanum ||49|| 105
 nirīkṣya vigrahaṃ bhadre rādhāyāḥ kamalekṣane |
 prajaped anīsaṃ vidyāṃ aniruddhasarasvatīm ||50||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde
 saptaviṃśatiḥ paṭalaḥ ||27||

28. Paṭala 110

īśvara uvāca
 anenaiva vidhānena kṛṣṇasya kulasādhanam |
 kuṇḍagolasya puṣpasya sādhanāya śucismite ||1||
 kuṇḍagolodbhavaṃ dravyaṃ trailokye cātidurlabham |
 yad uktvā padminī rādhā kṛṣṇāya nigadāmi te ||2|| 5

rādhikovāca
 śṛṇu kṛṣṇa mahābāho vacanaṃ hitakāmyayā |
 vāsudevāt param kṛṣṇa mama jñānena yujyate ||3||
 vāsudevaśarīratvaṃ yadi dhartum hi śakyate |
 mahatī ca tadā kṛṣṇa prakṛtir mama jāyate ||4|| 10
 tadaiva sahasā kṛṣṇa śṛṅgāraṃ pradadāmy aham |
 anyathā puṇḍarīkākṣa manuṣyatvaṃ hi me matiḥ ||5||
 manuṣyeṣu varākeṣu nāsti saṅgaḥ kadācana |

yadi me puṇḍarīkākṣa manuṣye saṅgatām iyāt ||6||
tadaiva sahasā kruddhā tripurā tava mātṛkā | 15
bhasmatvaṃ tatkṣaṇāt kṛṣṇa nītā mām tṛnadāruvat ||7||
etac chrutvā vacas tasyāḥ kṛṣṇaḥ padmadalekṣaṇaḥ |
mano niveśya deveśi kālīkāpadapaṅkaje ||8||
prajapya paramāṃ vidyāṃ nijarūpam avāpnuyāt |
vāsudevasya pūrvāṅge yad rūpaṃ naganandini | 20
tadrūpaṅ ca samāsthāya kṛṣṇaḥ padmadalekṣaṇaḥ ||9||

vāsudeva uvāca
śṛṇu padmini madvākyam anyathā te katham mayi |
yaḥ kṛṣṇo vāsudevo 'haṃ mahāviṣṇur ahaṃ sadā ||10||
saṅgopanārtham cārvaṅgi dvibhujo 'haṃ na cānyathā | 25
tava hetoḥ suraṅgābhe tapas taptvā sudāruṇam ||11||
tena dharmeṇa satyena padminīsaṅgam eva ca |
tava saṅgam vinā rādhe vidyāsiddhiḥ katham bhavet |
ājñam dehi punar bhadre naradeham vrajāmy aham ||12||

padminy uvāca 30
vāsudeva mahābāho manuṣyatvaṃ vrajādhunā |
prasannāhaṃ tava vibho paśyāmi tapasaḥ phalam |
tasyās tad vacanam śrutvā dvibhujatvaṃ gato hariḥ ||13||

padminy uvāca
śṛṇu kṛṣṇa mahābāho vāsudevas tvam eva ca | 35
śivas tvam niścayam kṛṣṇa śivas tvam śyāmasundara ||14||
yas te śyāmaladehas tu sa eva kālīkātanuḥ |
śṛṇu tattvaṃ mahābāho rahasyam atigopanam ||15||
tripurāyāḥ sadā dūtī padminī paramā kalā |
sadā me puṇḍarīkākṣa yonim akṣatarūpiṇīm ||16|| 40
kuṇḍapuṣpasya siddhyartham golasya ca tathā priye |
mama yonau nīladeha retaḥ pātam na cācaret ||17||
tadā puṣpaṃ mahābāho svayam eva hi sidhyati |
tasyās tu vacanam śrutvā kṛṣṇaḥ prāha idaṃ vacaḥ ||18||
padmini tava dāso 'haṃ bhavāmi kamalānane | 45
kṛṣṇasya vacanam śrutvā tuṣṭā sā padminī parā ||19||

kṛṣṇasya vāmapārśvasthā paurṇamāsyāṃ niśāsu ca kārtikyāṃ yamunākūle padminī padmagandhinī 20 nānāśṛṅgāraveśāḍyā ratirūpā manoharā rādhā paramavaidagdā śṛṅgāraraṇapaṇḍitā 21 kandarpasadrśaḥ kṛṣṇo vāsudevaś ca pārvati ubhayor milanaṃ devi taḍitsaudāminī yathā 22 saudāmanī sadā rādhā kṛṣṇaḥ śailaḥ mārakaṭaprabhaḥ saudāminyāḥ yathā devi taḍidraktaprabhā priye 23 kiśoravayasī rādhā kiśoravayaso hariḥ ubhayor milanaṃ devi taḍitsaudāminī yathā 24 kṛṣṇo marakataḥ śailo rādhā sthirataḍitprabhā paurṇamāsyāṃ niśāmadhye kārtike tarimadhyagaḥ 25 saṃpūjya vividhair bhogaiḥ kālīm bhavavimocanīm prajapya manasā vidyāṃ śṛṅgārarasapūritām 26 āliṅganādikam sarvaṃ tantroktam kamalekṣaṇe yatheṣṭam tāḍayed yoniṃ rādhāyāḥ naganandini 27 saṃpūjya madanāgāraṃ gandhapuṣpādibhis tathā rādhāyā madanāgāraṃ kṛṣṇasaubhāgyavardhanam 28 niśithe tu samārabhya rātriśeṣe parityajet tatas tu padminī rādhā tatraivāntaradhīyata 29 praṇamya manasā kālīm svasthānaṃ sahasā gatā etasmin samaye devī kālī pratyakṣatām gatā kṛṣṇāya parameśāni mahāmāyā jaganmayī 30	50
kālikovāca śṛṇu kṛṣṇa mahābāho siddho 'si bahuyatnataḥ padminī paramā dhanyā tripurāpadapūjanāt 31 naukāṃ saṃhārya re putra gacchāmi svaniketanam kuṇḍasiddhiṃ yonisiddhiṃ svayambhuñ ca tathā suta 32 sarvaṃ prāptam sutaśreṣṭha bahuyatnena bhāgyataḥ śeṣaṃ vilāsaṃ re putra gopibhiḥ saha sāmpratam 33 kurusva vividhālāpaṃ manaḥsvecchāvihāriṇam ity uktvā sā mahāmāyā tatraivāntaradhīyata 34	70
	75

29. Paṭala

īśvara uvāca

tataḥ kṛṣṇo mahābāho nandagopagrhaṁ gataḥ |
saṁhr̥tya bahukāyāni svayam eva janārdanaḥ ||1||
dine dine maheśāni kaiśorajanitāni ca |
ālīnganaṁ tathā hāsyam̐ yonitāḍanaṁ eva ca ||2|| 5
sarvābhir̥ gopanārībhiḥ saha kr̥ḍāṁ varānane |
divase divase kṛṣṇaḥ kurute svajanaiḥ saha ||3||
kālindītīram āsādyā kṛṣṇaḥ padmadalekṣaṇaḥ |
śṛṅgaṁ veṇuṁ tathā vaṁśīm̐ huṅkāṛādhvaninā priye ||4||
āpūrya muralīm̐ kṛṣṇo rādhā rādheti vādayan | 10
kva gatāsi priye rādhe bhr̥tyo ‘haṁ tava sundari ||5||
nimajjya bahuyatnena sāgare śokasaṁbhavaḥ |
dr̥ṣṭīm̐ dehi punar bhadre nīrajāyatalocane ||6||
kāmasandīpane vahnau nimajjya kva gatā priye |
vahnīsāgarayor madhye mām̐ nikṣipyā kuto gatā ||7|| 15
evaṁ bahuvīdhālāpaiḥ svajanaiḥ saha keśavaḥ |
yamunopavane ’śokanavapallavamaṇḍite ||8||
kṛṣṇaḥ padmapalāśākṣo vihared vrajamaṇḍale |
nihatya daityakāṁsādīn mathurāyām̐ varānane ||9||
katicid divase kṛṣṇas tyaktvā madhupurīm̐ priye | 20
dvārakām̐ prayayau śīghraṁ yatra dvāravatī priye ||10||
dvārāvatī ca deveśi svayam̐ mahiṣamardinī |
śatayojanavistīrṇā purī kāñcananirmītā ||11||
samudraparikhā yatra sākṣāt kuṇḍalinī svayam̐ |
navalakṣagrhaṁ yatra svarṇacitravicitritam̐ ||12|| 25
navaratnaprabhākārām̐ purīm̐ sarvasuśobhanām̐ |
ṛtavaḥ parameśāni vasantyādyāś ca tatra vai ||13||
tiṣṭhanti satatam̐ devi kalārūpeṇa sākṣinī |

pracīraśatasamyuktāṃ śuddhahāṭakanirmīṭāṃ 14	
vajravaidhuryamānikyaracitāṃ viśvanirmīṭāṃ	30
apsarobhiḥ samākīrṇāṃ devagandharvasevitāṃ 15	
navalakṣaśivasthānaṃ tiṣṭhanti satatāṃ yataḥ	
śaktikṣetraṃ maheśāni dvādaśaṃ lakṣaṃ adbhutam 16	
tiṣṭhanti satatāṃ tatra dvārakāyāṃ śucismite	
tatra tiṣṭhati deveśi dvārikāyāṃ śucismite 17	35
sarvaśaktimayī devi purī dvāravatī śubhe	
pracīraśatamadhye tu purīm gandhaviḷāsinīm 18	
daśayojanavistīrṇāṃ nānāgandhaviḷāsinīm	
tanmadhye parameśāni pañcayojanam uttamam 19	
mahāmārakataprākhyāṃ nānācitravicitritam	40
nāmnā tu parameśāni nityā kamalavāsinī 20	
tanmadhye tu maheśāni yojanatrayam uttamam	
padmarāgamaṇiprakhyāṃ nānācitravicitritam 21	
tadūrdhve parameśāni candracandrātapāḥ priye	
candrātapam varārohe muktadāma vibhūṣitam 22	45
śvetacāmarasamyuktāṃ caturvarṇaiḥ sahasraśaḥ	
candrātapam maheśāni koṭicandrāmśusamyutam 23	
yojanatrayam adhye tu yojanaikam mahatpadam	
nityānandamayam tat tu śivaśaktiyutam sadā 24	
mama hastaparimitam dvādaśaṃ bhūmim uttamam	50
yavayāvakaśindūrasaḍṛśam kamalekṣaṇe 25	
tavoṣṭhapuṭanirmāṇam tadbhūmi varavarṇini	
tava māyā durādharṣā satatam naganandini 26	
nityānanandamayīm veśya purīm nirmāya mādhavah	
nityānandamaye pūryām cidānandasvarūpinīm 27	55
tatrāste mahatī māyā yoganidrā jagatprasūḥ	
prācīram kuṇḍalākāram śatakhaṇḍam suśobhanam 28	
śatayojanavistīrṇam caturyojanam āyatam	
caturdvārasamāyuktam kuṇḍalīm prakṛtiṃ svayam 29	
bahu kiṃ kathyate devi yatra tatra caṭuṣpathe	60
tatraiva parameśāni ayutam śivamandiram 30	
tatraiva adbhutam devi mandiram ratnanirmīṭam	
bhavānyāḥ parameśāni śivaśaktimayam sadā 31	
suvarṇakalasair yuktam śvetacāmarabhūṣitam	

kiṅkinīravasaṃyuktaṃ kalasaṃ sūryasannibham 32	65
koṭikoṭiḡṛhaṃ ramaṃ śuddhahāṭakasannibham	
prācīraṃ parameśāni saṃveśya pattanaṃ sadā 33	
nivāsaṃ tatra sarveṣāṃ viprādīnāṃ śucismite	
ḡṛhānāṃ pattanaṃ bhadre prācīraṃ kramataḥ priye 34	
prācīraṃ parameśāni svayaṃ prakṛtikuṇḍalī	70
nityānandamayīm pīṭhaṃ saṃveśya kuṇḍalinī svayaṃ 35	
nityānandamayīm pīṭhaṃ rajaḥsattvatamātmakam	
nityānandamayīm tyaktvā kuto brahmā kuto hariḥ 36	
nityānandamayīm pīṭhaṃ yatṛāste parameśvari	
ḡṛhaṃ tatraiva deveśi nānāratnaparicchadam 37	75
sadā brahmādibhir dheyam yogapīṭhayutaṃ sadā	
yogendraiḥ sanakādyaiś ca saṃstutaṃ satataṃ śivām 38	
yogapīṭhagṛhaṃ veśya kṛṣṇadevasya pattanaṃ	
navalakṣavinirmānaṃ ḡṛhaṃ hāṭakanirmitam 39	
anyebhyo bāndhavebhyaś ca kaḥ saṃkhyāṃ kartum utsahe	80
kṛṣṇasya bāndhavādīnāṃ ḡṛhānāṃ parameśvari 40	
kaḥ saṃkhyā kurute devi saṅkṣepāt kathitaṃ mayā	
evam eva maheśāni nityā dvāravatī purī 41	
dvārāvatī ca deveśi svayaṃ prakṛtavigrahā	
85 tatrāvātsin maheśāni kṛṣṇaḥ padmadalekṣaṇaḥ	
nāradasya mukhāt sarvaṃ śrutvā padmadalekṣaṇaḥ 43	

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde ūnatrimśat
paṭalaḥ ||29||

30. Paṭala

īśvara uvāca	
kṛṣṇasya caritaṃ devi śrutvā lokamukhāt priye	
nāradas tāpasāṃ śreṣṭhaḥ kṛṣṇadarśanalālasaḥ 1	
gokulaṃ prayayau śighraṃ mathurāvrajamaṇḍalam	
kṛṣṇaṃ kañjapalāśākṣaṃ dṛṣṭvā kiñcid uvāca ha 2	5

nārada uvāca

svasti te yādavaśreṣṭha āgato 'haṃ tavāśrayam |
śrutvā tasya vacaḥ kṛṣṇaḥ pādyādīn vinivedayet ||3||
namas te tāpasāṃ śreṣṭha dvijaśreṣṭha namo 'stu te |
pūjyapāda namas tubhyaṃ namas tubhyaṃ namo namaḥ ||4|| 10

nārada uvāca

āgato 'haṃ yaduśreṣṭha yadārthaṃ śṛṇu sāmpratam |
pūrṇas tvam kamalānātha ātmānandena keśava ||5||
ekaṃ prcchāmi devendra kṛpayā vada me prabho |
cūḍāmanoharāṃ kṛṣṇa jagatāṃ mohanāya ca ||6|| 15

etat tu tilakaṃ kṛṣṇa pītavarṇaṃ manoharam |
pītavidyullatākāraṃ satataṃ dṛṣṭimohanam ||7||
etad vinodinī vaṃśī sadā bhuvanamohinī |
mudrā ratnamukhā kṛṣṇa vasanaṃ hemasannibham ||8||
nigamāgamasamyuktaṃ satataṃ yadunandana | 20

kiṅkinī kalavākārā mañjīram haṃsagañjanam ||9||
hāraṃ tārāvaliprākhyam manimālā taḍitprabhā |
kaustubhākhyamaṇim kṛṣṇa hṛdaye tava śobhitam ||10||
cūḍāmanoharam ramyaṃ nāgarīrūpam adbhutam |
mahāvidyāmūrtimayī cūḍāyāṃ tava tiṣṭhati ||11|| 25

nīlakaṇṭhasya pucchena śobhitam paramādbhutam |
cūḍāyāṃ bandhanaṃ rajjuḥ sthiraśaudāminī svayam ||12||
svayaṃ kuṇḍalinīm kṛṣṇa sadā paśyāmi nānyathā |
nīlakaṇṭhapucchamadhye nāgarīmohinī prabho ||13||
yonirūpā mahāmāyā prakṛteḥ paramā kalā | 30

mallikā mālātī mālā bhramaraiḥ parīśobhitā ||14||
madhupānaratā mattā rādhā rādhete gīyate |
etat tu cañcalaṃ cūḍam pikavṛndaiḥ suśobhitam ||15||
śuklaiḥ raktais tathā pītaiḥ kṛṣṇaiś ca yadunandana |
haritaiś ca tathā citraiḥ pīkaiḥ bahubhir āvṛtam ||16|| 35

etac cūḍam yaduśreṣṭha dṛṣtvā me dūyate manaḥ |
etac cūḍam kuto labdham viśvasya mohanaṃ sadā ||17||
tatrāścaryaṃ mayā dṛṣṭam bhramarāṇāṃ yadūdvaḥ |
sarvābhir vrajanārībhiḥ kiśorībhiḥ suśobhitam ||18||

vrajanārīganān sarvān pīkarūpān yadūdvaḥa | 40
 niścalo yadi devas tvam tatkaṭhaṃ strīmayah sadā ||19||
 kuṇḍalam śravaṇopetaṃ tava yad dṛśyate hare |
 etat tu paramāścaryaṃ taditkuṇḍalinīm prabho ||20||
 nāsāgrasaṃsthitā muktā taditpuñjasamaprabhā |
 nāsāgrasaṃsthitā yā tu kalā bhuvanamohinī ||21|| 45
 etad dhi sundaraṃ kṛṣṇa śaradindusamaprabham |
 madhumārutasamyuktaṃ vyajanam amṛtopamam ||22||
 vilase kānanaṃ kṛṣṇa kārmukaṃ puṣpacitrakam |
 divyaratnasphuran muṣṭi straṣṭidā nāma karttarī ||23||
 aṅgaḍaṃ balayaṃ kṛṣṇa nūpuraṃ ravasaṃyutam | 50
 śṛṅgaṃ veṇuṃ kuto labdhaṃ kaustubhaṃ tilakaṃ hare ||24||
 saptadhā raktimaṃ kṛṣṇa atyantajanamohanam |
 eṣā pītadhaṭī kṛṣṇa kuṇḍalī prakṛtiḥ parā ||25||
 kiṅkinīvarasaṃyuktā vicitramaṇinirmitā |
 etat śyāmaśarīraṃ hi dhvajavajrādisaṃyutam ||26|| 55
 kuto labdhaṃ yaduśreṣṭha sadā vigrahavarjite |
 dalitāñjanapuñjābhaṃ cikkanam viśvamohanam ||27||
 yatra sa vigrahaḥ kṛṣṇa svayaṃ kālī yadūdvaḥa |
 nirañjanas tvam yato deva tatkaṭhaṃ strīmayah sadā ||28||
 adharaṃ tava govinda kāmakautukalālasam | 60
 kiṃ vātha devakīputra padminī mukhamaṇḍale ||29||
 madhupānaṃ yaduśreṣṭha bahuyatnena vā kṛtam |
 adharaṃ tava govinda svayaṃ rādhā vinodinī ||30||
 padminīdehajaṃ gandhaṃ tava vighrahasaṃsthitam |
 mayā jñātaṃ yaduśreṣṭha kulācāramataṃ prabho | 65
 kulācāraṃ vinā kṛṣṇa brahmatvaṃ na hi jāyate ||31||

kṛṣṇa uvāca
 śṛṇu viprendra vakṣyāmi yad uktaṃ tāpasāṃ vara |
 satyaṃ satyaṃ dvijaśreṣṭha na hi mithyāṃ tavoditam ||32||
 yat tvayā dvijaśārūla dṛṣṭaṃ me vighrahaṃ kila | 70
 sarvaṃ prakṛtimayaṃ viddhi nānyathā dvijanandana ||33||
 niścalo 'haṃ dvijaśreṣṭha tripurāpadapūjanāt |
 pūrvoktaṃ parameśāni kathayām āsa nārada |
 kṛṣṇasya vacanaṃ śrutvā vismayaṃ gatavān dvijaḥ ||34||

nārada uvāca	75
namaskaromy ahaṁ deva prakṛtiṁ parameśvarīm yasyāḥ kaṭākṣamātreṇa nirguṇo 'pi guṇī bhavet 35 tvaṁ hi brahmaparaṁ śreṣṭho niścalaś ca sanātanah śṛṇu kṛṣṇa mahābāho dvārakāṁ gaccha satvaram 36 vaikuṇṭhasadrśākārāṁ ratnamālāvibhūṣitām	80
dvārakā prakṛtir māyā mahāsiddhipradāyinī 37 tava योगyaṁ yaduśreṣṭha nānyathā kamalekṣaṇa sarvaśaktimayī durgā yatrāste madhusūdana 38 aṣṭābhir nāyikābhiś ca sahitā sarvadā sadā	85
pūrvoktaṁ mama deveśa kathayām āsa mādhaveḥ 39 kuśalaṁ te yaduśreṣṭha sarvān ādāya bāndhavān gaccha gaccha mahābāho satvaram dvārakāṁ purīm 40 tava योगyaṁ na paśyāmi sthānam kutrāpi niścayam tava योगyā yaduśreṣṭha satataṁ dvārakā purī 41 tatra gatvā mahādevīm īśvarīm bhavanāśinīm	90
saṁpūjya vidhivad bhaktyā upacārair manoharaiḥ 42 tadaiva sahasā kṛṣṇa niścitāṁ siddhim āpnuyāt drutaṁ gaccha mahābāho dvārakāṁ prakṛtiṁ parām ity uktvā prayayau vipraḥ sadā svecchamayo dvijaḥ 43	
īśvara uvāca	95
tataḥ kṛṣṇo mahābāhur bandhūn ādāya satvaram nihatya asurān kṛṣṇaḥ kaṁsādīn varavarṇini 44 dvārakāṁ prayayau śīghraṁ yatrāste parameśvarī yatrāste mahatī māyā yoganidrā sanātanī 45 praṇamya śirasā devīm stutvā sūktena kāmīni	100
bandhubhiḥ saha cārvaṅgi kṛṣṇas tu bhagavān svayam 46 pūjayed vividhair bhogaiḥ puṣpair gandhair atimanoharaiḥ japañ ca manasā kṛṣṇaḥ kūryād bhaktyātiyatnataḥ 47 tatas tuṣṭā mahāmāyā svayaṁ mahiṣamardinī kṛṣṇa kṛṣṇa mahābāho śṛṇu me paramaṁ vacaḥ 48 mā bhayaṁ kṛta paśyāmi kulācāraprabhāvataḥ gaccha kṛṣṇa mahābāho satvaram ratnamandiram 49 mandirasya prabhāvena sarvaṁ tava bhaviṣyati grhītvā śirasā vākyam praṇamya jagadīśvarīm 50	105

tatrāvāsin māhāviṣṇuḥ kṛṣṇaḥ kañjadalekṣaṇaḥ	110
dr̥ṣṭvā puriṁ mahadramyaṁ samudraparikhāvṛtam 51	
nānākelisamāyuktaṁ sarvaduḥkhavivarjitaṁ	
puṣpādyagandhasaṁyuktaṁ vaikunṭhasadr̥śākṛtim 52	
navaratnasamūhaiś ca pūritaṁ sarvato gṛham	
ṣaḍūrmirahitaṁ bhadre satataṁ parameśvari 53	115
tataḥ katidinād ūrdhvaṁ rukminyākhyā varastriyaḥ	
vivāham akarot kṛṣṇo rukminīprabhṛtā striyaḥ 54	
atrātiguhyaṁ śṛnu praudhe hṛdisthaṁ naganandini	
yena kṛṣṇo mahāviṣṇuḥ siddho 'bhūt kamalānane 55	
īśvara uvāca	120
rukminī satyabhāmā ca saibyā jāmbavatī tathā	
kālindī lakṣmaṇā jñeyā mitravindā ca saptamī 56	
nāgnajitā maheśāni aṣṭau prakṛtir uttamāḥ	
tataḥ kṛṣṇo mahābāhur udvāham akarot prabhuḥ 57	
kṛtvā vivāham etābhyo bahuyatnena mādhaveḥ	125
anyābhiḥ parameśāni ṣoḍaśastriśatāni ca 58	
sahasrāni maheśāni nānārūpānvitāni ca	
etāḥ kṛṣṇasya deveśi bhāryās cāruvilocanāḥ 59	
pradhānāḥ parameśāni rukmiṇyādyāṣṭapadminī	
aṣṭau prakṛtayaḥ sarvāḥ kulavrataparāyaṇāḥ 60	130
divase divase rātrau niśithe kamalekṣaṇe	
niśithe ca tathā kṛṣṇa aṣṭaprakṛtibhiḥ saha 61	
pūjayed vividhair bhogaiḥ paramānnaiḥ suśobhanaiḥ	
aṣṭataṇḍuladūrvābhiḥ pūjayet siṁhavāhinīm 62	
daśākṣarīm mahāvidyāṁ prajapet satataṁ hariḥ	135
evaṁ nityakriyāṁ kṛtvā dvārakāyāṁ yadūdvaḥ 63	
animādyasiddhīnām adhipo jāyate hariḥ	
ity etat kathitaṁ tattvaṁ keśavasya varānane 64	
etat tu keśavaṁ tattvaṁ sarvatattvottamottamam	
ajñātvā keśavaṁ tattvaṁ pūjayed yas tu pārvati 65	140
viṣṇuṁ vā pūjayed yas tu rudraṁ vā parameśvari	
sarvaṁ tasya vṛthā devi hāniḥ syād uttarottaram 66	
śṛṇu tattvaṁ varārohe atiguhyaṁ manoharam	

upāśya mahatīm vidyām gopanīyām śucismite |
rādhākṛṣṇaṃ tato dhīmān śrutvā gurumukhāt priye ||67|| 145

pārvaty uvāca
yad uktaṃ mandiraṃ deva vistārya kathaya prabho |
kṛpayā kathayeśāna mṛtuñjaya sanātana ||68||

īśvara uvāca
mandiraṃ parameśāni navaratnavinirmitam | 150

akṛtimam nityarūpaṃ ṣaḍvarṇasaṃyutam priye ||69||
svayaṃ kuṇḍalinīm devīm kaulikīm nityanūtanām |
kalpavṛkṣasya jananiṃ vedamātāsvarūpinīm ||70||
śuklākāraṃ kadā yāti kadācit raktatām vrajet |
kramaḥ krameṇa ṣaḍvarṇaṃ dhatte paramasundaram ||71|| 155

brahmāṇḍakāraṇaṃ bhadre gṛhaṃ prakṛtimūrtimān |
dhanuḥ śatasamīyājam saharāchrāyasaṃsthitam ||72||
sahasrasūryasaṅkāśaṃ maṇinā nirmitam sadā |
ṛtavaḥ parameśāni vasantādyās ca pārvati ||73||
tatrāste parameśāni sadā vighrahadhāriṇaḥ | 160

aṣṭadvārasamāyuktam aṇimādisusevitam ||74||
aṅganā yatra vidyante satataṃ koṭikoṭīśaḥ |
śvetacāmarahastābhir vijyate mandiraṃ sadā ||75||
ṣaḍūrmirahitam bhadre mandiraṃ devadurlabham |
caturvedayutam devi sarvāgamayutam sadā ||76|| 165

gṛhasya tasya daśasu santi dikṣu varānane |
dikpālāḥ parameśāni stambharūpā iva priye ||77||
bahurūpaṃ ivābhāti mandiraṃ naganandini |
sarvagaṃ sarvadaṃ devi caturvargaś ca mūrtimān ||78||
kaivalyaṃ parameśāni sadā brahmasukhāspadam | 170

bahunā kim ihoktena sarvadevāḥ savāsavāḥ ||79||
sahasravaktro brahmā ca yatrāste naganandini |
yasmin grhe maheśāni koṭīśo hy aṇḍarāśayaḥ ||80||
tiṣṭhani satataṃ devi tasya kā gaṇanā priye |
brahmā viṣṇuś ca rudraś ca yatrāste koṭikoṭīśaḥ ||81|| 175

sarvatīrthamayam devi pañcāsatpīṭhasaṃyutam |
mathurāpīṭhasaṃyuktam padminīprabhṛtādayaḥ ||82||

yatrāste parameśāni koṭīśāḥ kṛṣṇarāśayaḥ |
 tripurāmandiraṃ kṛṣṇo dṛṣṭvā moham avāpnuyāt ||83||
 yat tu śrīmandiraṃ bhadre svayaṃ tripurasundarī | 180
 śrīmandiraṃ maheśāni sarveṣāṃ āśrayaṃ priye ||84||
 śrīmandirasya dakṣāṃśe mardinī nityarūpiṇī |
 śrīmandiraṃ maheśāni praśantaṃ dakṣiṇāmukham ||85||
 saṃdṛṣṭvā parameśāni śaṅkhacakraḡadādharaḥ |
 bhavanti mānavāḥ sarve tatkṣaṇāt parameśvari ||86|| 185
 śrīmandire tu yad dṛṣṭaṃ kṛṣṇaḥ padmadalekṣaṇaḥ |
 tatsarvaṃ parameśāni tatraivantaradhīyata ||87||
 evaṃ muktigrhaṃ prāpya kṛṣṇaḥ padmadalekṣaṇaḥ |
 kim asādhyāṃ maheśāni tripurāpadapūjanāt ||88||
 śrīmandiraṃ maheśāni svayaṃ tripurasundarī | 190
 kṛṣṇas tu parameśāni prāpya mokṣagrhaṃ priye ||89||
 ṣoḡaśāstrīsahasrāṇi reme paramayatnataḥ |
 kṛṣṇasyaivaṃ maheśāni tripurāpadapūjanāt ||90||
 pratikalpe bhaved devi dvārakāmandiraiḥ saha |
 saṃhārya dvārakāṃ devi nilīya tajjale priye ||91|| 195
 vāsudevo mahābāhuḥ svadhāmaṃ tu yadā vrajet |
 tadaiva sahasā bhadre nilīya tajjale sthitaḥ ||92||
 pralaye parameśāni viśvarāśiḥ śucismite |
 śiḡhraṃ śrīmandiraṃ prāpya tiṣṭhanti kamalekṣaṇe ||93||
 śaktipuñjaṃ maheśāni satataṃ śrīmandiraṃ priye | 200
 śrīmandiras tu deveśi prasūya dvārakāṃ puriṃ ||94||
 mandiro yas tu deveśi sa eva viśvamātrkā |
 kṛṣṇasya janani devi tripurā parameśvari ||95||
 iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde triṃśat paṭalaḥ
 205 ||30||

31. Paṭala

devy uvāca
 aparaikaṃ mahādeva prcchāmi yadi rocate |
 padminyāḥ parameśāna yady asti pūjanaṃ vidhiḥ ||1||

kṛpayā vada deveśa śulapāṇe pinākadhṛk |
yadi no kathyate deva vimuñcāmi tanuṃ tadā ||2|| 5

īśvara uvāca
upavidyāṃ maheśāni padminīm rādhikāṃ priye |
upavidyā krameṇaiva kathayāmi varānane ||3||
yathā ca vijayāmantram jayāmantram tathā priye |
yathāparājitāmantram yathā tu aparājitām ||4|| 10
rādhātantram tathā devi kavacena yutaṃ sadā |
stotram sahasranāmākhyam rādhāyā nigadāmi te ||5||
nyāsādirahitam tantram sāvadhānānvadhāraya |
ātau chandas tato mantram kavacas tu tataḥ param ||6||
chandaḥ śṛṇu varārohe padminyāḥ kamalekṣaṇe | 15
asya śrīrādhikātantrasya gopikā ṛṣir bṛhatī cchando
mahāvidyāsiddhyarthe viniyogaḥ ||7||
śṛṇu mantram pravakṣyāmi rādhikāyā varānane |
kāmaabījāṃ samuddhṛtya vāgbhavam tadanantaram ||8||
caturthyāntam tato rādhām uddhṛtya varavarṇini | 20
pūrvabījadvayam bhadre punar uddhṛtya yatnataḥ ||9||
eṣā aṣṭākṣarī cuktā rādhāyāḥ kamalekṣaṇe |
rādhāyāḥ śṛṇu deveśi manum ekākṣaram param ||10||
raṅginībījam uddhṛtya vanabījayutam kuru |
bindhvardhasaṃyutam kṛtvā ekākṣaram idam priye ||11|| 25
eṣā ekākṣarī vidyā rādhāhṛdayasaṃsthitā |
aparaikam maheśāni rādhāmantram śṛṇu priye ||12||
manmathadvayam uddhṛtya vāgbhavadvayam uddharet |
māyādvayam samuddhṛtya rādhāśabdaṃ ca űeyutam ||13||
pūrvabījāni coddhṛtya kiśorīm ṣoḍaśīm priye | 30
praṇavam pūrvam uddhṛtya rādhā ca űeyutam sadā ||14||
ante māyāṃ samādāya ṣaḍakṣaram idam priye |
praṇavam pūrvam uddhṛtya kūrcabījadvayam tataḥ ||15||
rādhāśabdaṃ űeyutaṃ ca pūrvabījāni coddharet |
eṣā daśākṣarī vidyā padminyāḥ kamalekṣaṇe ||16|| 35

devy uvāca
jayāmantram mahābāho kṛpayā kathaya prabho |

yan noktaṃ sarvatantreṣu kṛpayā vada śaṅkara ||17||

īśvara uvāca

śṛṇu pārvati vakṣyāmi jayāmantram varānane | 40
prasaṅgāt parameśāni kathayāmi tavānaghe ||18||
vāgbhavañ ca samuddhṛtya māyābījaṃ samuddharet |
jayāśabdañ caturthyantaṃ pūrvabījaṃ samuddharet ||19||
eṣā aṣṭākṣarī vidyā jayāyāḥ kamalekṣaṇe |
harabījaṃ samuddhṛtya vanabījayutaṃ kuru ||20|| 45
bindhvardhacandrayuktam ekākṣaram idaṃ smṛtam |
praṇavam pūrvam uddhṛtya jayāśabdaṃ tataḥ param ||21||
ṅgeyutaṃ kuru yatnena punaḥ praṇavam uddharet |
eṣā ṣaḍākṣarī vidyā jayāyā naganandini ||22||
māyādvayaṃ samuddhṛtya kūrca yugmaṃ tataḥ param | 50
vāgbhavañ ca tato devi yugalañ coddharet priye ||23||
caturthyantaṃ jayāśabdaṃ kuru yatnena yogini |
pūrvabījāni coddhṛtya ante praṇavam uddharet ||24||
ṣoḍaśī parameśāni kālī bhuvanamohinī |
eṣā tu ṣoḍaśī vidyā kiśorī vayasī tava ||25|| 55
māyādvayaṃ samuddhṛtya jayāśabdaṃ tathā priye |
caturthyantaṃ tataḥ kṛtvā bījadvayaṃ ataḥ param ||26||
eṣā aṣṭākṣarī vidyā sarvatanteṣu gopitā |
ādyante praṇavam dattvā daśākṣaram idaṃ priye ||27||
anenaiva vidhānena vijayādiṣu kāmīni | 60
padmāsu parameśāni tathā padmāvatīsu ca ||28||
ādyante bījaṃ uddhṛtya nāmāni ṇeyutaṃ sadā |
etat te kathitaṃ tattvaṃ dūtītattvaṃ śucismite ||29||
dūtītattvaṃ vinā devi pūjayed yas tu pārvatīm |
viphalā tasya sā pūjā sapthalā na kadācana ||30|| 65
padminyādiṣu deveśi nyāsādīn naiva kārayet |
upavidyāsu sarvāsu nyāso nāsti varānane ||31||
bhūtaśuddhiṃ vidhāyātha mātṛkānyāsapūrvakam |
dhyānaṃ kṛtvā varārohe chandañ ca yatnataḥ paṭhet ||32||
dhyānaṃ vakṣyāmi deveśi rādhāyāḥ śṛṇu sādaram | 70
upavidyā krameṇaiva nigadāmi varānane ||33||
raṅginīkusumākārāṃ padminīparamākalām |

camarīvālakuṭīlānirmalaśyāmakeśinīm 34	
ratnakunḍalasamyuktāṃ sphuradgāṇḍamanoharām	
kuñjareśvarakumbhotthamuktārañjitanāsikām 35	75
maṇimuktāprabālāḍyaśobhitāsthanamaṇḍalām	
sūryakāntendukāntāḍyāsparsāsyakaṇṭhabhūṣaṇām 36	
bījapūrasphuradbījadantapaṅktivirājitām	
kāmakodaṇḍakāyugmabhrūkaṭākṣaprararṣinīm 37	
mātaṅgakumbhavaḥkṣojalasatkokaṇḍekṣaṇām	80
manojñasuskalī karṇā haṃsīgatividaṃbinīm 38	
padmarāgaṅgadajyotir bāhudvayasamanvitām	
nānāmaṇiparisphurjacchuddhakāñcanakaṇkaṇām 39	
nāgendradantanirmāṇavalayāñcitapāṇinīm	
aṅkurīyakacitrāṅgīm vicitrakṣudraghaṇṭikām 40	85
paṭṭāmbaṇaparīdhānām kalamañjirarāginīm	
karpūrāgurukastūrīkuṅkumadravalepitām 41	
śvetarūpām kadācit sā kadācid raktarūpiṇīm	
pītarūpām kadācit sā kṛṣṇarūpām kadā priye 42	
bahurūpamayī rādhā prahare prahare priye	90
satatām padminī rādhā tripurānikaṭasthitā 43	
etat tu kathitam devi dhyānatattvaṃ manoharam	
aparañ ca pravakṣyāmi kavacaṃ rādhikāmatam 44	
yannoktaṃ sarvatanreṣu upavidyāsu pārvati	
idānīm parameśāni kavacaṃ nigadāmi te 45	95
trailokyamohanaṃ nāma kavacaṃ manmukhoditam	
kavacaṃ parameśāni padminīvaśakāraḥ 46	
etat tu kavacaṃ devi upavidyāsu durlabham	
yatra yatra vinirdiṣṭā upavidyā varānane	
tās tāḥ sarvā maheśāni kavacena ca varjitāḥ 47	100

iti śrīvāsudevarahasye rādhātantre harapārvatisaṃvāde ekatrimśat
paṭalaḥ ||31||

32. Paṭala

devy uvāca
deva deva mahādeva sṛṣṭisthityantakāraka |
rādhikākavacaṃ deva kathayasva dayānidhe ||1||

īśvara uvāca 5
śṛṇu devi varārohe kavacaṃ janamohanam |
gopitaṃ sarvatantreṣu idānīm prakāṭikṛtaṃ ||2||
yā rādhā tripurādūtī upavidyā sadā tu sā |
upavidyā kramād devi kavacaṃ śṛṇu pārvati ||3||
japapūjāvidhānasya phalaṃ sarvasusiddhidam | 10
yatra tatra na vaktavyaṃ kavacaṃ gopitaṃ mahat ||4||
śaktidīkṣāvihināya śaṭhāya parameśvari |
bhaktihināya deveśi dvijanindāparāya ca ||5||
cumbukāya maheśāni sūdradeśini brāhmaṇe |
na sūdrayājine vipre na vaktavyaṃ kadācana ||6|| 15
dvijanindāpare sūdre na vaktavyaṃ kadācana |
na vaktavyaṃ na vaktavyaṃ na vaktavyaṃ kadācana ||7||
na vaktavyaṃ maheśāni yadīcched ātmano hitam |
śiṣyāya bhaktiyuktāya śaktidīkṣaratāya ca ||8||
vaiṣṇavāya viśeṣeṇa gurubhaktiratāya ca | 20
vaktavyaṃ parameśāni mama vākyaṃ na cānyathā ||9||
asya śrīrādhātrailokyamaṅgalakavacasya gopikā ṛṣir anuṣṭup chandaḥ
śrīrādhikā devatā mahāvidyāsādhanaḥ guptyarthe viniyogaḥ ||10||
om pūrve pātu sadā devī rukmiṇī śubhadāyinī |
hrīṃ paścime pātu satyā sarvakāmaprapūriṇī ||11|| 25
vāmyāṃ hrīṃ jāmbavatī pātu sarvakāmaphalapradā |
uttare pātu bhadṛā hrīṃ bhadraśaktisamanvitā ||12||
ūrdhve pātu mahādevī klīṃ kṛṣṇapriyā yaśasvinī |
adhaś ca pātu mām devī aiṃ pātālatalavāsinī ||13||
adhare rādhikā pātu aiṃ hrīṃ tārāṃ turīyakam | 30
namaḥ pātu ca sarvāṅgaṃ nēyutā ca punaḥ punaḥ |
sarvatra pātu mām devī īśvarī bhuvaneśvarī ||14||
aiṃ hrīṃ rādhikāyai hrīṃ aiṃ śīraḥ pātu rām ||15||
rām ekākṣarībijaṃ hrīdayaṃ rakṣatu raṅginī ||16||
klīṃ klīṃ rādhikāyai klīṃ klīṃ dakṣabāhuṃ rakṣatu mama ||17|| 35
hrīṃ hrīṃ rādhikāyai hrīṃ hrīṃ vāmāṅgaṃ rakṣatu padmini

padmagandhinī ||18||
 aiṃ aiṃ rādhikāyai aiṃ aiṃ dakṣapādaṃ rakṣatu mama ||19||
 klīm klīm aiṃ aiṃ rādhikāyai hrīm hrīm aiṃ aiṃ klīm klīm oṃ
 sarvāṅgaṃ mama rakṣatu ||20|| 40
 klīm rādhikāyai klīm vāmapādaṃ rakṣatu sadā padminī mama ||21||
 hrīm rādhikāyai hrīm akṣiyugmaṃ rakṣatu mama ||22||
 aiṃ rādhikāyai aiṃ karṇayugmaṃ sadā rakṣatu mama ||23||
 hrīm rādhikāyai hrīm nāsayugmaṃ sadā rakṣatu mama ||24||
 oṃ rādhikāyai oṃ oṣṭrayugmaṃ sadā rakṣatu mama ||25|| 45
 oṃ hrīm rādhikāyai hrīm oṃ dantapaṅktiṃ sadā pātu sarasvatī ||26||
 hrīm bhuvaneśvarī lalāṭaṃ pātu ||27||
 hrīm kālī me mukhamaṇḍalaṃ sadā pātu ||28||
 hrīm hrīm hrīm mahiṣamardinyai hrīm hrīm mahiṣamardinī
 dvārakāvāsinī sahasrārāṃ rakṣatu sadā mama ||29|| 50
 aiṃ hrīm aiṃ mātāṅgī hṛdayaṃ sadā mama rakṣatu ||30||
 hrīm aiṃ hrīm ugratārā nābhipadmaṃ sadā rakṣatu mama ||31||
 klīm aiṃ klīm suṇḍarī klīm aiṃ klīm svādhiṣṭhānaṃ liṅgamūlaṃ
 rakṣatu mama ||32||
 laṃ aiṃ laṃ pṛthivī gudamaṇḍalaṃ rakṣatu mama ||33|| 55
 aiṃ aiṃ aiṃ vagalā aiṃ aiṃ aiṃ stanadvayaṃ rakṣatu mama ||34||
 he sauḥ bhairavī he sauḥ skandhadvayaṃ rakṣatu mama ||35||
 hrīm annapūrṇā hrīm ghāṭaṃ rakṣatu sadā mama ||36||
 aiṃ hrīm aiṃ bījatrayaṃ sadā pātu pṛṣṭhadeśaṃ mama ||37||
 oṃ mahādevaḥ sadā pātu sarvāṅgaṃ me ||38|| 60
 oṃ nārāyaṇaḥ sadā pātu sarvāṅgaṃ ||39||
 oṃ kṛṣṇaḥ pātu sadā gātraṃ rukmiṇīnāthaḥ ||40||
 rukmiṇī satyabhāmā ca śaibyā jāmbavatī tathā |
 lakṣmaṇā mitravindā ca bhadrā nāgnajitī tathā ||41||
 etāḥ sarvā yuvatayaḥ śobhanāś cārulocanāḥ | 65
 aṣṭadikṣūṣu māṃ rakṣet satataṃ śubhadarśanaḥ ||42||
 oṃ nārāyaṇaś ca govindaḥ śivaḥ padmadalekṣaṇaḥ |
 sarvāṅgaṃ me sadā rakṣet keśavaḥ keśihā hariḥ ||43||
 itīdaṃ kavacaṃ bhadre trailokyamaṅgalaṃ śubham |
 padminyāḥ parameśāni upavidyāsu saṅgataṃ ||44|| 70
 yaḥ paṭhet pāthayed vāpi satataṃ bhaktitatparaḥ |
 nirāhāro jalatyāgī saṃvatsaramayaṃ sadā ||45||

tadaiva parameśāni padminīvaśatām iyāt |
etat te kathitaṃ devi kavacaṃ bhuvi durlabham ||46||
upavidyāyutaṃ devi kavacaṃ nāsti kutracit | 75
ata eva maheśāni kavacaṃ bhuvi durlabham ||47||
phalamūlajalaṃ tyajya saṃvatsaraṃ paṭhed yadi |
padminīvaśam āyāti tadaiva naganandini ||48||
anenaiva vidhānena yaḥ paṭhet kavacaṃ param |
viṣṇulokam avāpnoti nānyathā vacanaṃ mama ||49|| 80
saṃgopya pūjayed vidyāṃ mahāvidyāṃ varānane |
prakaṭārtham idaṃ devi kavacaṃ prapaṭhet sadā ||50||
mahāvidyāṃ vinā bhadre yaḥ paṭhet kavacaṃ priye |
tadaiva sahasā bhadre kumbhīpākaṃ vrajet priye ||51||

iti śrīvāsudevarahasye rādhātantre harapārvatisaṃvāde85
dvātriṃśat paṭalaḥ ||32||

33. Paṭala

īśvara uvāca
iti te kathitaṃ devi kim anyat kathayāmi te |
śrotrī tvaṃ parameśāni ahaṃ vaktā ca śāśvataḥ ||1||

devy uvāca 5
aparaikaṃ mahādeva pṛcchāmi yadi rocate |
hṛdaye tava deveśa nānātantrāṇi santi vai ||2||
nānātantrāṇi deveśa rahasyāni pṛthak pṛthak |
bahūni tava deveśa hṛdaye deva suvrata |
kṛpayā parameśāna kathayasva dayānidhe ||3|| 10

īśvara uvāca
padminyāḥ parameśāni rahasyaṃ nāsti sundari |
tvayi sarvaṃ maheśāni kathitaṃ parameśvari ||4||
anyat kiñcin maheśāni nāsti me gocare priye |
yad yad asti maheśāni rahasyaṃ kathitaṃ mayā ||5|| 15

devy uvāca

padminyāḥ parameśāna rahasyaṃ kathaya prabho |
yadi no kathyate deva tyajāmi vigrahaṃ tadā ||6||

īśvara uvāca

śṛṇu priye kuraṅgākṣi etat prauḍhaṃ kathaṃ tava | 20
prauḍhatvaṃ tyaja carvāṅgi rahasyaṃ kathayāmi te ||7||
rahasyaṃ śṛṇu carvāṅgi stotraṃ paramadurlabham |
stotraṃ sahasranāmākhyam upavidyāsu sammatam ||8||
upavidyāsu deveśi atiguhyaṃ manoharam |
etat stotraṃ maheśāni padminīsammatam sadā ||9|| 25
etat tu padminīstotraṃ āścaryaṃ paramādbhutam |
yan noktaṃ sarvantantreṣu tava bhaktyā prakāśitam ||10||
asya śrīpadminīsahasranāmastotrasya śrīkrṣṇa ṛṣir mahiṣamardiny
adhiṣṭātrī devatā gāyatrī chando mahāvidyāsiddhyarthe viniyogaḥ ||11||
oṃ hrīṃ aiṃ padminyai rādhikāyai hrīṃ oṃ aiṃ | 30
raṅginī rādhikā rādhā ramanī rukminī ramā ||12||
ramyā rāmā rāgavatī rāgayuktā rajoguṇā |
raktāṅgī raktapuṣpābhā rādhyā rāsaparāyaṇā ||13||
rambhāvatī rūpamālā rajanī rañjanī ratih | 35
ratipriyā ramaṇīyā rasapuñjā rasāyanā ||14||
rāsamadhyā rāsarūpā rāsaveṣā rasotsukā |
rāsavatī rasollāsā rasikā rasabhūṣaṇā ||15||
rasamālādhārī raṅgī raktapaṭṭaparicchadā |
kamalā kalpalatikā kulavrataparāyaṇā ||16|| 40
kāminī kamalā kuntī kalikallolanāśinī |
kulinā kulavatī kāmī kāmasandīpanī tathā ||17||
kaumārī kṛṣṇavanitā kāmārtā kāmarūpiṇī |
kāmukā kaluṣaghnī ca kulajñā kulapaṇḍitā ||18||
kṛṣṇavarṇā kṛṣṇāṅgī ca kṛṣṇavastraparicchadā | 45
kāntā kāmasvarūpā ca kāmarūpā kṛpāvatī ||19||
kṣemā kṣemaṅkarī caiva khelatkhāṇjanagāminī |
khaṣṭhā khagā khagasthātrī sadā khagavihāriṇī ||20||
gariṣṭhā garimā gaṅgā gayā godāvarī tathā |
gāndharī guṇinā gaurī guṇajñā guṇasālinī ||21|| 50
godāvarī gomatī ca gauraṅgī gaṇakā guhā |

gariṣṭhā garimā gaṅgā goṣṭhī gokulavāsini 22	
gandharvī gāṇakuśalī guptā guptavilāsini	
ghargharā gharmadā gharmā ghanasthā ghanavāsini 23	
ghṛṇā ghṛṇāvatī ghorā ghorakarmavivarjitā	55
candrā candraprabhā caiva candramūrtiparicchadā 24	
candrarūpā ca candrākhyā cañcalā cārubhūṣaṇā	
caturā cāruśilā ca campā campāvatī tathā 25	
candrarekhā candrakalā cāruvīnāvinodinī	
candracandanabhūṣaṅgī cārvaṅgī candrabhūṣaṇā 26	60
citriṇī citrarūpā ca citramūrtidharā sadā	
chadmarūpā ca chadmeśī śvetachatравidhāriṇī 27	
chatrātapā ca chatrāṅgī chatraghnī chatrapālinī	
churitāmṛtadhāraughā satataṃ chadmavāsini 28	
chaṭikṛtāmarālaughā chaṭikṛtanijāmṛtā	65
jamunā ca jaganmātā janani janmadāyini 29	
jayā jayantā jaśodhā jīvanā jagadambikā	
jīvā jīvasvarūpā ca jāḍyāvidvaṃsakāriṇī 30	
jagadyonir ayonijā jagaddhetur jaganmayī	
jagadānandajanani janani janasampadā 31	70
jhaṅkāravāhini jhañjā jhaṅkāṛā jharjharāvatī	
ṭaṅkāraṭaṅkinī ṭaṅkā ṭaṅkitā ṭaṅkarūpiṇī 32	
ḍambarāḍambarā ḍambā ḍamaḍambā ca ḍamburā	
ḍhaukitāśeṣanirghoṣā ḍhalaḍhalitalocanā 33	
tapanī tīrthavāsī ca tripathā tridaseśvarī	75
trilokagāmī trailokyā taruṇī taruṇekṣaṇā 34	
tāpahantrī tapā tāpā tapanīyā tapāvatī	
tāpasī tripurādevī tripurājñākarī sadā 35	
trilakṣā tāriṇī tāṛā tāṛānāyakamohinī	
trailokyagamanahlādā tuṣṭidā tvaritā tvarā 36	80
trṣṇā taraṅginī tīrthā trivikramavihāriṇī	
tamomayī tāmasī ca tapasyā tapasaḥ phalā 37	
trailokyavyāpinī tuṣṭā trṭtikṛtyā tulātulī	
trailokyamohinī tūrṇā trailokyavibhavapradā 38	
tripadī ca tathā tathyā sadā timiracandrikā	85
tejorūpā tapaḥsārā tripurāripadasthitā 39	
trayī tanvī tāpaharā tapanāṅgajavāhini	

taris taraṇis tārūṇyā tapitā taraṇīpriyā 40	
tīvrapāpaharā tulyāpāpatṛnatanūnapā	
dāridranāśinī dātā dakṣā deyā dayāvatī 41	90
divyā divyasvarūpā ca dīkṣādakṣā dayā dravā	
divyarūpā divyamūrtir daityendraprāṇanāśinī 42	
drumā ca drumārūpā ca dandaśūkavināśinī	
durvārā ca damagrāhyā devakāryakarī sadā 43	
devapriyā devayājyā daivādaivadhiyā sadā	95
dīkpālapadadātā ca dīrghāyur dīrghalocanā 44	
sadā kāmādughā daugdhī sadā dūṣaṇavarjitā	
dugdhāmbusadrśābhāṣā divyādivyagatipriyā 45	
dyunadī dīnaśaraṇā divyādehavihāriṇī	
durgamā darimā dāmā dūraghnī dūravāsinī 46	100
durvigādyā dayādhārā dūrasantāpanāśinī	
durāśayā durādhārā drāviṇī druhinaḥstutā 47	
daityaśuddhikarīdevī sadā dānavaśuddhidā	
durbuddhināśinīdevī satataṃ dānadāyinī 48	
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 padminī nāgarī gopī kālindī avagāhinī ||167||
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 stotraṁ sahasranāmākhyam kathitam tava bhaktitaḥ ||170|| 350
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 kalpe kalpe maheśāni prapaṭhed yadi mānavah ||171||
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 tadāsau vaiṣṇavo devi sarvatraiva praśasyate ||175|| 360
 kṛṣṇas tu kālīkā sākṣād rādhā prakṛtipadminī |
 govindo yas tu deveśi svayaṁ tripurasundarī ||176||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṁvāde
 rādhāstotraṁ samāptaṁ trayastrimśat paṭalaḥ ||33||

34. Patala 365

devy uvāca
 bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ |
 harināma mahādeva viśeṣeṇa vada prabho ||1||

pūrvam yat sūcitam deva harināma sadāśiva |
tatsarvam parameśāna vistārād vada tvam mama ||2|| 5

īśvara uvāca
dvividham harināma hi bṛhatsāmānyam eva ca |
sāmānyam bhārate śastam bṛhannāma bṛhat sadā ||3||
svarge martye ca pātāle bṛhannāma praśasyate |
yaduktam vāsudevāya tripurā jagadīśvarī ||4|| 10
sāmānyam bhārate śastam sāmānyam narasammataṁ |
bṛhannāma maheśāni sarvaśaktisamanvitam ||5||

om śivarāmaḥ śivarāmo rāmaḥ śivaḥ śivaḥ |
kṛṣṇaḥ kṛṣṇaḥ aiṁ klīm hrīm śivaḥ śivaḥ kṛṣṇaḥ kṛṣṇaḥ |
śivo rāmo rāmo hariḥ śivo rāmaḥ śivaḥ śivaḥ om ||6|| 15

dvāviṁśākhyam mahāmantram harināma prakīrtitam ||7||
brahmaṇakṣatravaiśyeṣu sarvavedeṣu saṅgataṁ |
etan nāma maheśāni prathamam karṇasuddhidam ||8||
brahmāṇḍavyāpakam nāma harināma manoharam |
yan nāma ṣoḍaśam devi dvātriṁśadakṣaram priye ||9|| 20
tannāma parameśāni pāṣaṇḍāya praśasyate |
ādyante praṇavam yat tu brāhmaṇaditraye sadā ||10||
na sūdras tu maheśāni praṇavam varavarṇini |
uccared yadi deveśi kumbhipākam sa gacchati ||11||
ādau dīkṣam prakurvita praṇavam uccaret tadā | 25
sāmānyam vā viśeṣam vā sūdrajātisu śaśyate ||12||
sūdrās tu parameśāni uttamādhamamadhyamāḥ |
uttame madhyame caiva jambudvīpanivāsināḥ ||13||
bṛhannāma maheśāni sarvajātisu śaśyate |
sāmānyam parameśāni bhārate adhameṣu ca ||14|| 30
praśasyate varārohe sāmānyam adhame tathā |
krūrabījam parityajya sūtakadvayasamyutam ||15||
harināma japed devi daśadhā daśadhā sadā |
karṇasya ca viśuddhyartham sāmānyam ṣoḍaśāhvayam ||16||

devy uvāca	35
sāmānyaṃ parameśāna harināma doṣajam yadi tatkatham tripurā mātā vāsudevāya śūlabhṛt idam uktaṃ mahabāho kṛpayā vada śaṅkara 17	
īśvara uvāca	
rahasyaṃ harināmasya sarvaśaktiyutaṃ sadā	40
tripurā vāsudevāya bṛhannāma varānane 18	
prathamam kathitaṃ bhadre paścāt tu ṣoḍaśāhvayam	
pūrvoktaṃ parameśāni yac chando varavarṇini 19	
bṛhannāmasya yac chandaḥ sāmānye na hi sammatam	
sūtakadvayasamyuktaṃ sāmānyaṃ parikīrtitaṃ 20	45
bṛhannāmasya deveśi rahasyam atidurlabham	
praṇave tu trayo devā rudraviṣṇupitāmahāḥ 21	
śivas tu kālīkā sākṣāt rāmas tripurabhairavī	
mahākālī mahāmāyā svayaṃ kṛṣṇasvarūpiṇī 22	
daśanāmasya ante vai śaktayas trividhā parāḥ	50
bhairavī ca tathā kālī mahākālī varānane 23	
sarvaśaktimayaṃ nāma harer mahiṣamardini	
yan nāma parameśāni sāmānyaṃ ṣoḍaśāhvayam 24	
sūtakadvayasamyuktaṃ śūdravargeṣu śāśyate	
adhameṣu ca śūdreṣu sāmānyaṃ śāśyate sadā 25	55
yaḥ śūdro dīkṣito devi uttamaḥ tat prakīrtitaḥ	
rāmanāma maheśāni dhanuḥśaktiyutaṃ sadā 26	
kṛṣṇanāma maheśāni sarvaśaktis tu mūrtimān	
śivanāmas tu deveśi pāpaviddhā carācare 27	
aparaikaṃ bṛhannāma sāvadhānāvadhārāya	60
om hare kṛṣṇa govinda om hrīm janārdana hrīṣīkeśa hrīm om 28	
etat te kathitaṃ nāma harināma suśobhanam	
etan nāma maheśāni trailokyavāsināṃ matam 29	
etan nāma maheśāni sadā vibhavavardhanam	65
mahāvidyāguptakaram satataṃ naganandini 30	
anenaiva vidhānena guptam yaḥ kārayet sadā	
aṣṭoṭṭaravidhānena guhyaṃ yaḥ kārayet sadā	
tasya tasya ca deveśi mahāvidyā hi sidhyati 31	

35. Paṭala

devy uvāca

aparaikaṃ mahādeva kṛpayā vada śaṅkara |
padminī mahatī rādhā tripurāpadam āpnuyāt ||1||
candrāvalīprabhṛtayā tās tāḥ sarvāḥ kuto gatāḥ |
etat sarvaṃ mahābhāga vistarād vada śaṅkara ||2||

5

īśvara uvāca

tās tāḥ sarvā maheśāni mālāyāṃ varavarṇini |
tripurādattamālāyāṃ vyaliyata varānane ||3||
vāsudevasya mālāyāṃ koṭīśo hy aṇḍarāśayaḥ |
tiṣṭhanti satataṃ devi tripurāpadapūjanāt ||4||
tās tāḥ sarvā maheśāni saṃhārya satvaram hariḥ |
dvārakāṃ prayayau śīghraṃ yatrāste siṃhavāhinī ||5||
aparaikaṃ śṛṇu prauḍhe jñānasāraṃ vadāmi te |
padminyāḥ parameśāni gāyatrīṃ paramākṣarāṃ ||6||

10

aiṃ hrīṃ padminyai rādhikāyai vidmahe |
tripurāpuravāsinyai dhīmahi |
tan no gaurī pracodayāt ||7||

15

gāyatrīsaṃyutaṃ tantraṃ kathitaṃ tava bhaktitaḥ |
etad bhāgavataṃ tantraṃ ata eva sulocane ||8||
yeṣu yeṣu ca tantreṣu gāyatrī paramā kalā |
dṛśyate parameśāni tad vai bhāgavataṃ smṛtam ||9||
yeṣu yeṣu ca tantreṣu gāyatrī pūrṇaakṣarā |
tiṣṭhate parameśāni tad vai bhāgavataṃ priye ||10||
gāyatrīakṣarasamyuktaṃ purāṇam tantraṃ uttamam |
na tad bhāgavataṃ devi sadā tu śaktivarjitam ||11||
vṛddhamātā maheśāni sāksāt kalāvatī svayam |

20

25

amṛtodasarastīre sadā tiṣṭhati sā priye ||12||
 kalāvatī mahāmāyā sadā viralarūpiṇī |
 dūtirūpeṇa sā devī kṛṣṇakāryakarī sadā ||13||
 kṛṣṇakāṇṭhe sthitā mālā svayaṃ kalāvatī priye | 30
 ity etat kathitaṃ devi rādhātantram anuttamam ||14||
 tava bhaktyā mayākhyātaṃ paśave na prakāśayet |
 idaṃ tantraṃ maheśāni paraṃ svastyayanam hitam |
 etat tantraṃ varārohe prakāṭyā ca kāmīni ||15||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde
 pañcatrimśat paṭalaḥ ||35|| 35

36. Paṭala

devy uvāca
 aparaikaṃ mahādeva kṛpayā vada śaṅkara |
 padminyā parameśāna guhyatattvaṃ manoharam ||1||
 padmam sahasradalopetaṃ sundaraṃ sumanoharam |
 etat sarvaṃ mahādeva vistārya kathaya prabho ||2|| 5

īśvara uvāca
 śṛṇu vakṣyāmi cārvāṅgi vrajatattvaṃ manoharam |
 dakṣayajñe yadā tvaṃ hi tanūṃ tatyājya kāmīni ||3||
 utpannaṃ tava deheṣu pañcāśatpīṭham uttamam |
 keśapīṭhaṃ maheśāni mathurā vrajamaṇḍalam ||4|| 10
 atra guhyaṃ pravakṣyāmi sāvadhānādvadhāraya |
 keśaṃ tava maheśāni padmena saṃyutaṃ sadā ||5||
 tava keśaṃ maheśāni yadā patati bhūtale |
 prathamam parameśāni padmam aruṇasannibham ||6||
 padmopari keśajālaṃ nānāgandhasamanvitam | 15
 bhramaraiḥ śobhitaṃ keśaṃ kokilaiḥ pariśobhitaṃ ||7||
 bhramarāḥ kokilāḥ sarve yoginyas tava dūtikāḥ |
 tava keśalatāyāṃ tu mathurā vrajamaṇḍalam ||8||
 tava keśalatā devi viṣṇoḥ prāṇāpahāriṇī |

yāvad dūraṃ maheśāni goḥ śabdaṃ yāti pārvati 9	20
tad eva krośaṃ jānīyān nānyathā tu kadācana	
aśītikrośavistāraṃ keśabhūmiṃ tavānaghe 10	
tava keśalatāyāṃ tu mathurā vrajamaṇḍalam	
keśasthaṃ paṅkajaṃ yat tu aruṇādityasannibham 11	
sahasradalasaṃyuktaṃ gāyatrikoṭisaṃyutam	25
bijakośaṃ maheśāni sākṣāt kuṇḍalinīṃ purīm 12	
paramānandasandohapūritaṃ paṅkajaṃ sadā	
yatra yatra patet satyā aṅgaṃ pratyāṅgaṃ eva hi 13	
tad eva siddhiṃ jānīyāt pīṭhaṃ paramadurlabham	
pañcāśad vividhaṃ pīṭhaṃ tīvraṃ bahubhayānakam 14	30
keśapīṭhaṃ varārohe saumyañ ca viṣṇumohanam	
keśapīṭhe maheśāni sadā sannihito hariḥ 15	
yatra kātīyāni māyā mahāmāyā jaganmayī	
pañcāśanmāṭṛkā devi tadgaṇe satataṃ sthitāḥ 16	
madhye kalāvati māyā jaganmātā jagatprasūḥ	35
āsāṃ premarasenaiva kālindī parameśvari 17	
paripūrṇaṃ sadā devi jalam amṛtarūpiṇam	
svayaṃ kalāvati māyā nānatvaṃ gatavān priye 18	
yatra kadambavṛkṣāś ca kalpavṛkṣasvarūpakam	
golokāḥ parameśāni tava pīṭhāni pārvati 19	40
caturvargaprado yas tu golokaṃ tad udāhṛtam	
sarvatīrthasamaṃ pīṭhaṃ dharmārthakāmamokṣadam 20	
golokaṃ māthuraṃ yat tu tava keśavinirmitam	
paṅkajasya maheśāni pañcāśad dalam ucyate 21	
yeṣu yeṣu dale devi mātṛkā parameśvari	45
tiṣṭhate satataṃ devi ekaikena pṛthak pṛthak 22	
yasyāḥ saṃsparśamātreṇa nirguṇo 'pi guṇī bhavet	
vāsudevo mahāpreto yoganidrāchalāt priye 23	
mātṛkāsparśamātreṇa śabdabrahma sa eva tu	
ata eva maheśāni nirguṇo viṣṇur eva tu 24	50
mātṛkāsparśamātreṇa kṛṣṇas tu satataṃ guṇī	
mātṛkārahito yas tu nirguṇaḥ sa tu pārvati 25	
laguḍena maheśāni sadā bhavati pārvati	
śveta eva maheśāni nirguṇo viṣṇur eva ca 26	
laguḍasthaṃ tu yat tejas tad eva śaktim uttamam	55

evam eva prakāreṇa brahma jānāsi pārvati |
śabdabrahmo yas tu guṇī mātṛkāsparsamātrataḥ ||27||

devy uvāca

kṛpayā parameśāna kathyatām me tapodhana |
mātṛkā paramārādhyā kṛṣṇasyākārṣinī sadā ||28|| 60
kañjasya patrasaṁstheṣu pañcāśatpatram uttamam |
pañcāśattattvasaṁyuktaṁ guṇatrayayutaṁ sadā ||29||

īśvara uvāca

śṛṇu guhyaṁ maheśāni tattvaṁ paramadurlabham |
kañjatattvaṁ varārohe suśrāvyam sukhavardhanam ||30|| 65
bhogadaṁ mokṣadaṁ bhadre arthadaṁ kāmadaṁ sadā |
sugandhasaṁyutaṁ padmaṁ tava keśavibhūṣaṇam ||31||

yasyopari maheśāni tava keśaṁ manoharam |
nāmnā vṛndāvanaṁ devi yatra kātyāyanī parā ||32||
mātṛkāyā maheśāni nāmāni śṛṇu sāmpratam | 70
yasyāḥ śravaṇamātreṇa āpadāḥ pralayaṁ gatāḥ ||33||

praṇamya parameśānīm nigadāmi śucismite |
mātṛkārahitam sarvaṁ vyartham bhavati kāmīni ||34||
brahmāṇī caṇḍikā raudrī gaurīndrāṇī tathaiva ca |
kaumārī vaiṣṇavī durgā nārasimhī ca kālīkā ||35|| 75

śivadūtī ca vārāhī maheśī kauśikī tathā |
śākambharī jayantī ca maṅgalā pālikā tathā ||36||
medhā ca śivarūpā ca śāmbharī bhīmarūpiṇī |
śāntā ca bhrāmarī caiva tathā ca rudrarūpiṇī ||37||

ambikā caiva kṣemā ca tathā ca vahnirūpiṇī | 80
dhātrī ca bahurūpā ca svāhā caiva svadhā tathā ||38||
aparṇā ca maheśāni tathaiva ca mahodarī |
ghorarūpā mahākālī tathā caiva bhayaṁkarī ||39||

kṣemaṁkarī nāyikā ca caṇḍā caṇḍavatī tathā |
caṇḍikā caiva deveśī ugracaṇḍā tathaiva ca ||40|| 85
caṇḍāvatī tathā bhadre mahādevī tathaiva ca |
priyā nityā tathā caiva tathā ca vāmarūpiṇī ||41||

priyaṁkarī ca deveśī tathā caiva sanātanī |
kalavikariṇī caiva balapramāthinī tathā ||42||
etās tu mātṛkādevyaḥ pañcāśatpatrasaṁsthitāḥ | 90

āsāṃ tu guṇaṃ ākhyānaṃ kathayāmi śṛṇu priye	
pūrvādikramato devi tatpatre saṁsthitāḥ sadā 43	
brahmāṇī hāṭakaprākhyā nānābharaṇabhūṣitā	
brahmāṇīpatramadhyasthā śṛṅgārarasadhāriṇī 44	
caṇḍikā aruṇaprakhyā caṇḍikāpatrasaṁsthitā	95
sudhākumbhavidhātṛī ca kṛṣṇasyābhaya-dāyini 45	
raudrī tu kṛṣṇarūpāsya pītāmbharadharā sadā	
raudrīpatrasya madhyasthā kṛṣṇakāryakarī sadā 46	
gaurī tu yā mahāmāyā mātṛkā kṛṣṇamohinī	
gaurīpatrasya madhyasthā kṛṣṇamohakarī sadā 47	100
indrāṇī aruṇaprabhā sahasranayanojjvalā	
indrāṇīpatramadhyasthā kṛṣṇasampatpradāyini 48	
kaumārī svarṇagaurāṅgī kaumārīpatrasaṁsthitā	
nānāgandhapraliptāṅgī kṛṣṇasya gandhadāyini 49	
vaiṣṇavī śyāmarūpābhā vaiṣṇavīpatrasaṁsthitā	105
nānābharaṇabhūṣābhīr bhūṣitā parameśvari 50	
yā durgā pītārūpā sā durgāpatrasthitā sadā	
kṛṣṇābhayakarī nityā śṛṅgārasapūriṇī 51	
nārasimhī śuklarūpā nṛsimhapatrasaṁsthitā	
satataṃ parameśānī kṛṣṇasya balavardhinī 52	110
kālīkā kṛṣṇarūpā sā kālīpatreṣu saṁsthitā	
digambarī muktakeśā kṛṣṇamātā varāṇane 53	
śivadūtī tu yā devī raktavarṇā prakīrtitā	
śivapatreṣu deveśī saṁsthitā satataṃ priye 54	
cāmuṇḍā yā maheśānī sā kṛṣṇā varavarṇini	115
kṛṣṇapatreṣu deveśī sadā tiṣṭhati kāmīni 55	
vārāhī yā tu sā devī citravarṇamayī sadā	
vārāhīpatramadhyasthā satataṃ naganandini 56	
maheśī yā maheśānī maheśīpatrasaṁsthitā	
śuklarūpā sadā jñeyā sadā śṛṅgāralālasā 57	120
kauśikī yā maheśānī raktāṅgī raktalocanā	
kauśikīpatramadhyasthā svayaṃ śṛṅgārarūpiṇī 58	
śākambharī yā tu devī pītavarṇā śucismite	
śākambharīpatramadhyasthā stanabhāranatā sadā 59	
jayantī yā maheśānī kṛṣṇarūpā sadā priye	125
jayantīpatramadhyasthā kṛṣṇasya jayadāyini 60	

maṅgalā yā maheśāni haridvarṇasvarūpinī |
 maṅgalāpatramadhyasthā sadā maṅgaladāyinī ||61||
 pālikā yā tu deveśi kṛṣṇavarṇā śucismite |
 pālikāpatramadhyasthā sadā ānandadāyinī ||62|| 130
 yā medhā parameśāni sā sadā raktarūpiṇī |
 medhāpatreṣu deveśi saṁsthitā satataṁ priye ||63||
 śivarūpā tu yā devī bandhūkakusumaprabhā |
 śivapatreṣu deveśi saṁsthitā varadāyinī ||64||
 śāmbharī yā maheśāni aruṇādityasannibhā | 135
 śāmbharīpatramadhyasthā satataṁ naganandini ||65||
 bhīmarūpā tu yā devī vidyudrūpā varānane |
 bhīmapatre sthitā sā tu mahāvibhavadāyinī ||66||
 yā śāntā parameśāni kuṇḍapuṣpasamaprabhā |
 śāntāpatre sthitā sā tu sugandhimālyadhāriṇī ||67|| 140
 bhrāmarī yā maheśāni javāpuṣpasamaprabhā |
 bhrāmarīpatramadhyasthā satataṁ naganadini ||68||
 yā rudrarūpiṇi devī raṅginīkusumaprabhā |
 rudrapatrasthitā sā tu mahāmohavināśinī ||69||
 ambikā yā tu deveśi ketakīpuṣpasannibhā | 145
 ambikāpatramadhyasthā svayaṁ śṛṅgāramūrtimān ||70||
 yā kṣemā parameśāni mālātipuṣpasannibhā |
 kṣemāpatre sthitā sā tu nānāpremarasāśritā ||71||
 yā vahnirūpiṇi devī vahnivarṇasamaprabhā |
 vahnipatreṣu sā devī saṁsthitā satataṁ priye ||72|| 150
 yā dhātrī parameśāni dhūmravarṇasamaprabhā |
 dhātrīpatreṣu sā devī saṁsthitā parameśvari ||73||
 bahurūpā tu yā devī citrarūpeṇa rañjitā |
 bahupatre sthitā sā tu bahuduḥkhavināśinī ||74||
 yā svāhā parameśāni raktavidyutsamaprabhā | 155
 svāhāpatrasthitā sā tu kṛṣṇasya rasadāyinī ||75||
 yā svadhā parameśāni śuklavidyutsamaprabhā |
 svadhāpatreṣu sā devī satataṁ paritiṣṭhati ||76||
 aparṇā yā maheśāni pītavidyutsamaprabhā |
 aparṇāpatramadhyasthā sarvaśṛṅgārārūpiṇī ||77|| 160
 mahodarī tu yā devī bahurūpeṇa rañjitā |
 mahopatrasya madhyasthā sarvakāryakarī sadā ||78||

ghorarūpā tu yā devī ghorapatreṣu saṁsthitā bandhūkakusumābhā sā vīṇāvādanatatparā 79	
mahākālī mahāmāyā kālīpatreṣu saṁsthitā	165
dalitāñjanapuñjābhā kṛṣṇarakṣakarī sadā 80	
bhayaṁkarī maheśāni bhayapatreṣu saṁsthitā	
raktapuṣpaprabhākārā padmamālāvidhārinī 81	
kṣemaṁkarī maheśāni kṣemapatre sthitā sadā	
jātipuṣpasamābhā sā śṛṅgārarasaujjvalā 82	170
nāyikā yā maheśāni sindūrākṛtirūpiṇī	
nāyikāpatramadhyasthā satataṁ kamalekṣaṇe 83	
yā caṇḍā parameśāni kṛṣṇapadmasamaprabhā	
caṇḍāpatrasthitā sā tu padmānandavivardhinī 84	
caṇḍavatī tu yā devī caṇḍapatreṣu saṁsthitā	175
raktotpalasamaprākhyā raktagandhavilepanā 85	
caṇḍikā yā maheśāni caṇḍīpatreṣu saṁsthitā	
pītapadmasamābhā sā pītōtpalavidhārinī 86	
ugracaṇḍā tu yā devī ugrapatreṣu saṁsthitā	
dalitāñjanapuñjābhā śṛṅgārarasabhāviṇī 87	180
caṇḍāvatī tu yā devī mahāmarakataprabhā	
caṇḍapatre sthita sā tu kṛṣṇasya rakṣaṇāya vai 88	
mahādevī yā tu devī mahāpatreṣu saṁsthitā	
īṣadraktaprabhākārā ṣaṭtrimśadrāgasamṃyutā 89	
priyā yā parameśāni priyāpatreṣu sā sthitā 90	185
yā nityā parameśāni nityapatreṣu saṁsthitā	
śuklākārā śukladantī sarvajñā kṛṣṇamānadā 91	
vāmarūpiṇī yā tu sā raktacandanasannibhā	
vāmapatre sthitā sā tu sarvadharmamayī priye 92	
priyaṁkarī yā deveśi raṅginīkusumaprabhā	190
priyapatreṣu sā devī saṁsthitā varavarṇini 93	
sanātani yā tu devī muktākārā sadā priye	
sanāpatreṣu sā devī nānākeliṣu cañcalā 94	
kalavikariṇī yā sā śaṅkhakuṇḍasamaprabhā	
kalapatreṣu sā devī saṁsthitā varavarṇini 95	195
balapramathinī yā sā guñjāvarṇasamaprabhā	
balapatrasthitā sā tu satataṁ parameśvari 96	

iti te kathitaṃ devi kañjatattvaṃ manoharam |
sarvaśaktimayaṃ kañjaṃ satataṃ triguṇātmakam ||97||

iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde ṣattriṃśat
paṭalaḥ ||36|| 200

37. Paṭala

īśvara uvāca

aparaikaṃ maheśāni sāvadhānāvadhārāya |
anyāni kañjapatrāni sahasrāni pṛthak pṛthak ||1||
ekaikaṃ parameśāni patreṣu ca varānane |
tiṣṭhanti satataṃ devi yoginyaḥ koṭikoṭīśaḥ ||2|| 5
ata eva maheśāni kañjasya varavarṇini |
saṃkhyāṃ kartum na śaknomi akṣakoṭīśatair api ||3||
bījakoṣaṃ maheśāni svayaṃ kalāvatī priye |
kalāvatī mahāmāyā vṛddhamātā vrajeśvarī ||4||
amṛtodasarastīre sadā tiṣṭhati sundari | 10
surabhī yā maheśāni yoginīaṅgajā priye ||5||
māṭṛkāṅgajāḥ sarvā yoginyaḥ koṭikoṭīśaḥ |
yoginīaṅgajāḥ sarvā dhenavaḥ koṭikoṭīśaḥ ||6||
caturvargamayam padmaṃ dṛṣṭvā kṛṣṇaḥ śucismite |
golokaṃ parameśāni kuṇḍalīveṣṭitaṃ sadā ||7|| 15
dṛṣṭvā vrajaṃ maheśāni golokaṃ pīṭham adbhutam |
anyapīṭham maheśāni mahāgolokaṃ ucyate ||8||
golokaṃ dvividhaṃ devi bṛhat sāmānyam eva ca |
sāmānyam parameśāni kuṇḍalīveṣṭitaṃ sadā ||9||
bṛhad yas tu maheśāni mahākuṇḍalinīyutam | 20
kāśyādīni ca pīṭhāni mahādgolokaṃ ucyate ||10||
kṛṣṇasya parameśāni dehasandhiṣu pārvati |
sarvās tā māṭṛkādevyās tiṣṭhanti satataṃ priye ||11||
śarīraṃ kṛṣṇadevasya svayaṃ kālī na cānyathā |
govardhano yatra girir ūrdhvaśaktis tad eva hi ||12|| 25

adhaśaktis tu yamunā madhyaśaktir latādayaḥ	
kuṇḍaliveṣṭitaṃ padmaṃ mātṛkāsaṃyutaṃ sadā 13	
ata eva maheśāni vrajaṃ māthuramaṇḍalam	
sarvaśaktimayaṃ devi nirnayaṃ vacanaṃ mama 14	
tamālakadambanīpās ca kalpavṛkṣasamāḥ sadā	30
kalpavṛkṣādayo vṛkṣāḥ svayaṃ śaktir na cānyathā 15	
goloke parameśāni sadā sannihito hariḥ	
golokaṃ parameśāni svayaṃ prakṛtir ucyate 16	
sāmānyo vā viśeṣo vā svayaṃ prakṛtir nānyathā	
prakṛtiṃ hi vinā devi brahmas tu śavarūpavat 17	35
kṛṣṇasya parameśāni nakhakoṭiṃ yad ucyate	
nakhāgrāt kṛṣṇadevasya jāyante brahmakoṭīśaḥ 18	
etat tu parameśāni tripurāpūjanāt phalam	
tripurāpūjanād devi etat sarvaṃ varānane 19	
atra guhyaṃ pravakṣyāmi sāvadhānāvadhāraya	40
etat tattvaṃ maheśāni mahadguhyaṃ parātparam 20	
kṛṣṇasya dakṣiṇe bāhau yat sthitaṃ nakhamāṇḍalam	
tatra sthitā mahāmāyā mātṛkā śāmbhavī sadā 21	
vāmabāhau maheśāni ambikā saṃsthitā sadā	
tathaiva dakṣiṇe pāde svāhā vahniprakāśinī 22	45
vāmapāde maheśāni mahākālī ca mātṛkā	
etāḥ sarvā maheśāni mātṛkā nakhamūrtitāḥ 23	
kṛṣṇasya vigrahaṃ bhadre mātṛkāracitaṃ sadā	
ata eva maheśāni kṛṣṇasya nakharatviṣam 24	
koṭibrahmaprabhākārām ekaikaṃ nakharaṃ prati	50
etat tu svapnavat sarvaṃ mahāmāyāviḍambanam 25	
śāmbharī yā mahāmāyā ambikā yā śucismite	
yā svāhā parameśāni mahākālī ca yā priye 26	
etāsāṃ parameśāni caritaṃ paramādbhutam	
śāmbharī parameśāni koṭiviśvaṃ śucismite 27	55
udgārya haste nikṣipyā svakīye parameśvari	
karāmalakavat viśvaṃ dṛṣṭaṃ sarvaṃ varānane 28	
tatra dṛṣṭaṃ maheśāni koṭīśaḥ kṛṣṇarāśayaḥ	
rāmas tu parameśāni tatrasthā koṭīkoṭīśaḥ 29	
matsyakūrmavarāhādyāḥ dṛṣṭvā sā śāmbharī sadā	60
nīpiya tat kṣanād devi svasthacittā sthitā sadā 30	

anenaiva vidhānena ambikā jagadambikā |
anenaiva vidhānena svāhā kālī pṛthak pṛthak ||31||
sṛṣṭvā tu parameśāni saṁhārya ca punaḥ punaḥ |
svasthacittā tu sā devī mātṛkā paramākṣarā ||32|| 65

devy ūvāca
saṁśayaṁ parameśāna kṛpayā chedaya prabho |
ekaḍimbau maheśāna koṭiḍimbhaḥ katham bhavet ||33||
gṛhodare maheśāna na hi veśma praveśayet |
etat tu saṁśayaṁ deva śīghraṁ nāsaya sūlabhṛt ||34|| 70

īśvara uvāca
yathā vaṭaphale devi bījarāśiḥ śucismite |
tathākāraṁ maheśāni jānīyāt parameśvari ||35||
kṛṣṇasya nakhacandro yā mātṛkā sā svayaṁ priye |
ata eva maheśāni koṭibrahma yad ucyate ||36|| 75
tad eva parameśāni mahāmāyāviḍambanam |
kṛṣṇaśabdo maheśāni yadā prakṛtim āvrajet ||37||
śabdabrahma tadā devi sa bhavet kamalekṣaṇe |
nivṛttiḥ prakṛtiś caiva bhavānī bhavamocanī ||38||
ṇakārasya ime nānābrahmaṇaḥ kāraṇaṁ parā | 80
ṇakāraṁ hi vinā devi kṛṣṇanāma kutaḥ priye ||39||
śarīraṁ prakṛtirūpaṁ kṛṣṇas tu jyotir eva ca |
paramātmāsvarūpas tu viṣṇus tu kṛṣṇarūpadhṛk ||40||
śarīraṁ hi vinā devi kutaḥ sthāsyati keśavaḥ |
jalaśāyī yato viṣṇuḥ keśavaḥ parikīrtitaḥ ||41|| 85
etat tu kathitaṁ tattvaṁ kṛṣṇasya varavarṇini |
ataḥ paraṁ maheśāni svadhāma prayayau hariḥ |
svadhāma vāsudevaṁ hi dehaṁ tyaktvā gato hariḥ ||42||

devy uvāca
kṛṣṇasya parameśāna vāsudevaṁ yadā gataḥ | 90
kṛṣṇasya parameśāna śarīrasya vinirṇayam |
kṛpayā vada deveśa yogaṁ paramagopitam ||43||

īśvara uvāca

śarīraṃ dvividhaṃ bhadre sthūlaṃ sūkṣmaṃ varānane sūkṣmeṇa saha deveśi sūkṣmajyotir varānane 44	95
kṛṣṇasya prayayau śīghraṃ vāsudevaniketanam svasthānaṃ kṛṣṇadevasya vāsudevaṃ svayaṃ priye 45 yat tu sthūlaṃ maheśāni hastādyavayavasamṃyutam śarīraṃ parameśāni pañcabhūtamayaṃ sadā 46	100
ṛthvīvāyavākāśam āpambujaś ca pañcamam pañcabhūtamayaṃ devi śarīraṃ prākṛtaṃ sadā 47 sthūlaṃ ca kṛṣṇadevasya śarīraṃ yat tu sundari tathaiva parameśāni ṛthvītvam avāpnuyāt 48 pañcaśaktimayaṃ dehaṃ satataṃ parameśvari mūlādhare apānas tu manīpūre samānakaḥ 49	105
anāhate maheśāni prāṇaśaktis tu mūrtimān viśuddhau parameśāni udānaḥ satataṃ sthitaḥ 50 vyānas tu parameśāni śarīraṃ vyāpya tiṣṭhati 51 pañcavāyur maheśāni ekatvañ ca yadā vrajet vibhidya brahmarandhrañ ca paraṃ nirvāṇatāṃ vrajet 52	110
anena vidhinā devi kṛṣṇaḥ padmadalekṣaṇaḥ sthūladehaṃ parityajya vāsudevaṃ yayau drutam 53 rādhātantram idaṃ devi kathitaṃ te śucismite idaṃ bhāgavataṃ tantraṃ rahasyaṃ varavarṇini paśave parameśāni na prakāśyaṃ kadācana 54	115

iti śrīvāsudevarahasye rādhātantrē harapārvatīsaṃvāde
saptatrimśat paṭalaḥ ||37||

samāptam idaṃ rādhātantram || 120

Notes

1,1 om] A B C D E F G H J K L N O Edd *inc.* 11 kālitantram] E *deest* 13 nigadāmi] E *inc.*

1,1 om ... paradevatāyai] A śrīhariḥ | om namo vighneśvarāya | B [...]: C om namaḥ śivāya: D namaḥ śivāya: E *add. i.m.* śaṃ 1742 | 7 | 21 | 4 budhvāra | F śrī durgāyai namaḥ: G śrī gaṇeśāya namaḥ | śrīgopījanavallabhāya: H om namo gaṇeśāya: J K om namo rādhikāyai (K rādhāyai): N [...].tāyai: Ed. pr. Vidyāratna Bhaṭṭācārya *deest*: Mukhopādhyāya om namaḥ śrīkṛṣṇāya 2 śrīpārvaty] B [...].ārvaty: H pārvaty | śrīpārvaty uvāca] K L *om.* 3 candreśa] N -bhṛṅgīśa | parisevita] A E parisevite 5 manoharam] H manoramam 6 pūrvam ... śaṅkara] N [...] | kathāmātreṇa] E kathayānena: K [sūcitaṃ deva ka-]: O kathayām āsa 7 tantram paramadurlabham] B [...] 8 īśvara uvāca] B śiva uvāca: O śrī- 9 varānane] vidhāna me 10 atyantagopanam] H K L atyantanirmalam: E atyantam gopanam: J atyantam gopitam | nirmalam] H K L gopanam | sadā] N [...] 11 kālitantram ... priye] N [...] | yathā1] J tathā: K [-dā kālitantram ya-] | toṣaṇaṇ] B C D J K toḍalaṇ: F G Edd tolaṇaṇ: D *a.c.* gopanaṇ: O te tantraṇ | toṣaṇaṇ ... priye] J arthadam tantram uttamam | yathā2] F Edd tathā 12 mayam] J -mayī | tantram] F G Edd vidyā: L mantraṃ 13 nigadāmi varārohe] J *lac.*: J2 mayā prakāśyate kānte | sāvadhānāvadhārāya] B [-rohe sāvadhānāvadhāra-] 14 hr̥ṣīkeśaḥ] C F G Edd mahābhāgaḥ | mama sannidhim] N [...]: J *add.* om namo rādhākṛṣṇābhyām | śrīvaidyānāthaśarmanā likhitaṃ tasyedaṃ pustakam iti | śrīśrīgurucarāṇe mama bhaktir astu | śrīśrīparadevatāyai namaḥ | om rāmāya namaḥ | 15 āgatya ... priye] N [...] | priye] D C F *add.* vāsudeva uvāca 16 japam] K L jagat- 17 mahābhāga] O mahābāho

23 mā] P *inc.* 31 māyām] O *deest* 37 bījam] O *inc.* 39 eṣā] Edd *deest*

18 saṃsāratarāṇe] H *om.*: H2 *i.m.* | saṃsāra ... deva] O saṃsāratarāṇenaiva tarāṇe] B -tāraṇo | deva] E tava | tapodhana] B [...] 19 tvām] H tām | tvām ... para] B [...] | na ... siddhiḥ] J L na siddhiś ca | na ... prajāyate] N [...] 20 etac ... amitate] N [...] 21 saṃyutam] E sadṛśam: H saṃbhavam | vāsudevasya] J K L vāsudevāya 22 yad] B tad 23 kuruṣe] D E F G Edd kuru bho | ṣe ... sundara] N [...] | sundara] F G Edd sundarīm 24 daśa ... na] B [...] | daśa ... pra] N [...] vidyām] E -vidyā | vinā deva] L mahādeva 25 tasmād ... vidyāsu] B C tasmāt tu daśavidyāsu |

pradhānaṃ] E pradhāna: P pradhānā | tripurā parā] K N tripurāṃ parām
| parā] P priye 26 īśvarīm] B *i.m.* 27 viśvapālana] B
viśvadhāraṇaviśvapālana tatparām] N [...] 28 sadā] P *om.* | sadā ...
namas] N [...] | hṛdisthāṃ tām] A *a.c.* hṛdisthāñ ca 29 brahmāṇīñ] L P
brāhmaṇaṇ: A brahmānāñ samuddhara] A E N P samuddharet: B
[bhagabījaṃ samuddha-] 30 pṛthvibījaṃ samuddhara] O bhṛgubījaṃ
tataḥ param | samuddhara] A D N P samuddharet 31 mājām ante] H J L
mājā (H L mājām) cānte | tu] P ca | dattvā vai] C F G Edd tato dattvā 32
hi] J K L tu 33 śivabījaṃ] J K L ratibījaṃ: G giribījaṃ tataḥ param] J K L
samuddhara 34 devi] B G deva: K devīm: N paścāt 35 cōktvā] B [-
thvībījaṃ tataś co-] | mājā parākṣarā] K mājām padākṣarām: Edd
mājām parākṣarīm 36 rājam] A E J K L N -bījam: B kāmadevabījam
devi] A B C D N deva: G devī 37 bhṛgu] O kūrma- | kumudvatīm
samuddhara] F G Edd samuddhara kumadvatīm: C E N kumudvatīm
samuddharet 38 devi] E devī: O -vi *lac.* | ante vikaṭāparā] K vāgbhavaṃ
tataḥ param 39 eṣā] C evaṃ | pañcamayī] B E pañcadaśī: A paramā: G
pañca- *om.*: P pañcamī

41 vāsudevo] Edd *inc.* 42 yatra] J K *deest* 43 yā kāśī] J K *inc.* 51 evaṃ] H K
L *om.* 54 āvīr] H K L *inc.*: N *deest* 55 āvirbhūya] N *inc.*

40 sarvaṃ tasmai] C F G Edd *transp.* | sarvaṃ ... uktaṃ] J K L pūrvam
tasyai cōktaṃ | uktaṃ] H cōktaṃ: P vōktaṃ | priye] B [-ktaṃ mājā
priye]: O prabho 41 vāsudevo ... drutaṃ] L vāsudevo 'pi tad vākyam
śrutvā | taṃ] B E J L N O tac | drutaṃ] O dru- *lac.* 42 kāśī] E kālī: N
kāśyām 43 yā] C D F G Edd sā brahmādyaiḥ parisevitā] O brahmādyair
api sevitā 44 muhūrtaṃ yatra] H J K L muhūrte tatra | yatra] A tatra |
yatra ... lakṣavarṣaphalaṃ] P tatra gatvā vai lakṣapīṭhaphalaṃ | yaj
japtaṃ] D F L ya (M yo) japtaṃ: G parijaptaṃ vai: O japtaṃ vai 45
japam] O param 46 saṃpūjya ... devīm] B [saṃpūjya vidhivad de-] |
bhavānīm] B *ins.* bhavānīm 48 puṣkare] O puṣkaraiḥ | saṃyute] H -
saṃmate 49 śīraḥ] G Khaṇḍelavāla *em.* śīvaḥ | prothanañ] A B N O
propanaṇ: G Edd prokṣanaś: E prapātañ: P prauḍhanañ | parameśvari] D
F parameśvarī 50 suduṣkaraṃ] N P supuṣkare | suduṣkaraṃ karma] B A
O suduṣkare karme karma] N kāryam | na hi] G kena | siddhiṃ] A B E L
P siddhiḥ 51 evaṃ kṛte] O -vaṃ kṛ- *lac.*: P kṛtvā | evaṃ ... maheśāni] B
[evaṃ kṛte maheśā-] 52 gataṃ] P *a.c.* patavān 55 āvirbhūya] L

āvīrbhūtā | jagadīśvarī] G N Edd parameśvarī: E jagadīśvari 56 vilokya ... hi] Edd vilokayed vāsudevaṃ | śvāsa] B [-kya vāsudevaṃ hi śvāsa-]: P nāma- 57 dṛṣṭyāmṛta ... priye] Edd dṛṣṭyāmṛtaiḥ siñced iva priye | siktā] N -siktam | iva priye] M O harapriyā 58 tripurovāca] A B C D E H J K L N O P F G śrī- 59 tapyate] A C D E F N O Edd tapyase 60 varaya re] H varayase | re] L te | re suta] O P suvrata

61 etac] A G J L N P tac | tripurāyāmṛtaplavam] B D E H L O P -śravam: F G Edd tripurāyāḥ sudhāśravam: K tripurāyāḥ śrutam priyam: N tripurāyāmṛtottaram 62 tasyā vākyaṃ] F G Edd *transp.* | śrutvā ... tatkṣaṇāt] B [...] 63 śucismite] C D F Edd *add.* vāsudeva uvāca 64 tripure] E G tripurā duḥkhanāśini] O *a.c.* duḥkhaśālini 66 triloka] H M trailokya- 67 tu yā] H tayā tu ... hṛdayasaṃ] B [...] 68 iti ... saṃvāde] A B C D F G H Edd iti vāsudevarahasye rādhātantre: J K L N P iti śrīvāsudevarahasye (N *ins.* harapārvatisaṃvāde) rādhātantre: E iti śrīrādhātantre vāsudevarahasye: O iti vāsudevarahasye rādhātantre harapārvatisaṃvāde

2,1 tripurovāca] A B C D E F G H J K L N P Edd *inc.* 7 vṛthāśramam] P *deest* 8 kulācāram] A F G J K L P Edd *deest* 9 saṃyogam] A F G J K L P Edd *inc.*

2,1 tripurovāca] A B C D E H K L O P śrī- 2 śṛṇu me] J K L śṛṇuṣva 3 suta] H K L sura- | tapyate] A E O N P tapyase 5 śakti ... suta] F G H J K L Edd śaktihīnasya te siddhiḥ katham bhavati putraka (J K L re (L he) suta) | | hīnam ... siddhim] B [...] | hīnam ... yācchāmi] P -hīnaḥ katham putra siddhim āpsyasi | siddhim] E siddhiḥ yācchāmi] A E O N yāsyasi: B C āsyāmi 6 tapyase] B H J K L tapyate 7 suta] K smṛtam 8 sarvaṃ hi] J2 saphalam | viphalam] O niṣphalam | suta] J2 bhavet: O tathā 10 sukham] G Edd yogam | vinā ... vidyā] B [...] | na jāyate] L prajāyate 11 sādhaḥ ... kṣobham²] F śṛṇu tattvaṃ sutaśreṣṭha sādhaḥ

14 śṛṇu] A *om.* 15 daśavarṣe] A *inc.* 17 harināma] L *om.* 20 harināma] L *inc.* 22 hare¹] P *inc.* 26 chandam] O *deest* 27 sarvaśaktimayaṃ] O *inc.*

12 japakarma] N sarvakāma | samārabhet] E samācara: L samārabha 13 na ... prajāyate] A dīkṣāyā ānupūrvikīm 14 ānupūrvikīm] D F K P ānupūrvikām: O L ānupūrvikī: E ānupūrvakam: G dīkṣāyāś cānupūrvikā

15 dvādaśābhyantare] B [-prāpte dvādaśābhyanta-] 17 harināma] F G N Edd harināmnā | karṇasuddhir] B karmaśuddhir: K karmasiddhir: O karṇasiddhir 18 vāsudeva] A B C D E H K O P śrī-: J śrīmahādeva 19 mahāmāye] A E maheśāni | svarūpiṇi] Edd -svarūpiṇī 20 harināma] F N Edd harināmno | kramāt ... mataṃ] A kramān naramataṃ: G kramānavarajaṃ: N kramād dharimataṃ | kramāt ... vada] Edd kramaṃ vada sureśvari 21 tripurovāca] A B C D H K śrī- 22 hare¹ ... hare²] B [...] | hare¹ ... hare⁴] A D E hare kṛṣṇo hare kṛṣṇaḥ kṛṣṇaḥ kṛṣṇo hare hare | kṛṣṇa kṛṣṇa²] N *om.* | hare⁴] P2 *i.m.* 23 hare¹ ... hare⁴] A D E hare rāmo hare rāmo rāmo rāmo hare hare 24 evaṃ ... sadā] G eva kalau sayutaṃ sadā: Edd eva kalau nāmāni sarvadā | kalānām] K P kālīnām | kalānām sayutaṃ] N kalau nāmayaṃ | sayutaṃ] J L M amṛtaṃ: O ayutaṃ | sadā] A *a.c.* tathā 25 śṛṇu ... hi] O śṛṇu chando hi paramaṃ guhyaṃ mahatpādam avyayam | cchandaṃ] D E F G J K Edd chandaḥ | harināmasya caiva] D E F G O Edd harināmneḥ (E G harināmnaḥ) sadaiva: J K L harināmnas tu caiva | caiva] C eva 26 chandaṃ] D F G H J K L N Edd chando 27 mantraṃ] H J L tantraṃ tapodhana] B [...]

32 ādau] O *inc.* 38 śrutvā] P *deest* 44 etad] J K L *deest* 45 hakāras] J K L *inc.*: A *om.* 48 hakāraḥ] A *inc.* 49 haris] P *inc.*

28 asya ... 29 viniyogaḥ] F G Edd harināmno 'sya mantrasya vāsudeva ṛṣiḥ smṛtaḥ | gāyatrī chanda ity uктаṃ tripurā devatā matā | mahāvidyā susiddhyartham viniyogaḥ prakīrtitaḥ | | harināmamantrasya] J K N śrī-: A śrīharināmasya mantrasya | vāsudeva] A B P śrī- | ṛṣiḥ] E ṛṣir | śrītripurā] A tripurā 29 arthe] C D O L -arthaṃ 30 sutaśreṣṭha] K sura-: N mahādeva 31 tapodhana] E tapodhanaḥ 32 cchandaṃ] C D E F G J K O L Edd chandas 33 karṇasuddhim avāpnuyāt] G karṇasuddhir na jāyate 34 upāśmahe] H J K L upālabhet: C D Edd upāśya ca 36 suravandita] E H P suravandite 37 mahāvidyām] G tataḥ vidyām 38 kula] C danu-: F kulī- | sāksād] J *om.*: J2 *i.m.* 39 yaḥ kuryāt] E yad yac ca | yaḥ ... kularahasyaṃ] H J K L kūr्याd etad rahasyaṃ yaḥ: A B N kūr्याt kularahasyaṇ ca: G Edd kuryāt kularahasyaṃ yaḥ śivoktaṇ ca] N śivābhaktas: O cāśavoktaṃ | ca] B tu: M *om.* 40 tasya ... vidyā] F G Edd vidyāsiddhir bhavet tasya | siddhir] B siddhiṃ | vidyā] B E N vidyām aṣṭaiśvaryam] O cāṣṭaiśvaryam 42 rahasyaṃ ... tava] N rahasyasahitaṃ

bhava rahitaṃ tava] J viddhi (?) tat śṛṇu: Edd rahitasya te 43 jape] Edd jape 44 etad ... tapodhana] J2 *i.m.* | harināma] D F G P Edd harināmnas 45 saṃśayaḥ] E *add. verticem page* om namaḥ paradevatāyai 46 tripurādevī ... sadā] tripurā sākṣān mama mūrtir na saṃśayaḥ | daśa] N nāda- | daśamūrtimayī] H J L mama mūrtimayī 47 ekāraṇ ca] E O ekāras tu 48 hakāraḥ] H L ekāraḥ | rūpī] B N -rūpaṇ | dhāriṇī] D F G J K Edd -dhārakaḥ: L -dhāraṇaḥ 49 haris] E L hare | haris tu] N P ekāras

50 kakāraḥ] D *deest* 51 ṛkāraṇ] D *inc.* 52 kakāraṇ] G *deest* 53 śakāraś] G *inc.* 56 kṛṣṇa¹] M *deest* 57 hare¹] M *inc.* 58 hare rāmeti] H K L *deest* 59 rephas] J L *om.* 62 rāma] J L *inc.*: J *deest* 63 hare¹] H J K L *inc.* 65 sa] J *deest* 66 etad] J *inc.*: K *deest* 67 harināma] K *inc.*: E J *deest*

50 kakāraḥ ... kāmarūpiṇī] D kakāraṇ ca sutaśreṣṭha śreṣṭhā 51 ṛkāraṇ] E kakāraṇ: P ṛkāraś | ca] D C F Edd tu | jyeṣṭhā] L Edd śreṣṭhā-: B *om.* | itīritā] G itikṣaṇā: H vibhāvitā 52 kakāraṇ ... ca²] N P kakāraś ca ṛkāraś ca: G ṛkāraṃ ca kakāraṃ ca | ṛkāraṇ ca] B sutaśreṣṭha | kāmīnī] J *om.*: J2 *i.m.* | kalā] A phalā 53 śakāraś ... devaḥ] E śakāras tu umā devi | saṃyutā] G J K Edd -saṃyutaḥ 54 ṇakāraṇ ca] E ṇakāras tu | sutaśreṣṭha] B F G H J K L O sutavara | sākṣān nivṛttirūpiṇī] L syān nivṛttisvarūpiṇī 55 dvayor] H taylor | sākṣāt ... bhairavī] K L mahāmāyā jaganmayī: J sākṣāt tripurabhairavī *om.*: J2 *i.m.* | bhairavī] A G -sundarī 56 kṛṣṇa kṛṣṇa] P kṛṣṇaḥ kṛṣṇaḥ | sutaśreṣṭha] N sutavara 57 devī] A E J P devi: O deva | śivaśaktisvarūpiṇī] K śivaśaktimayaṃ suta 58 rāmeti] N hareti | ca padaṃ] D E rāmeti | sākṣāj ... parā] J sākṣāj jyotirmayī parā *om.*: J2 *i.m.*: H L śivaśaktimayaṃ suta | mayī parā] B N -mayīm parām 60 nityā] O nidrā | tu²] P vai | yoginī] C D F G K -rūpiṇī 61 kuṇḍalinī parā] A B kuṇḍalinīm parām 62 rāma] E *ins.* rāma | rāma ... suta] J2 *i.m.* | śiva] A śava-śaktiḥ svayaṃ] J N O -śaktimayaṃ 63 hare iti] B H K L N O hareti ca: C D F G J hare 'pi ca | dvaya] J -dvaya- *om.*: J3 *i.m.*: K -traya- 65 sa ... śreṣṭha] D E J2 sa bhavec ca sutaśreṣṭha (J2 pāpanirmuktaḥ) | sa ... sundaraḥ] J2 *i.m.* | śreṣṭha] A -śreṣṭho | sundaraḥ] A B K O P sundara: D C sundaram 66 etad] H O tasmād etad ... jñeyam] D E F G J L P eṣā (E tava) dikṣā parā jñeyā | samanvitam] D E F G J L P -samanvitā 67 harināma] D F Edd harināmnas: J2 etad dikṣā harināma ...

svayam] J2 *i.m.* | jyeṣṭhā ... svayam] K L tatraiva vaiṣṇavam matam
vaiṣṇavī svayam] H vaiṣṇavam matam | svayam] E2 parā: O param

68 vinā¹] E J *inc.*: H J K L O *deest* 70 evam] H J K L O *inc.*

68 vinā¹ ... 69 vrajet] J2 *i.m.* | śrīvaiṣṇavīm dīkṣām] B N śrīvaiṣṇavī dīkṣā 69
vaṁśān] A -varṣān: F G Edd -varṣam 72 harināma] C D F G Edd
harināmnā | viphalā sadā] E viphalapradā | sadā] C D F G N Edd bhavet
74 brāhmaṇaḥ ... vaiśyāś] B N brāhmaṇakṣatriyavaiśyās tu | brāhmaṇaḥ
... śrutvā] F G Edd brāhmaṇakṣatraviṣṭūdrāḥ śrutvā nāma | kṣattra] K
kṣatrikṣattravaiśyāś] L O kṣatriyo vaiśyāḥ | ca] A tu 75 kūryāt] F G Edd
kuryuḥ 76 dīkṣām ... vā²] F G Edd harināmārthadīkṣām vā: J K M
dīkṣām vāpi harer nāma | priye] C tataḥ: E śrutaḥ 77 ajñānād] A D C
Edd akulād | yas tu] B E J K L N O P yadi | grhṇīyāt] P śṛnuyāt 78
śūdraḥ ... śrutvā] G Edd śrutvā śūdro 'pi śūdrāṇyā: F śrutvā śūdraḥ
śūdrābhyoś ca | vidyām vā] K vidyāyā mantram] G varṇam 79 vaṁśān]
F G L O Edd -varṣān | rauravam pratigacchati] E P rauravam narakam
vrajet 80 api] G atha | dātṛgrhītror] N dātā pratigrhītā | eva] E H J K O N
api 81 akṣaram ... prati] F G Edd pratyakṣaram itīritam | akṣaram] L
cākṣaram 83 iti ... saṁvāde] D E F G H N iti vāsudevarahasye (N *ins.*
harapārvatīsaṁvāde) rādhātantre tripurāvāsudevasaṁvāde: C Edd iti: K
iti śrīvāsudevarahasye tripurāvāsudevasaṁvāde: E iti śrīrādhātantre
vāsudevarahasye

3,1 tripurovāca] A B C D E F G H J K L N O P Edd *inc.*

3,1 tripurovāca] A B C O H P śrī-: E [...]

4 harināma] F *deest* 5 tasmād] F *inc.*: J K L *deest* 6 anyathā] J K L *inc.* 7
vāsudeva] N *deest* 8 prakāṭākhyam] N *inc.* 14 pūjayed] J K L *deest* 16
niśāyām] J K L *inc.* 18 yaḥ] J K L *deest* 19 kulācāram] A *deest* 20
tripurovāca] A *inc.* 21 śṛṇu] J K L *inc.* 24 vakṣaḥ] J K L *deest* 25 sadā] J K
L *inc.*

3 no] C F P na: E nā | kurute] P kuruṣe | putra] D N vatsa: O dīkṣām 4
tasya] P putra | ṣoḍaśe] G *add.* saṁprāpte ṣoḍaśe varṣe dīkṣām kuryāt
samāhitaḥ | 5 tasmād ... ṣoḍaśe] J2 *i.m.* | kartavyā] B E kartavyam | dīkṣā
hi] G dīkṣādi 6 karmāṇi] L karmāpi | karmāṇi sundara] F G Edd karma
bhavet suta 8 prakāṭākhyam] B E H J N O P prakāṭārtham: A

prakaṭākṣaram | mantram] F G Edd nāma 9 tadā guptaṃ] D F G H J K L N O P tadā guptā: Edd tad aguptā 10 prajaped] P japa tvam 11 tiṣṭhan] B om. 12 kutrāpi] K L tatrāpi | mādharma] G sādharmaḥ 13 tu¹] N ca 14 pūjayed ... 15 hṛdātmanā] J2 *i.m.* | vividham liṅgaṃ] E vidhivad bhaktyā 15 hṛdātmanā] E hṛdātmane 16 śaktiyuktena] Edd śaktiyuktaś ca | pūjayed] C F śrjayed | vividham] E J K L vidhivaj 17 tantravat] O - mantravat | hi] C om. 18 yaḥ ... 19 jāyate] J2 *i.m.* | putra] J2 N vatsa | prajāyate] F G Edd siddhir hi jāyate: J2 na saṃśayaḥ 19 putra] E vatsa siddhir] B C siddhiṃ | na jāyate] G prajāyate 20 tripurovāca] A B D E J K L O śrī-: H N *deest* 23 kathāṃ] D E vidyāṃ 24 vakṣaḥ ... citravicitritām] J2 *i.m.* 25 amlānarūpāñ] C D F āmnāyarūpāñ: A 'amlānarūpā: H amlānarūpā: J Edd āmnāyarūpā: K cāmnāyarūpā: G ātmāsvarūpāñ | mama] E sadā

26 māṇikyaracitā] K *deest* 28 kaustubhaṃ] G *deest* 29 hastinīyaṃ] H J L *deest* 30 anyā] G H J L *inc.* 31 padminī] O *deest* 32 citramālā] B *deest* 33 eṣā] O *inc.*: J L *deest* 35 etā dūtyaḥ] B *inc.*: P *deest* 36 etā dūtyaḥ] P *inc.* 37 hastinī] J L *inc.*: A *deest* 38 yā] A *inc.*

26 javā] E H yavā- | javākusumasannibhā] G mamatī ca sadā suta 27 prasūtā] B E -prasūtāś 28 kaustubhaṃ] C F G O Edd kaustubho: E kaustubha- | maṇinā mālā] F Edd manināmātha: O maṇimāṇikya-: P mālānā mālā | mālāmadhye] F mālā vakṣo: Edd mālām adho | virājate] E N virājitam 29 hastinīyaṃ ... suta] J2 *i.m.* 30 padmamālā yā] J2 *p.c.* padmamālāyāṃ | sadā] E F G Edd mama 31 padminī] E māṇikyā | paramāścaryā ... padminirūpiṇī] B rūpa yā mālā āścāryagandhasaṃyutā | sākṣāt] A sadā | sākṣāt padminirūpiṇī] N padminī padmarūpiṇī | padminirūpiṇī] H J L padmasvarūpiṇī 32 tu] J L ca | nānācitra] J L sadā citra-: P aticitra- 33 eṣā ... 36 samanvitā] J2 *i.m.* | sārīṇī] H O -kāriṇī 34 gāndhinirūpā] A *ins.* ca | gāndhinirūpā ... gandhasaṃyutā] F G Edd yā mālā gandhinī proktā paramāścaryagandhabhāk | | yā mālā] H *transp.* | aiśvarya] A P aiścārya- 35 etā dūtyaḥ] D E O etādṛśā (O -śā *lac.*): H J L etāḥ pūjyāḥ: G Edd eṣā dūti: F eṣā dūtaḥ: N etādṛtyaḥ | dūtyaḥ] | suta] L sura- 36 dūtyaḥ] F G J2 Edd eṣā dūti: D E O etādṛśā: H etādṛśā | aṣṭaiśvaryasamanvitā] A sṛte diggajasañcayam | samanvitā] P -pradāyini 37 tathā] H J L O *add.* hastinī yā mahāmāyā (H O mahāmālā) mama dūti sadā suta | 38 kāmuka mādharma] G Edd kāmakaḥ: H mādharma

kāmadṛk 39 citrarūpeṇa] L -rūpā ca 40 vijṛmbhate] O vijṛkṣyate 41 sūte]
O Edd sarvaṃ: G om. | sūte ... gajasañcayam] O sṛtyadigajasañcayam |
dig] G ṛg- 42 mahāmāyā] G mahābāho | lolalocanā] Edd bāṇalocanā 43
mālāyāḥ] E H J P yā mālā | tapodhana] E varānane 44 kāmasūtrake] A
a.c. -sūtrakaiḥ

45 asiddhasādhani] B L *deest* 46 nānāratnamayī] B L *inc.*: C N om. 47
pañcāśan] C N *inc.* 49 vāsudeva] J L *deest* 51 āścaryaṃ] J *inc.* 52 ity] L
inc. 61 evaṃ] J L *deest* 62 sṛṣṭhiṃ] J L *inc.* 64 gatavān] J L *deest* 65
aṇḍarāśo] J L *inc.*

45 asiddhasādhani] J om.: J2 *i.m.* | asiddhasādhani mālā] P nānāratnamayī
granthi | mālā] D mālāṃ | kāmasūtrake] D E nānāratnasamanvitām (E -
samanvite): C N vidyutkoṭisamaprabhā 46 nānāratnamayī] E nānāvarṇā
sadā 48 dharmadā arthadā] G Edd *transp.* | arthadā] A H L cārthadā |
mokṣadā suta] E mokṣadācyuta 49 vāsudeva ... 50 avyayā] J2 *i.m.* 50
mālā] F G L O Edd māmā | avyayā] O uttamā 51 paśya] G yasya |
mādhava] P *add.* om 52 ity ... devī] L vāsudeva mahāviṣṇur | viṣṇumātā]
E G N Edd viṣṇumāyā 53 mālān] N nijāṃ | mālān mālāṃ] L maṇimālāṃ
| mālān ... samākṛṣya] F G Edd mālāṃ ākṛṣya mālāyāḥ: D E mālāyāḥ
mālāṃ ākṛṣya | satvaram] G satvarā 54 janārdane] F G H Edd
janārdanam 55 mahādeva] A C E L śrī-: P śrī īśvara mahādeva uvāca] O
deest: O2 *i.m.* 56 varṇitaṃ] D F varṇitaṃ | na hi] J L P naiva | hi] D E ca
57 pañcāśanmātrkāvyayā] F pañcāśanmātrkā parā 58 aparicchinnā] B ca
avichinnā | saṃsthitā] N -saṃyutā 59 kakārah] F G J L Edd kakārāt: C
kakāraṃ: E kakāre | koṭiśo ... rāśayaḥ] Edd koṭibrahmaṇḍarāśayaḥ |
rāśayaḥ] O -rāśikam: N -rāśikān 60 prasūya] A D O N asūya: G
prasthaya: P prasūtā | prasūya tatksaṇāt] L prasūyate ca tat sarvaṃ ...
tathā] N mālā sarvaṃ saṃharati | tathā priye] G Edd tathāpi vā 61 evaṃ
... sadā] J2 *i.m.* 63 kramotkramān] J L kramāt kramān | gato] E *p.c.* vaśe
64 gatavān] N bhagavān | gatavān ... tapodhanah] J2 *i.m.* 65 aṇḍarāśo] H
J L aṇḍarāśiṃ: E G aṇḍarāśau: F aṇḍavargo: O brahmāṇḍarāśo

81 tasyā] O *deest*

66 viniścitya] O vinisṛtya 67 bhāratam] G P bhāvaṃ tam 68 yatra] F G Edd
tatra 69 parityajya] J L parityaktam 70 kuntalam] O kuṇḍalam 71 yatra]
D E tatra | sthāne tu] H sthāvare 72 dṛṣṭvā] B F G H O N Edd dṛṣṭam

kāmākhyādyāḥ] E kāmākhyāś ca: O kāmākṣyādyāḥ 73 mahāpīṭhaṃ] H L maheśāni | bahubhayānakam] D Edd bahubhayāvaham: P tac ca bhayānakam 74 mūrtir] E M -mūrtiṃ | maṇḍalam] E -maṇḍalām 75 dr̥ṣṭvā ... parameśāni] E maṇḍalam devi: N darśayitvā maheśāni 76 sarvāṃs] J L sarvato: P sarvam sarvāṃs ... bhavet] F G O Edd sarvā hy antarhitābhavan (O -y antarhitābhavan *lac.*) | sarvāṃs ... 77 janārdane] L *lac.* | tā ... bhavet] A D E N tā 'ntarhitābhavat: A2 *i.m.* 77 mātṛkā ... sā] F G Edd mātaro mātṛkādyāś (G mātṛkāryāś) ca: D mātṛkādimātaro: E mātṛkādi ca mātā sā | janārdane] F G Edd janārdanam 78 tripurovāca] A D E O śrī-: N pārvaty uvāca: Ed. pr. *deest* 79 vibhāvyase] E vi- *om.*: J vibhāśyase 80 vimanās] H vīmanas | vīmanās tvaṃ] A vīmānatvaṃ | vidhāraya] L vidhāya ca 81 tasyā] A B H P asyā: D E mama: N etan | tasyā mālāprabhāvena] F G Edd mālāyāṃ tu prabhāvena sarvaṃ] F G K L Edd bhadraṃ 82 tattvasaṃyutam] E -guṇasaṃyutam: L -varṇasaṃyutam 83 kalāvatīṃ] F G N Edd kalāvatī | mahāmālām] F G N Edd mahāmālā: L mahāmāyāṃ | kaṇṭhe ... sadā] G kaṇṭhasthitā sadā | sthitāṃ] N sthitā | sthitāṃ sadā] F Edd sadā sthitā 84 śuklakārāṃ ... rūpiṇīm] G H N Edd śuklābhā raktavarṇābhā pītābhā kṛṣṇarūpiṇī (H śukla-) | J L śuklapītaraktavarṇāṃ pītāṃ tām (L padmañ ca) kṛṣṇarūpiṇīm | | rūpiṇīm] D E -mohinīm 85 raṅginī] B bandūnī- | kusumaprabhā] H J -kusumodbhavā 86 tu] D E F G J K L Edd ca | śukla] C D L śuddha-

89 ity] K *inc.* 91 yasyās] J L *deest* 92 nakhakoṭiḥ] J L *inc.* 97 ataḥ] K L *deest* 100 tatas] K L *inc.* 105 tava] J L *deest* 106 mā¹] J L *inc.*

88 kṛṣṇagandha] E *a.c.* kṛṣṇavarṇa-: P kṛṣṇaśukla-: Edd kṛṣṇagandha-89 ādiśaktiḥ] J K māyāśaktiḥ: L ātmaśaktiḥ 90 paraṃ brahma] K [...] | yasyās tu] L yasyāsti 91 purātanah] B D N Edd sanātanah 92 nakhakoṭiḥ] Edd yasyāś ca | nakharāgrasya] H J L nakhagrīvā: K nakhāṣṭaiva (?) | pañcadaivatam] G sarvadevataḥ 93 īśvaraś ... sadāśivaḥ] D śivāḥ pañcakarasthitāḥ | ca³] E *om.* sadāśivaḥ] E *add.* ete devyāsanah syādhah śivāḥ pañcavyavasthitah | 94 mayāḥ] C P -nakhaḥ 95 tu] E L ca | parameśvari] D E parameśvarī 96 sadāśivo] H sadāśivā | yas] H yā | gupta] L Edd supta- | gupta ... tu²] H K L mūlaprakṛtirūpinī | sa ... tu²] J sanātanah | tu²] F G Edd hi 97 jñāne] C dāne: J jñānaṃ 100

tu] H ca | mātā] G māyā 102 tripurovāca] A B C D E H P śrī-: K *deest* 103 kuruṣe] F G J K Edd kuru re 104 etā] N eṣā | mūrtir ... rūpiṇī] J L siddhiḥ tava (L mama) bhaviṣyati | rūpiṇī] H -kāriṇī 105 tava ... siddhiṃ] B [-tavara etāḥ siddh-]: F G Edd kāryasiddhiṃ sutavara eṣā tava | kāryaṃ] D C kaṇṭhe | sutavara] D sutaśreṣṭha | etāḥ] D C tava: E tataḥ: N eṣā 106 śreṣṭha] D C F G Edd -vara 107 śiva] A B C D E J2 P śrī- | śiva uvāca] H L *deest* 108 padāmbuje] N sadāmbuje

117 jagadīśvari] F *deest* 119 śrīvāsudevarahasye] J K L *deest* 121 Paṭala] F J K L *inc.*

110 tava pādārcanasukhaṃ] C *ins.* na: G tadā vārcanasukhaṃ | vismarāmi] J N na tyajāmi: H L na jānāmi | kadācana] P kadāpi na 111 kiṃ] G *om.* karomi ... mātāḥ] B [-mi kva gacchāmi he mā-] 112 tripurovāca] A B C D E H P śrī- 114 yā mālā] P yamunā | sarvajñā] F G Edd sarvadā | sākāvatī] P sarvasiddhiḥ 115 sarvaṃ hi] A tat sarvaṃ | putra guṇasāgara] P kathitaṃ pūrvam | guṇasāgara] L śṛṇu sādaram 116 kāryaṃ] P etad 117 ity ... jagadīśvari] J K L ity uktvā tripurā mātā tatraivāntaradhīyata | | uktvā] L vākyaṃ 119 iti ... rādhātantre] D E F G P iti vāsudevarahasye rādhātantre tripurāvāsudevasaṃvāde (E śivapārvatīsaṃvāde: P vāsudevatripurāsaṃvāde): H iti vāsudevarahasye tripurāvāsudevasaṃvāde rādhātantre: L iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre: Edd iti

4,1 pārvaty] A B C D E F G H J K L N P Edd *inc.*

4,1 pārvaty] A B C D E H P śrī- 2 devadeva] N vāsudeva | vistāryaṃ] F G Edd vicārya: L vistīrya 3 kalāvatīṃ devīm] G kalāvatī devī | vāsudevaḥ sanātanaḥ] F Edd mahādeva sanātana | sanātanaḥ] N *add.* tataḥ kalāvatī devī vāsudevāya pārvati | 4 vāsudevo vidhṛtya] H J K L vidhṛtyaivam saṃtasthau | parameśvaraḥ] C Edd parameśvara 5 parayā] C Edd paramaṃ | pūjita] H -pūjite 6 īśvara] A B C D E P śrī- | īśvara uvāca] Ed. pr. *deest* 7 prauḍhe] B C D pautri atyantajñānavardhanam] C -vardhana-*om.*

12 tava] J L *deest* 13 mālāṃ] J L *inc.*: J *deest* 14 vāsudeva] J *inc.* 26 atipuṇyaṃ] O *inc.* 28 pañcāśad] J K *deest* 29 avyayā] J K *inc.*

8 tataḥ] H atah 11 sāmpratam] K suvrata 12 tava ... kariṣyāmi] F G Edd kariṣyāmi bhavat kāryam | tava ... surapūjita] J2 *i.m.* 13 mālām] H mālā: J2 manah | mālām ... chīghraṃ] G īśvaramālām sudrṣṭam ca yac chīghraṃ: Edd mālām deva sudrṣṭam yat tac chīghraṃ | mālām ... sundara] J2 *i.m.* | ca tac] P tataḥ | smara] E J2 K L P sura- 14 vāsudeva] A B C D E H P śrī- | vāsudeva uvāca] Ed. pr. *deest* 15 drṣṭam] Edd duṣṭam 16 pādārcanam] N pādāmbujam punaḥ¹] G punā 17 pārvaty] A B C D E F H L P Edd śrī- 19 padmamālāyām] G padmanābhāyām | padam] B param 20 kari] J L N kara-: K keli- 23 īśvara] A B D E śrī- 25 aticitraṃ mahadguhyam] N aticīnam hatadguhyam mahadguhyam] P mahāsūkṣmam | vacanam amṛtadravam] J K L vacanañ cāmṛtopamam (J cāmṛtadravam): F Edd pīyūṣasadṛśam vacaḥ: G pīyūṣasadṛśavacaḥ | amṛtadravam] E amṛtodravam: H amṛtaṃ prabham: O amṛtodbhavam: P adbhutaṃ dravam 26 sarvāgamamayam] D C sarvāgamavaram: O sarvāgamamataṃ: Edd sarvasāramayam sarvāgamamayam sadā] J K L sarvāgamaviśāradam | sadā] A tathā 27 tu] Edd *om.* | sā] Edd *ins.* ca 28 pañcāśad ... sākṣiṇī] J2 *i.m.* 29 aparicchinnā] H cāparicchinnā

,44 pūrṇo ... anantaram] TS 8627 45 lolākṣī ... prakīrtitā] TS 8628 46 sudīrgha ... ca] TS 8629 47 kumbhodary ... api] TS 8630 48 jvālāmukhī ... tataḥ] TS 8631 49 suśrīmukhī ... śaktayaḥ] TS 8632 50 mahā ... samanvite] TS 8633 51 gaurī ... param] TS 8634 52 ādya ... matā] TS 8635 (ātmāśaktir) 53 drāviṇī ... mañjarī] TS 8636

32 tapta] N *deest* 33 citravarṇā] N *inc.*: B C *deest* 39 nānā] B C *inc.*

31 śyāmāṅgī] B C G śyāmāṅgā | gaurī] H J K L raudrī śuddhasphaṭikasannibhā] O -spha- *lac.* 32 sundari] F G J K L O Edd sundarī 33 tathā] K [...] | tathā devi] L mahādevī | devi] G J K devī | saṃyutā] H -sammata 34 sadā¹] O tadā | cāñjana] E O P cañcala-: K kāñcana-37 bāhuvallī] J bāhuvalli- 40 japa] G jaya- 44 pūrṇo ... syād] P pūrṇadevī ca darī] B -devī | śālmali] E vālmali 45 bāhulākṣī] G vartulākṣī 46 sudīrghamukhīgomukhyau] N dīrghamukhīgauramukhyau | sudīrgha ... 47 api] K *i.m.* 47 kumbhodary ūrdhvakeśī] P dantodaryārdhakeśī 48 paścād] K *om.* | paścād ulkāmkhī] P pañcamukhyāmukhī | ulkāmkhī tataḥ] A ulkhamukhīti ca 49 suśrīmukhī ... etāḥ] E suśrīmukhī ca vidyā ca vikhyātāḥ ca ... etāḥ] P vikhyātā mukhyaitā | vidyotamukhy] C J

vidyutāmukhy: D vidyā ca mukhy: L vidyutā ca mukhy | svara] P śiva- | śaktayaḥ] E *add.* 16 50 samanvite] E K L O P -samanvitā 51 syān] E sā | tataḥ] L mataḥ 52 ādya] P svāhā- | lambodarī matā] K lambodarīti ca: P nāradam īritā | matā] L Edd mātā 53 bhūyaḥ] G Edd bhūmiḥ

54 rūpiṇī ... pūtanā] TS 8637 55 syād ... tathā] TS 8638 56 kālārātriś ... vajrayā] TS 8639 57 jayā ... tathā] TS 8640 58 vāruṇī ... vidāriṇī] TS 8641 59 tataś ... tathā] TS 8642 61 yadā ... vighrahāḥ] TS 8643 62 raktotpala ... kalevarāḥ] TS 8644

55 syād] J K *deest* 56 kālārātriś] J K *inc.* 57 jayā] K *deest* 60 devyā] K *inc.*

54 vīriṇī] D biṃbinī: F vīriṇā: K *lac.*: O dhīriṇī 55 syād ... tathā] H O dhāriṇī (O vāriṇī) vālikā bālā śaṅkhinī garjinī (H garbhinī) tathā |: J2 *i.m.* 56 kālārātriś ... kubjinyau] F G Edd te kālārātrikubjinyau: J K L kālārātriḥ kubjikākhyā: N kubjinī kālārātri ca | vajrayā] J N vajrikā: E vajriṇī: H sodbhuyā (?): K lochrayā (?): L mocchrayā: O tu tavrajā (?) 58 vāyasī] J L vāyavī: A vāsasī | vāyasī proktā] P nāma proktā ca | brahmavidāriṇī] C H O rakṣovidāriṇī: D brahmāṇḍāriṇī 60 mātṛkādevyā] K mātṛkādevo: Edd mātṛkā devi | devyā] E G J P -devyo: C D -devyaḥ | sadā] F G Edd yathā: D E sadā 61 vighrahāḥ] J -sthāḥ 62 raktotpalakapālāḍhyā] B N P raktotpalakapālābhyām: E raktotpalā kapālākhyam | kapālāḍhyā alaṅkṛta] P *p.c.* yatra pīṭhasthā alaṅkṛta] J L manāḥkṛta-: O nalakṣita- | kalevarāḥ] B J P -kalevarāḥ: N -karāmbujāḥ 63 iti ... saṃvāde] B O P iti vāsudevarahasye tripurāvāsudevasaṃvāde rādhātantre (O *transp.*): A iti vāsudevarahasye: C iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde rādhātantre: E iti śrīrādhātantre vāsudevarahasye: H J iti śrīvāsudevarahasye rādhātantre: L iti śrīvāsudevarahasye śrīrādhātantre tripurāvāsudevasaṃvāde: G K iti vāsudevarahasye rādhātantre: Edd iti

5,1 īśvara] A B C D E F G H J K L N O P Edd *inc.*

5,1 īśvara] A B C E F H P Edd śrī-: Vidyāratna śrīmahādeva | īśvara uvāca] D Ed. pr. Mukhopādhyāya *deest* 2 priye] L paraḥ 3 aṇḍarāśayaḥ] L -śayaḥ *lac.*

5 brahmāṇḍam] G *deest* 6 rajah] G *inc.* 11 pratiḍimbam] G *deest* 12 sarvam] G *inc.* 20 tatra] F J K L Edd *deest* 21 mathurāyām] F J K L Edd

inc.: D *om.* 22 yamunāyām] D *inc.*: E *om.* 23 govardhanaṃ] E *inc.* 25 nānā] D *om.* 26 kuṭīraṃ] D *inc.* 27 divya] C J K L Edd *deest*

5 tamātmakam] F G N Edd -tamomayam: L -tamāgatam 6 rajaḥ ... tamo] J K L Edd tamaḥ sattvaṃ rajo | tamo] A B C tamaḥ 8 uddhāryaṃ] C K L Edd taddhāryaṃ: E2 *p.c.* O udgīrya: A udgārya: B udgrāhya: E uddhārya: P vidhārya | uddhāryaṃ viśvaṃ] N tadā vyañja (?) 10 pratiḍimbe] B C pratiḍimbau: F O pratiḍimbam 11 varārohe] L maheśāni | viśvopamaṃ priye] E viśvopasaṃśriye 12 dr̥ṣṭvā] A B H L O P dr̥ṣṭaṃ | kṛṣṇaḥ] H viṣṇuḥ | kṛṣṇaḥ kamalalocanaḥ] Edd kṛṣṇena paramātmānā 13 hi] B ca | varṣaṃ] D E sarvaṃ saṃyutam] Edd -saṃsthitam 14 tatra] A K tataḥ: K2 *i.m.* atra | mahābhaya] E mahāsattva- 16 yatra] C K Edd tatra | sadā] K Edd parā: L tathā 19 tavāṅgajā] E tavājñayā | tavāṅgajā maheśāni] F G H Edd tavāṅgajāni deveśi (H he devi) vividhāni] G trividhāni 20 tatra] D E atra 21 mathurāyām] Edd mathurā yā maheśāni] F mahādevi | svayaṃ śaktisvarūpiṇī] E sākṣāt śaktiḥ śucismite 22 yamunāyām] Edd yamunā yā: D mathurāyām | maheśāni] F G mahāmāye 23 govardhanaṃ] N govardhano | śaktir varānane] O -śaktis tad eva hi 24 nānāvanasamāyuktaṃ nānārasasamanvitam] O nānāratnasamāyuktaṃ nānāratnasamanvitam | | nānārasasamanvitam] Edd nārāyaṇasamanvitam 25 gaṇākīrṇaṃ] A B J O N -samākīrṇaṃ 26 kuṭīraṃ] B E N kuṭīraṃ: J K L koṭīraṃ: D ruciraṃ: Edd koṭaraṃ | bahu] P mantra- | nānāvallī] E nānāratna-

28 sahasra] C J K L Edd *inc.* 30 evaṃ] G *deest* 33 keśapīṭhaṃ] G *inc.* 40 etat] J K L Edd *deest* 43 mātṛkā] J K L Edd *inc.* 47 yamunopavane] L *deest*

28 madhyagaṃ] E -madhye ca | madhyagaṃ sarvamohanam] H J K L O Edd madhyaṃ sarvavimohanam 29 gopagopīparivṛtaṃ] E *lac.*: E2 tatra brahmamayaṃ sarvaṃ | godhanaiḥ ... vṛtaṃ] D godhanaiḥ parito vṛtaṃ *om.*: G gocake saṃyutam sadā: O godhūliparito vṛtaṃ | vṛtaṃ] J2 *add. i.m.* divyatrīveṣṭitaṃ ramyaṃ vrajamāthurasamjñakam | 32 mathurā] K [...] | yutā] A B E -yutaṃ 34 samāyutam] F G -samāvṛtaṃ: P samanvitaḥ: O -gandhaiḥ samāyutam 35 nānāpuṣpasamāyuktaṃ] J K L nānāpuṣpasamākīrṇaṃ: O nānāratnasamāyuktaṃ: Edd nānāpuṣpaiḥ samākīrṇaṃ sugandhimālyasaṃyutam] F G parīśobhitam: A kokilaiḥ

pariveṣṭitam: K [sugandhi-]: L nānāratnopaśobhitam 36 bhadre] H J K L Edd tāḍṛk | tava] B tatra 37 mohanam] D C F mohinīm: H Edd mohinī 38 samāyuktaṃ] H Edd -samāyuktā | mayam] D C F -mayīm: J L -mayā: H Edd -mayī: K [...] 39 keśajālasamūhena] K L keśajālasamūhete: H keśajālasamūheṣu: Edd keśajālena mahatā 40 etat tu] J2 N etasmin | etat ... 42 māthuramaṇḍalam] J2 *i.m.* 41 ananta] A G J2 P atyanta- | kātyāyanī] D kālāvatī 42 pañcāśattattva] E pañcāśadvarṇa- | saṃyuktaṃ] A -saṃyutam: G -saṃjñakam | vrajaṃ māthuramaṇḍalam] J2 N Edd māthuraṃ (N mathurā-) vrajamaṇḍalam 43 mātṛkā] D E maheśa- 44 ye] H yās | ye ca] K Edd eva 45 cakrur] A E N cakre | kātyāyanyāḥ] A C E O kātyāyanī-: F G kātyāyani- 46 kātyāyanī ca] B H O N P kātyāyanīti | ca] A G tu: E *om.*: E2 *i.m.* | ca yā] C tayā 47 śokatarupallavaśobhite] J K Edd 'śoke tarupallavaśobhite: P yatra vai paramāśokatarumaṇḍalaśobhite 48 tatra] P yatra

49 iti] L *inc.*

49 iti ... śivapārvatīsaṃvāde] A iti vāsudevarahasye: B iti vāsudevarahasye śivapārvatīsaṃvāde rādhātantre: C H iti śrīvāsudevarahasye śivapārvatīsaṃvāde rādhātantre: E iti śrīrādhātantre vāsudevarahasye pārvatīśivasamvāde: G Edd iti vāsudevarahasye rādhātantre: J iti vāsudevarahasye śrīrādhātantre: K iti rādhātantre: L iti śrīvāsudevarahasye tripurāvāsudevasamvāde śrīrādhātantre: O iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde: P iti vāsudevarahasye śivapārvatīsaṃvāde

6,1 kātyāyany] A B C D E F G H J K L N O P Edd *inc.* 5 padminī] K *deest*

6,1 kātyāyany] A D C E Ed. pr. śrī-: B O P śrīkalāvaty 2 kuruṣe suta] F G Edd kuru putraka: B C kuru re suta: P kuru bho suta 3 mathurāṃ] A B N māthuraṃ | he putra] F G L Edd tāteti | bhaved druvam] F G Edd bhaviṣyati 4 padminīsaṅgam ācara] G *om.* 5 deveśa ... rādhā] D E deveśi rādhā vraje 6 tasyānucārināḥ] F G N Edd tasyānucārikāḥ: B D E tasyānucāriṇī: H tasyānusāriṇīḥ: P te anukāriṇāḥ 7 vāsudeva] A D E K O Ed. pr. śrī- 9 jāyate] D E O *add.* maddīkṣā tan mahāmantraṃ tvam eva iṣṭadevatā | karomi mathurāpīṭhe pādapadmārcanaṃ tava | ata eva hi mahākālī tava nindāṃ karoti yaḥ | harināmādikam dīkṣaṃ sarvaṃ tasya nirarthakam | prāṇas tasya gato mantre (E gate mātṛe: O mātṛam)

patitaṃ ghoraraurave | satyaṃ satyaṃ punaḥ satyaṃ satyaṃ hi
kathitaṃ mayā | etad uktaṃ (E uktvā) mahāviṣṇuḥ punaḥ kṛtvā
kṛtāñjaliḥ | 10 parameśanīm] D E G O L N Edd parameśāni | sundari] P
sundarīm 11 pratyahaṃ] E pratyakṣaṃ: P pratyāyāṃ | tadā] D H sadā
mānasam] A B P mānasaḥ: N mānase 12 etac chrutvā] Edd iti śrutvā 13
devī] J K L padmā | padma] C D E F G Edd para- 14
padmagandhasamanvitā] O cārupadmasamanvitā

18 ekākṣarīm] E *deest* 19 kālīkā] E *inc.* 20 vāsudevo] L *om.* 23 tvayā] L *inc.*
24 vāsudeva] D E *deest* 27 padminy] D E *inc.* 31 kulācārasya] K *inc.*: N
deest 32 mālāyāṃ] N *inc.* 33 ity] J *deest* 34 antardhānaṃ] J *inc.*: L *om.*

15 mohayantī sā] E ca mohayantī | sā] C yā | samāvṛtā] C D E F G Edd -
samanvitā 16 sthānasthitā sadā] A -sthānasamanvitā 17 yutair] J K L P -
yutā devī] A B C F G devi | japantī] D O japantaṃ: G P jayantī |
paramākṣaram] A D E paramākṣarām: K P paramākṣarā: L paramakṣarī
18 ekākṣarīm] H ekākṣarām | ekākṣarīm ... paramākṣarām] B N P
ekākṣarī maheśāni sā eva paramākṣarā | | sā eva] K matām me 19 kālīkā]
Edd kālindī | vidyā] D E -māyā: J -devyā: K -devī: L -bāho | padminyā
iṣṭadevatā] L śīghraṃ yadukulaṃ prabho 20 vāsudevo mātābāhur] A D
G J vāsudeva mahābāho 21 padminy] A E O śrī- 22 yadukulaṃ] J
yadukula-: Edd hi bhagavān | yadukulaṃ prabho] D jagaduddhara 24
vāsudeva] A O P śrī- | vāsudeva uvāca] H J L *deest*: J3 *i.m.* 25 me] H L P
mad- | me vākyam] G deveśi | te] A tad- 27 padminy] A E śrī-padminy
uvāca] Edd *deest* 28 tavāgre] G agre *om.* 29 mātūre pīṭhe] E ca
mahāpīṭhe | vṛkabhānu] A F G O vṛṣabhānu- 31 kulācārasya ... avyayaḥ]
F G Edd kulācāropayuktā yā sāmāgrī pañcalakṣaṇā (F -lakṣanī) | |
yatkiñcit sāmāgrī] K *transp.* | sāmāgrī] B sāmāgrīm | kṛṣṇa avyayaḥ] H J
K L kṛṣṇa cāvyayaḥ: J2 *i.m.* kartum avyayaḥ: C D kṛṣṇam avyayam 32
tava deveśa] G devadeveśa sadā] O sā ca | tiṣṭhati] F G Edd sthāsyati: N
tiṣṭhāmi 33 ity ... tadā] J2 *i.m.* sā tu] K L rādhā | sundaryā] B sukuryā (?):
N saundaryā | sundaryā ... tadā] L mālāyāṃ sahasāriṇam | tadā] B C
sadā: J2 N tathā 34 sahasā kṣaṇāt] H K saha-jāviśat

35 vāsudevo] L *inc.* 39 nārādādyair] L *om.* 42 bahupadmayutaṃ] L *inc.* 50
keśa] J L *deest* 51 yatra] J L *inc.* 53 śaktis] J K L *deest* 54 śaktim] J K L
inc.

35 tām dṛṣṭvā] J L tad dṛṣṭvā | kṣīrodam] Edd kṣīrābdhiṃ 36 kāśī] L kālī-37
 padminī parameśvarī] E padminīm parameśvarīm 38
 mahāmāyāsvarūpiṇī] K mahāmāyā jaganmayī 40 mahāmāyā
 yamunājalasaṃ] C *lac.* 41 tatra] H yatra 42 pītaṃ] A pīṭhaṃ | mahat] N
 mahā- 43 kṛṣṇaṃ ... citraṃ] A citraṃ tathā kṛṣṇaṃ 44 yatra] K tatra 45
 kālindī] G kālindyaṃ | mātā] N sākṣāt 46 parā] J K L sadā 48 bandhe] O
 -madhye: L -vaktre 50 keśa ... maṇḍalam] J2 *i.m.* bandhe] B E J2 -
 bandhaṃ: O -gandhaṃ | vrajaṃ māthura] C *lac.* | māthura] G vraja- 51
 māyā] A E devī: N mātā 53 śaktis ... sākṣiṇī] J2 *i.m.* 54 śaktiṃ ...
 śavarūpavat] F G Edd śaktiṃ vinā paraṃ (G mahā-) brahma nibhāti (G
 Vidyāratna Bhaṭṭācārya Comm vibhāti: Ed. pr. *emend.* na bhāti)
 śavarūpavat | brahmas tu] N brahmaṃ vai | brahmas ... śavarūpavat] P
 brahmatvaṃ śavavat smṛtaṃ 55 iti ... saṃvāde] A iti vāsudevarahasye: B
 P iti vāsudevarahasye rādhātantre harapārvatisaṃvāde: C iti
 śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre: E iti śrīrādhātantre
 vāsudevarahasye harapārvatisaṃvāde: G J Edd iti (J śrī-)
 vāsudevarahasye (J śrī-) rādhātantre: K iti rādhātantre: L iti
 śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre: Edd iti
 śrīvāsudevarahasye rādhātantre śivapārvatisaṃvāde

7,2 vrajaṃ] A B C D E F G H J K L N O P Edd *inc.* 11 āvīr] J K L *deest* 13
 koṭi] D E J L *deest* 15 āvīr] D E J *inc.* 16 aruṇāditya] L *inc.* 18 ramyaṃ]
 N *deest*

7,1 devy] E O P śrī-: Ed. pr. Vidyāratna śrī pārvaty | devy uvāca] K *deest* 2
 mahādeva ... tadā] F G Edd mahādevo 'karot kiṃ padminī tadā | akarot
 tadā] N tadākarot 3 kasya] M ramyaṃ | vā] E vai | sā tu] N śākta- | jātā
 sā] H jātāsau | sā²] P vā 4 parameśāna] B *a.c.* D *a.c.* G L O *a.c.* P
 Mukhopādhyāya parameśāni 5 tadā tanuṃ] B C D H J L O P tanuṃ tadā
 (L sadā) 6 īśvara] A B C F O śrī-: Ed. pr. śrīmahādeva 7 vṛkabhānu] A F
 O vṛṣabhānu- | priye] H J K sadā: L sā 8 devī] C D E H N devi | priye] G
 priyam: Edd priyā 9 caitre māsi] C D E caitramāsi | puṣya] E *a.c.* puṣpa-:
 E *p.c.* pauṣya- 10 nānāpadma] E nānāpakṣa-: F nānāgandha- | gaṇāvṛte]
 K *a.c.* -vānāyute: K *p.c.* -vanāvṛte 11 āvīr ... upāśritā] J2 *i.m.* 12 bhūtvā]
 H P bhitvā | sthitā kamalamadhyataḥ] L raṅginī kusumaprabhā 13 koṭi
 ... 14 padmamadhyataḥ] J2 *i.m.* 14 puṣyāyuktanavamyāṃ] A B K P
 puṣyayukte navamyāṃ 16 aruṇāditya] J2 *p.c.* taruṇāditya- | kāmīnī] A F

G J L Edd -kāmini 17 vṛkabhānu] A F O vṛṣabhānu- | puram] E -purā |
kālindīpāram ... ca] D E kālindī parameśvarī (E parameśvari) 18 puram]
D E -haram | samanvitam] K -phalapradam 19 sannibham] P -sannibhaḥ
20 andhakāram vināśayat] F G Edd gāḍhadhvāntavināśakṛt | vināśayat]
B E vināśayet: H vyanāśayat: L durāsadam: P nivāśayet 21 vṛkabhānur]
A O vṛṣabhānur | mahātmā sa] G maheśāni: J mahātmo saḥ: L
mahātmānaḥ

29 tvat] B C K O L *deest* 30 ātmanah] B C K O L *inc.* 32 megha] K *deest* 33
tacchr̥ṇuṣva] L *deest* 34 tava] L *inc.* 35 etad] J L P *deest* 36 ity] J L *inc.* 37
pradadau] K *inc.* 39 tasya] P *inc.*

22 satataṃ prajapet] K mahāmāyāṃ japet 23 tadā] K tataḥ | parā] C D E F
N Edd *add.* kātyāyany (E śrī-) uvāca 24 vṛkabhāno] A O vṛṣabhāno |
yaśodhara] B C F G H yaśodhana: A *a.c.* mahodara: O yaśo- *lac.*: O2 *i.m.*
jaso-: Edd mahīdhara 25 sāmpratam] K suvrata 26 vṛkabhānur] A O
vṛṣabhānur 27 satataṃ devi] K parameśāni | sureśvari] D bhaviṣyati 28
mahāmāye] E mahāmāyā: G maheśāni | yathā mukto] A mukto 'dya: E
yathāyukto: P sukhayukto 29 mahāmāye] E mahāmāyā | me tale] B D E
G Edd bhūtale: K L me vacaḥ: C me tava: H me eva ca: J me 'pi ca: O me
'bhavat | tale] E *add.* bhaviṣyati |1| 30 kanyām ekām] A *transp.* 32
vṛkabhānave] A O vṛṣabhānave: G vṛka- *om.* 33 ca ... amṛtopamam] F G
Edd maheśāni pīyūṣasadr̥ṣam vacaḥ amṛtopamam] Ed. pr. Vidyāratna
add. kātyāyanī (Ed. pr. śrī-) uvāca 34 tava ... ca] F G Edd bhaktyā
tvadīyapatnyās tu: P tava patnyām bhavet te vai | bhaktyā ca] D
bhaktyena | tuṣṭāham] E tuṣṭo 'ham 35 etad ... suyujyate] J2 *i.m.* |
vaiśya] P Edd vatsa: O bhāno | suyujyate] H prayujyate 37 tasmai] M
dadau manoharam] K *add.* meghagambhīrayā vācā yad āha
vṛkabhānave | tava patnyās tu bhaktyā ca tuṣṭo 'ham tava sundara | ity
uktvā sahasā tatra mahāmāyā jaganmayī | pradadau parameśāni tasmai
ḍimbaṃ manoharam] 38 vṛkabhānur] A O vṛṣabhānur | mahātmā sa] L
mahātmānaḥ | sa] B *om.* 39 tasya] H tava tasya bhāryā] F G Edd *transp.*
| viśālākṣī] B śīrālākṣī: L mahālākṣī 40 ratnapradīpam] G *p.c.* | ābhāṣya]
G āvāṣya: L āsāḍya | pālāṅkam] F G Edd -paryaṅkam | āśrayā] G P Edd
āśritā: F āsthitā: D E āyayau 41 ḍimbamohanam] K *a.c.* ḍimbaṃ
uttamam

60 cakāra] A O *deest* 61 raktavidyut] A O *inc.*

42 taṃ] J tat | taṃ dṛṣṭvā] D E taḍḍimbaṃ 43 tu ... ḍimbaṃ] G tato
ḍimbaṃ: K tu taṃ dṛṣṭvā: Edd tu ḍimbaṃ vai | taṃ] A B P taḍ- 44
sarvaśaktisamanvitam] G sarvaṃ śaktisamanvitam 45 dvidhābhavat] B
E J L dvidhā bhavet 46 mahākanyāṃ] A B C F mahatkanyāṃ: E
mahākālīm 48 parameśāni] L parameśānīm 49 kīrtidovāca] O kīrtidā
uvāca 50 he mātaḥ] H J K L mātas tu rūpe] E -rūpā: O -rūpaṃ |
saṃhara²] H hara 51 tatas] O etat 52 devī] A C F L devi | āsthitā] J M
āśritā: E saṃsthitā 53 tatas] O etat | devī] B C E J devi rūpaṃ tasyā] B H
Edd *transp.* | vilokayet] A H J K L P Edd vyalokayat: B vyalokayet 54
raṅginī] G raṅkinī- | kusumākārā] E -ākārām | prabhā] E -prabhām 55
kanyovāca] G anyovāca 56 re] C D E F G O Edd he kṣīrapānāya] D E
kṣīraṃ pānaya: L kṣīraṃ ānaya: Edd kṣīraṃ pāyaya 57 stanam dehi²] B
om. 59 stanam apāyayat] F G H L Edd *transp.*: A stanañ cāpāyayat 60
cakāra nāma] B C D E P nāma (E māyām) cakāra | tasyās tu] E sā tasyāḥ
| padminyā naganandini] L padminyā ca śucismite: F G Edd bhānur
kīrtidayānvitaḥ 61 prabhā] A B -prabhām | devī] B C F G J K P devi: A
devīm | chucismite] L varānane 62 tasmāt tu] J K L tasmāc ca | lokeṣu
gīyate] O -loke pragīyate

64 dine¹] D E *deest* 65 evaṃ] D E *inc.*

63 īśvara] H O śrī-: Ed. pr. śrīmahādeva | uvāca] D E *add.* vardhamānā ca sā
rādhā (E mṛdvaṅgi) kuraṅgasadrkeṣaṇā | vṛkabhānugṛhe ramye nakṣir
(E lakṣmīr) iva sadā priye | dine dine vṛddhikāyā jagatām iva mohinī | 64
dine¹ ... priye] J K L O dine dine sā vardhamānā vartate ca (K L vardhate
tu (L ca)) vṛkagrhe | | vṛkabhānu] A vṛṣabhānu- 65 cacāra] C D F G J K L
N Edd cakāra 66 kamalekṣaṇe] C D F G L N Edd kamalekṣaṇaḥ 67 iti ...
saṃvāde] A H P iti śrīvāsudevarahasye (H vāsudevarahasye)
harapārvatisaṃvāde rādhātantre: C iti śrīvāsudevarahasye
śivapārvatisaṃvāde rādhātantre: G J Edd iti (J śrī-) vāsudevarahasye (J
śrī-) rādhātantre: E iti śrīrādhātantre vāsudevarahasye
harapārvatisaṃvāde: K iti rādhātantre: L iti śrīvāsudevarahasye
tripurāvāsudevasaṃvāde śrīrādhātantre: O iti śrīvāsudevarahasye
harapārvatisaṃvāde rādhātantre: Edd iti śrīvāsudevarahasye rādhātantre
śivapārvatī saṃvāde | iti ... 68 paṭalaḥ] Ed. pr. *deest*

8,1 īśvara] A B C D E F G H J K L O P Edd *inc.* 9 kātyāyani] J *deest*

8,1 īśvara] B C H O śrī-: L Edd mahādeva (Ed. pr. śrī-) | īśvara uvāca] E J K L *deest* 2 śṛṇu kamalapatrākṣi] F G P Edd śrūyatām (P śṛṇusva) padmapatrākṣi 3 dvitīyavatsare] B C F G H Edd dvitīye vatsare 4 kuryād] A *p.c. i.m.* akarod śivaliṅgaprapūjanam] G śivaliṅgaṃ ca pūjanam 5 prajapet] L pūjayet: A *p.c.i.m.* prājapat | mohinīm] F G Edd - rūpiṇīm 6 vividhaiḥ pūṣpair] J K L vidhivad dravyair | gandhaiś ... sumanoharaiḥ] O sugandhaiś ca manoharaiḥ 8 padminy] O śrī- 9 kātyāyani ... adhīśvari] J2 *i.m.* | adhīśvari] J2 *i.m.* K *add.* nandagopasutaṃ devi patim me kuru te namaḥ |

10 dehi¹] J *inc.* 12 tvām] L *om.* 15 ata] K *deest* 16 evaṃ] K L *inc.* 23 kātyāyani] Edd *deest* 24 vṛkabhānu] Edd *inc.*

10 dehi¹] H J L śighraṃ | māye] O -bhāge | vidyāsiddhiṃ] D E mahāvidyām prayaccha me] F G Edd anuttamām 11 vāsudevasya ... dehi] F G Edd siddhiṃ ca vāsudevasya dehi mātā | vāsudevasya ... te] L vāsudevasya te mātā brahmas tu śavarūpavat | 12 brahma niḥśabdaṃ] D E paramaṃ brahma | niḥśabdaṃ] K *lac.* | niścalaṃ] E *ins.* niṣkalaṃ | sadā] E śive: H tadā 13 śarīraṃ tvam] B śarīras tvam: Edd śarīrasthaṃ 14 śarīraṃ ... śavarūpavat] F G Edd vinā dehaṃ paraṃ brahma śavarūpavad īritam | | mātā] A devi | brahmas tu] K brahmaiva: P brahmatvaṃ 15 ata ... mahāmāye] E ata eva maheśāni māyā | parā] E śivā 16 parameśvarīm] J parameśvarī: L parameśvari 17 tu mānasam] G pramānasam 18 prāptā] E J prārthya: H O prāpya: A prāpto: L prāpsyā 19 kātyāyany] E O śrī- 20 madvākyam] J L vākyam hi: K me vākyam 23 devi] F devīm | māthuraṃ niṣphalaṃ] J K L māthurāṃ niṣprabhāṃ | vrajet] A F G bhavet:: O *add.* vṛṣabhānuḥkṣipān kāntyā saubhāgyamanir ucyate | kaṭakāś caṭakā rāvākeyure manikurvare | mudrānām aṅkitā devi vipakṣaripumardinī | kāñcī kāñcanacitrāṅgī nūpure citragocare | madhusūdanam ārabdhe māyā siñcati mādhurī | vāso meghasvaraṃ nāma aravindanibhaṃ sadā | ādyāḥ supriyasantābhaṃ raktam antyaṃ hareḥ priyam | sudhāmśo darpahambālo darpāṇo maṇibāndhavaḥ | satyakā narmadā haimī svastikā nāma kaṅkatih | kandarpakuharī nāma vāṭikā puṣpabhūṣitā | svarṇamukhī taḍidvallī kuṇḍākhyātā svanāmataḥ | nīpāvedīṭaṭe yasya rahasyaṃ kathanasthalīm | mandāraś ca dhanuḥ strīś ca

rāgoḥṛdayanandanau | chānikyaṃ dayitā nityaṃ vallabhā rudravallabhī | sakhyah khyātāḥ sadā tatra cārucandrāvalīmukhāḥ | gandharvās tu kalākaṇṭhī sukaṇṭhī pikakaṇṭhikā | kalāvatyai rasollāsā guṇavatyādayaḥ smṛtāḥ | yā viśākhā kṛtā gītīr gāyantyaḥ sukhadā hareḥ | vādayantyaś ca śuṣīraṃ tadā nandighanāny api | 24 vṛkabhānu] A O vṛṣabhānu- | pure] G J K L -grhe: Edd -sutā | rādhā] H J K L mātā | sakhīgaṇa ... sadā] P sakhīgaṇasamāvṛtā | vṛtā] D C E K O -yutā 25 sadā] P pure | priye] G nidhiḥ

,42 śvaśrus ... bhimanyukaḥ] RKGD 2.174ab

29 atraiva] F G Edd *deest* 30 yā] F G Edd *inc.*: J K L *deest* 31 padmasya] J K L *inc.* 36 kṛtrimā] J K L *deest* 37 vṛkabhānur] J K L *inc.*

26 sphuraccakitalocanā] H J K L sphuraccandranibhānanā (H -vilocanā: K śarac-): O P -cakitalocanā 28 cacāra] L P cakāra | gahane] J L gagaṇe: G *p.c.* grahane | para] A B P parama-: G bahu-: J K padma- 29 atraiva] A J K L tatraiva 30 rādhā] E devi | parameśvarī] E parasundarī 31 āśritya] K āśādyā kāmīni] E K L kāmīnī 32 mūrtiṃ] B -mūrtir | dṛṣṭvā] A L O2 *i.m.* sṛṣṭvā: O dṛṣṭvā *lac.* | tu ātmanopamām] F G Edd caivātmasannibhām | ātmanopamām] B ātmanopamam: E ātmanaḥ samām: O ātmanāsamam 33 sadṛśākārām] J K L O sadṛśākārā (O sa- *lac.*: O2 *i.m.*): E sahasākārām: G sadṛśā rādhā | rādhām anyām] B C anyarādhām: P *transp.* | rādhām ... sā] H J K L O rādhā candrāvalī priye | anyām] F *om.* | sā] J2 *i.m. add.* sākṣād ātmasamā rādhā jñeyā candrāvalī priye | 34 yā ... tu] D E māyayā: O sā sākṣāt | sā ... kṛtrimā] H J K L sākṣād ātmasamā | vṛkabhānu] A O vṛṣabhānu- 35 parākṣarā] L durākṣarā: P paramākṣarā 37 vṛkabhānur] A O vṛṣabhānur | sa] O ca | tasyā] H tasyām vaivāhikīm] E vaivāhikām 38 pañcavarṣena] C D F L Edd pañcavarṣe tu pañcavarṣena sundari] O pañcavādhānasundari: O2 *i.m.* pañcāradhānasundari sundari] F G Edd sundarī 39 tasyās ... vaṃśam] K tasyā bhūyaś ca vaṃśaś ca ubhayaṃ] F G J Edd cobhayaṃ | vaṃśam] O -śam *lac.*: O2 *i.m.* sāvadhānāvadhārāya] D sāvadhāne vidhārāya 40 śvaśurasya] K L īśvarasya śvaśurasya ... varānane] F G Edd śvaśur asya vṛkasyāpi vaṃśam paramasundaram | | vṛkasya] A vṛṣasya 41 īśvara uvāca] J K Ed. pr. *deest* 42 śvaśrus] O -śru-*lac.*: O2 *i.m.* | jaṭilā] K kuṭilā | patimanyo bhimanyukaḥ] H J K L patimānyas trimākhuraḥ (H

trimanthakaḥ: K trimākhukaḥ: L trimāthukaḥ): O paṭiśalyo triyambakaḥ:
P āyānanāmakaḥ: E paṭis tv anyo 'bhimantakaḥ: Edd paṭir mānyo
'timanyukaḥ

43 nanāndā ... durmadābhidhaḥ] RKGD 2.175a, 2.173d 44 tilakaṃ ... haraḥ]
RKGD 2.203ab (smarayantrākhyam) 45 rocanau ... prabhākari] RKGD
2.203cd 46 chattraṃ ... madanābhidhaḥ] RKGD 2.204ab (channa-) 47
syamantakānya ... śiromaṇiḥ] RKGD 2.204cd 48 puṣpavantau ... ucyate]
RKGD 2.205ab 49 kaṭakāś ... maṇikarbure] RKGD 2.205cd 50 mudrā ...
mardini] RKGD 2.206ab (mudrā nāmāṅkitā nāmnā) 51 kāñcī ...
citragopure] RKGD 2.206cd (ratnagopure) 52 madhusūdanam ...
mādhurī] RKGD 2.206ef (yayoḥ śiñjitamañjarī) 53 vāso ... tadā] RKGD
2.207ab (meghāmbaram...tathā) 54 ādyaṃ ... priyam] RKGD 2.207cd 55
sudhāṃśudarpaharaṇo ... bāndhavaḥ] RKGD 2.208

48 puṣpavantau] J K L *deest* 49 kaṭakāś] J K L *inc.*: O Edd *deest* 51 kāñcī] O
Edd *inc.*: O *deest* 54 ādyaṃ] K *deest*

43 nanāndā] E nanandi | kuṭilā] K L jāṭilā | durmadābhidhaḥ] A
dharmadābhidhaḥ: E durmahābhidhaḥ: P dumadātikaḥ 44
smaramantrākhyam] F G Edd smaramādākhyam: O śvaramantrākhyam |
haraḥ] E -hare 45 ghrāṇamuktā prabhākari] F G Edd ghrṇe
yuktaprabhākari 46 chattraṃ] E putraṃ | kṛṣṇapratichāyam] Edd drṣṭvā
praticchāyam | padakaṃ] Edd padmaṃ ca | padakaṃ madanābhidhaḥ] E
koṭimanmathasādaram | madanābhidhaḥ] J K L P madanābhidam: B C
damanābhidham: F mānanābhidham 47 syamantakānyaparyāyah] J K L
O syamantakasya (H *ins.* ca: K syamantakas tu) paryāyah: E
sāmantakanye paryāya | paryāyah] Edd -paryantaḥ śiromaṇiḥ] D -
maṇiprabhā: E -maṇiḥ prabhaḥ 48 puṣpavantau] E O puṣpadantau |
kṣīpan kāntyā] A C F P 'kṣīpalakanyā: Edd 'kṣīpalakā 49 rādhā] B H -
rāvā: K rādhe: P kārā | keyūre] A keyūra- | maṇikarbure] J K -kūpare: B
mānakarbura: G -karpūre: H -karpure: L mānakūpare: P śāvakarbure:
Edd -kurvare 50 nāmānvitā] B J K L P -āṅkitā | devī] J K L devī |
vipākṣā] J K L padminī | ripu] L ri- *lac.* 51 kāñcana] C kānana- 52
ārundhe] *Emend. coll.* RKGD 2.206: Mss. ābaddhe (E ārabdā: H ārabdhe) |
siñjita] H L sañchita: E siñcata: Edd sañjita | mādhurī] J L mādhavī 53
kuruvindanibham] J K kuruviśrānitam: G aravinda-: L

kuruvidyunnibhaṃ | tadā] A G K N Edd sadā 54 svapriyam abhrābhaṃ]
L svapriyavarṇābhāṃ | abhrābhaṃ] A adrābhaṃ: J artābhaṃ | raktam ...
priyam] D E raktakañcamaniprabhaṃ | antyaṃ] L anyam antyaṃ ...
priyam] J anyaharipriyam | hareḥ priyam] L haripriyam | priyam] G
priye 55 maṇi] A māna-

56 śalākā ... kaṅkatī] RKGD 2.209ab (svastidā) 57 kandarpa ... bhūṣitā]
RKGD 2.209cd (-kuhalī) 58 svarṇa ... svanāmataḥ] RKGD 2.210ab 59 nīpa
... sthalī] RKGD 2.210cd 60 mallāraś ... nandanau] RKGD 2.211ab
(mallāraś) 61 chālikiyaṃ ... vallakī] RKGD 2.211cd 62 sakhyah ...
mukhāḥ] RKGD 2.190 (pratipakṣatayā khyātiṃ gatāś candrāvalīmukhāḥ
63 gandharvās ... kaṇṭhikā] RKGD 2.191cd 64 kalāvati ... smṛtāḥ] RKGD
2.191ab (kalāvatyō rasollāsāguṇatuṅgāsmaroddhurāḥ |) 65 yā ... hareḥ]
RKGD 2.191ef 66 vādayantyaś ... api] RKGD 2.192ab 67 māṇikyā ...
peṣalāḥ] RKGD 2.192cd (mānikā) 68 divākīrti ... ubhe] RKGD 2.194ab

57 kandarpa] C *deest* 59 nīpa] K *inc.* 67 māṇikyā] O *inc.* 68 divākīrti] J K L
deest

56 svastikā] D muktikā 57 laharī] G -kahari: Edd -kuharī | vāṭikā] F G Edd
kaṭikā: A kāṭakā: D vaṭakā | bhūṣitā] L -ṣi- *lac.* 58 yuthī] D E -mukhā:
Edd mukhī | taḍidvallī] L ca tadvallī | vallī] E -varṇā: G -ālī | kuṇḍā
khyātā] A B H kuṇḍam khyātam: E kuṇḍalākhyam 59 vedī] H -devī:
Edd -nadī-60 mallāraś] Edd mandāraś | dhanah] E vasu-: P madhu-: Edd
dhanuḥ- | śrīś] F G Edd -strīś | rāgau ... nandanau] A
dhānohrdayanandane | hrdaya] J K L kṛpaya- | nandanau] F P -
mandanau: Edd -mandagau 61 chālikiyaṃ] D E māṇikyam: P sthānikyam
| dayitam] B dayitā | nṛtyam] F G L Edd nityam rudravallakī] D E
bhadravallakī | vallakī] F G Edd -dhanvikī: L -vallabhā 62 sakhyah
khyātāḥ] E saṃhyā khyāto | tatra] F K tasyāś | tatra ... mukhāḥ] Edd
bhadracārucandrāvalīmukhāḥ 63 gandharvās] H J K gandhakas: A
gāndharvyās: E gandharvas: L gandhekas | sukaṇṭhī] E *lac.*: E2
gandharvaso | sukaṇṭhī ... kaṇṭhikā] A *a.c.* sukhanthīndakakataṭi tathā: A
p.c. sukhanthīndakakanthikā pika] H siddha-: L piṅga- 64 kalāvati] B J K
L P kalāvatyō 65 viśākhākṛtagītīr] E viśārakṛtagītair 66 vādayantyaś ca]
D E Edd vādayanty adya | ca śuṣiram] E mudakṣāni | śuṣiram] K
sudhīram: L sudhiram tatānaddhaghanāny api] J K L tattālo amṛtāny

api: D E nṛtyantyaḥ sumanoharāḥ: F Edd tālalabdhaghanas tv api: G tatālabdhyas vanānmayī 67 māṇikyā] J K L māṇikā: O nālikā: P māṇikyo | kusumapeṣalāḥ] J K kumudapeśalā: L P kusumapeśalā 68 tanūje] F G O Edd -tanuhye | tanūje tu] Vidyāratna tathā caiva | sugandhā] H samandhā | sugandhā ... ubhe] O samādo nalinīdyutiḥ

69 mañjiṣṭhā ... kiśorike] RKGD 2.194cd (-raṅgarāgākhye) 70 pālindhī ... latādayaḥ] RKGD 2.195a, 2.187b 71 dhaniṣṭhā ... gehagāḥ] RKGD 2.187cd (dhaniṣṭhāguṇamālādyā) 72 kāmādā ... viśeṣabhāk] RKGD 2.188ab 73 lavaṅga ... guṇamañjarī] RKGD 2.182cd 74 śubhānumaty ... ratimañjarī] RKGD 2.184ef (bhānumatyanyaparyāyā supremā) 75 rāgalekhā ... nāyikāḥ] RKGD 2.188cd (-mañjulādyās tu dāsikāḥ) 76 nandī ... vidhāyakāḥ] RKGD 2.189ab 77 suhṛtpakṣatayā ... maṅgalādayaḥ] RKGD 2.189cd 78 pratipakṣatayā ... ubhe] RKGD 2.190a, 2.142b 79 yūthayos ... mṛgīdṛśāḥ] RKGD 2.142cd 80 tayor ... dhikā] RKGD 2.143ab 81 śrīrādhā ... priyā] RKGD 2.143cd rādhikā viśrutim yātā yadgāndharvākhyayā śrutau |

71 dhaniṣṭhā] J K L *inc.* 72 kāmādā] J L *deest* 73 lavaṅga] C *inc.* 74 śubhānumaty] H K *deest* 75 rāgalekhā] H K *inc.* 76 nandīmukhī] J L *inc.*

69 raṅgavatyākhye] A -vanīratyākhye | rajakasya] E rajakasyā | rajakasya kiśorike] H rajakasyāvaśorike | kiśorike] E P kiśorikā 70 pālindhī] B E pālindrī: G kālindī | nāma sairindhrī] O nāma me rignī: Edd samasairindhrī | vṛndā] O candrā-: P vṛndā- *om.* | vṛndākunda] B vṛndākanda- 71 dhaniṣṭhāguṇa] J vaniccāgāṇa-: K vaśiṣṭhagāṇa-: L vaṇikā ca: O vaśiṣṭhagāṇa- | ballaveśvara] G vatsareśvara-: Edd dhanvaveśvara- 72 kāmādā ... 75 nāyikāḥ] J2 *i.m.* | nāma dhātreyī] Edd nāmadhā preyi | sakhi] A sakhā- | viśeṣabhāk] G -viśekabhāk 73 lavaṅga ... guṇamañjarī] J lavakumañjarī rāgasatāno satyayopamā | mañjarī¹] P lavaśrīmañjarī | rāga] G rāma- | rāga ... guṇamañjarī] H rāgasvarbhānuḥ satyamañjarī: K rāgasabhānuḥ satyanūpurā: P *om.* guṇamañjarī] D *add.* sūtānatamupāsāmā kṛṣṇaśobhākalevarā | E *lac.*: E2 suvinodinī 74 śubhānumaty anupamā] O sattānusaty anupremā 75 rāgalekhā] D kṛṣṇakāmā-: G rāmālekha-: J rāgalakṣa- | rāgalekhākālākelī] E kṛṣṇakathākelikalā | bhuridādyās ca] J -vibhūtyo 'stu: K -vibhūtās tu | nāyikāḥ] B K O nāmikāḥ: A dāsikāḥ: E dārikāḥ 76 nandī] O kāndī- |

bindumatīty ādyāḥ] J L bilvamatī dutyā: H K bindumatī bhr̥tyā: O bindumukhī bhr̥tyā: Edd bindumukhī ādyāḥ | sandhividhāyakāḥ] J K siddhivibodhikāḥ | vidhāyakāḥ] A B -vidhāsikāḥ: H L -virodhikāḥ 77 suhṛtpakṣatayā] J K L śuklapakṣatayā: Edd suhṛtpadmatayā | śyāmalā] O āmalā- 78 pratipakṣatayā] E pratipakṣobhayoḥ candrāvalī tv] A B P -candrāvalīty: J K L *om.* | ubhe] G śubhe: O dyutiḥ 79 yūthayos] K etāyās | yūthayos ... tayoḥ] F G Edd samūhās tu yayoḥ: P sakhyas tu bahavaḥ | tu tayoḥ] B ca yayoḥ 80 madhye] G yuddhe

82 asamānaguṇodārya ... nandanah] RKGD 2.144ab (asamānordhvamādhuryadhiyo) 83 yasyāḥ ... ativallabhaḥ] RKGD 2.144cd 84 mātṛkoṭyād ... gopendragehinī] RKGD 2.168ab 85 vṛṣabhānuḥ ... mahān] RKGD 2.168cd (...vṛṣabhānur ivojjvalaḥ) 86 ratnagarbhā ... kṣayā] RKGD 2.169ab (...kīrtidā janani bhavet) 87 upāsyo ... padmabāndhavaḥ] RKGD 2.185ab 88 japyāḥ ... mahāmanuḥ] RKGD 2.185cd (kṛṣṇanāma mahāmanuḥ) 89 paurṇamāsī ... vardhini] RKGD 2.185ef 90 pitāmaho ... mataḥ] RKGD 2.169cd (indur) 91 matāmahīpitā ... sukhadābhidhe] RKGD 2.170ab (mukharāsukhade ubhe) 92 ratnabhānuḥ ... pituḥ] RKGD 2.170cd 93 bhadrakīrtir ... mātulāḥ] RKGD 2.171ab 94 svasā ... pitṛsvasā] RKGD 2.172ab 95 pitṛsvasṛpatih ... kṛṣaḥ] RKGD 2.172cd (kāso...kuśaḥ)

83 yasyāḥ] J K *deest* 85 vṛṣabhānuḥ] J K *inc.* | vṛṣabhānu] N *inc.*

82 asamānaguṇodāryadhuryo] J K L asamānaguṇād dhairyā-: G asamānaguṇair dāryo: Edd asamānaguṇodaryā dhūryo | dhuryo] E -dhārya | nandanah] G -nandanam vanam: K -mohanī: L -gehinī: O -nandanā 83 yasyāḥ] D anyāḥ: E asyā: P yasya | parārdhānam] P -parākhyānām | ativallabhaḥ] A2 *p.c.* 84 mātṛkoṭyād ... śreṣṭhā] F G Edd śreṣṭhā sā mātṛkāḍibhyas 85 vṛṣabhānuḥ] B C D E H J K L M vṛkabhānuḥ | yasyāḥ] K tasyā | vṛṣabhānu] G N P vṛkabhānuvṛṣabhānuvidhor] J L vṛṣabhānur vidho | vṛṣabhānu ... mahān] E vṛṣabhānuḥ pitāmahaḥ 86 kṣayā] N smṛtā 87 jagatām] B H jagatī- | cakṣur] K bhartur padmabāndhavaḥ] P bhavasambhavaḥ 88 japyāḥ] H japyam: O yasya saṃsargī] B N -saṃsarge 90 mahī] H J mahā- | bindur ... mataḥ] K viśvomātā mahomataḥ 91 mahyau] J -mahau: E -mahyā | mukharāsukhadābhidhe] J K O

sukharāmukharābhide: E mukharāsukharābhidhāḥ: L sukharo
sukharābhide: N mathurāsukhadābhidhe: P sukhadāsukhadābhidhe: Edd
sukhadāmokṣadābhidhe **92** ratnabhānuḥ ... bhrātarah] D E ratnabhānuś
ca svarbhānur bhānuḥ bhrātā ca tat- | svabhānuś] B *om.* **93** kīrticandraś]
E candrakīrtiś: G kīrti- *om.* **95** kāśyo] A kānyo: E kānya | mātṛsvasṛpatih]
E mātṛbhyaḥ sṛpatih | kṛśaḥ] J O kuśaḥ

96 mātulyo ... dhātukī] RKGD 2.171cd (menakā ṣaṣṭhī gaurī dhātṛī ca
dhātakī) **97** śrīdāmā ... mañjarī] RKGD 2.173ab **98** parama ... viśākhikā]
RKGD 2.175ab **99** vicitrā ... sudevikā] RKGD 2.175cd (sucitrā) **100**
tuṅgavidyāṅgalekhā ... matāḥ] RKGD 2.175ef (tuṅgavidyendulekhe te
aṣṭau sarvagaṇāgrimāḥ |) **101** priyasakhyah ... mānakuṇḍalā] RKGD
2.176ab **102** mālatī ... madanālasā] RKGD 2.176cd **103** mañju ...
madhurekṣaṇā] RKGD 2.177ab **104** kamalā ... varāṅganā] RKGD 2.177cd
(guṇacūḍā) **105** madhurī ... tanumadhyamā] RKGD 2.178ab **106**
kandarpasundarī ... koṭīśaḥ] RKGD 2.178cd **107** uktā ... kelisundarī]
RKGD 2.179ab (jīvitasakhyas tu) **108** kādambarī ... priyamvadā] RKGD
2.179cd **109** madon ... kalabhāṣiṇī] RKGD 2.180ab

96 mātulyo] K *deest* **98** parama] K *inc.* **101** priyasakhyah] J K *deest* **102**
mālatī] J K *inc.* **107** uktā] J L *deest* **108** kādambarī] J L *inc.*

96 mātulyo] D E mātṛādyā: O mādrādyā: Edd mātulī | menakā] J *om.* |
menā] L devī | tu] P ca | dhātukī] B P dhātakī: E vallakī **98** preṣṭha] J K O
P -śreṣṭha- | lalitā] B C E O napitā: H K sapitā: L sāpitā | ca viśākhikā] B
viśimbikā: E niśāthikā **99** vicitrā] E citrā ca | sudevikā] B sudevi- *om.* **100**
tuṅgavidyāṅgalekhā] K kuraṅgavatyaṅgalekhā: L turaṅgavidyullekhā: O
śuddhavidyā 'laṅgārekḥā: P tuṅgavidyendulekhyās: Edd
tuṅgavedyāṅgalekhā tuṅgavidyāṅgalekhā ca] E tuṅgavidyā indulekhā |
ca¹] A C N P tu: O *om.* ca²] F tu | ca² ... matāḥ] P gaṇanāmatāḥ **101**
maṇḍalī] E ṣoḍaśī mānakuṇḍalā] O N maṇimaṇḍalā: P maṇi- **102**
candralatikā] L cāmpalatikā: N candratilakā | mādhavī] K L mānavī **103**
medhā] Edd -meyā | sumadhyā] J L sumedhyā | madhurekṣaṇā] Edd
madumekṣaṇā **104** kānta] J K L candra-**105** premamañjarī
tanumadhyamā] J K L premavatī sutanumadhyamā **106**
kandarpasundarī] N kandalī sundarī | mañjukesīty ādyās] J F G Edd
mañjukesī cādyās: L kāmākāntyādyās: E kāmakesādyās: O

mañjukeśinyādyās koṭīśaḥ] O *add.* anyamūrṭiṃ maheśāni dr̥ṣṭvā tu
ātmanā samam | 107 uktā jīvitasakhyaike] N ukta jīvitasakhyas tu | uktā
... lāsikā] Edd rakta jīvitasakhyā tā kālikā 108 śaśi] J L śāla- 109 mādā] B
C O -mattā | madhumatī] D madhuvatī

110 ratnaveṇī ... tilakādayaḥ] RKGD 2.180cd (maṇimatī...latikādayaḥ) 111 etā
... āgatāḥ] RKGD 2.186cd 112 nityasakhyas ... maṇimañjarī] RKGD
2.181ab 113 sindūrā ... mudirādayaḥ] RKGD 2.181cd 114 kānānādi ...
kalāśaśi] RKGD 2.187ab (sakhyo vṛndākundalatādayaḥ) 115 atha ...
paramādbhutāḥ] RKGD 2.134ab 116 ramādibhyo ... bhūṣitāḥ] RKGD
2.134cd 117 candrāvalī ... bhadrikā] RKGD 2.136ab 118 tārā ... śālikā]
RKGD 2.136cd (tārā vicitrā gopālī) 119 maṅgalā ... manoramā] RKGD
2.137ab 120 kampalatā ... khañjanekṣaṇā] RKGD 2.137cd
(kandarpamañjarī mañjubhāṣiṇī) 121 kumudā ... visāradā] RKGD
2.138ab (śārī) 122 śaṅkarī ... śivā] RKGD 2.138cd (kuṅkumā...
śāraṅgīndrāvalī śivā) 123 tārāvalī ... kelimañjarī] RKGD 2.139ab

110 ratnaveṇī] H *deest* 111 etā] J L *deest* 112 nityasakhyas] J L *inc.* 114
kānānādi] L *deest* 115 atha] L *inc.*: D E *deest*

110 ratnaveṇī] D E O ratnāvalī | mānavatī] B mālatī ca: J malitī ca: L
maṇimatī: P maṇivatī: Edd mālavatī | tilakādayaḥ] C D -latikādayaḥ: G -
lalitādayaḥ 111 sārūpyam] E sāhr̥dyam 112 tu] L hi | kastūrī] E vimalā |
manojñā] B -jñā *om.*: E manojā: G manogā | manojñā maṇimañjarī] J L
yamunā rasamañjarī 113 sindūrā candanavatī] A sindūracandanavatī |
candanavatī] L candratilako kaumudī] D *om.*: E karpūra-: N kaumārī- |
mudirādayaḥ] C mukarādayaḥ: G mudirā- *om.*: J tuṣirādayaḥ: N
matimādayaḥ: Edd muditādayaḥ 114 viharārtham] B *ins.* vivāhārtham |
kalāśaśi] F G Edd kalā iva 115 tasyānukīrtyante] D E F G O Edd tasyāḥ
prakīrtante: J K L tasyānukīrtyās te | preyasyaḥ] C priyasya: G premasya
116 ramādibhyo] *Emend. coll.* RKGD 2.134: A F K L N O P vanādityo: B
C raṅgādityo: G balādibhyo: J dhanādityo 117 candrāvalī] L candrāvatī |
śyāmā] N vaśyā | śaibyā] B C Edd śaikā: O śavyā: P naikā 118
gandharvī] A B O P gandharvā: C J L gandhārī | śālikā] D E F G O Edd -
mālikā: J -nāyikā: L -śāyikā 119 nīlā] O līlā | bhavanākṣī] O L P taralākṣī
| manoramā] A manoharā 120 kampalatā] G kalpalatā | kampalatā tathā]
A B N kandarpatāriṇī: C kalpalatāriṇī: J sākalparī sā: L sākandabhāvī: O

- kandarātāriṇī: P kundanī tāriṇī | khañjanekṣaṇā] J khañju-: L -kakṣaṇā: N mañjulekṣaṇā: Edd mañjumeḥkalā 122 drāviṇī] B C drāviṇā: A prāviṇī: O prārthinī | drāviṇī śivā] J K dravināśinī: G pravilāsinī: Edd pravināśinī
- 124 hārāvalī ... ca] RKGD 2.139cd (bhāratī kamalādayaḥ) 125 āsām ... subhruvām] RKGD 2.140ab (abhīrasubhruvām) 126 lakṣa ... varāṅgaṇāḥ] RKGD 2.140cd 127 mukhyās ... sarvaguṇottamāḥ] RKGD 2.141ab (mukhyāḥ syus) 128 rādhā ... pālikādayaḥ] RKGD 2.141ab
- 126 lakṣa] D E *inc.* 131 jātā] J L *deest* 132 tāsu] J L *inc.* 139 sadādhyāste] A *deest* 140 iti] A *inc.*
- 125 āsām] L teṣām | āsām ... śataśaḥ] G āsām vṛthālinasataḥ | anyāni subhruvām] A B anyānīva subhruvām: L anyātīvasubhruvām: O abhīravallabhāḥ 126 tu kathitā] E sakhyaś ca 128 candrāvalī bhadrā] O valī ca bhadrā ca śyāmalā] P sāmālā 129 janmanāmnātha ... sām] L janmanāmnā ca sukhyātā: P yamunātha khyātā sām | khyātā sām] F G Edd *transp.* 131 prakṛtipadminī] D E prakṛtir īśvarī 132 reme] D E nāma 133 mantrasiddhes ... kāraṇam] P mantrasiddhiprakāraṇam 134 devy] O L śrī-: Ed. pr. śrīpārvatya 135 vada] G bhava 136 padmavane] E J L padmavana- 137 pitṛmātām] A E pitṛmātr-pitṛmātām viḥyātha] F G Edd pitaram mātaram tyaktvā: N pitṛmātrgrhaṁ tyaktvā: O pitṛmātrvivāhārthe | sām] D E yā 138 deveśa] E F deveśi | nivāsinī] D E L Edd -vilāsinī 139 sadādhyāste] O sadā rādhā | maheśāna] D E F G L P Edd maheśāni: B maheśa 140 iti ... śivapārvatīsaṁvāde] A iti śrīvāsudevarahasye: B O P iti vāsudevarahasye rādhātantre harapārvatīsaṁvāde: C N hara-: G Edd iti vāsudevarahasye rādhātantre: E iti śrīrādhātantre vāsudevarahasye harapārvatī: J iti śrīvāsudevarahasye śrīrādhātantre: L iti śrīvāsudevarahasye tripurāvāsudevasaṁvāde śrīrādhātantre | aṣṭamaḥ] Ed. pr. saptamaḥ
- 9,2 īśvara] A B C D E F G J K L N O P Edd *inc.* 4 mahāmāyā] A G *deest* 6 viṣṇos] H *inc.* 7 vṛkabhānor] A G *inc.* 10 padma] J L *deest* 11 mahākālyā] J L *inc.* 16 na] O *deest* 19 tripurāyā] O *inc.*
- 9,1 Paṭala] A *add.* devy uvāca | sadādhyāste maheśāna atra guhyaṁ vada prabho | 2 īśvara] A B O śrī- | uvāca] P *add.* rādhā ca dvividhā khyātā sarvatantreṣu gopitā | 3 viṣṇu] D kṛṣṇa- 4 parameśvarī] B para- *om.* 5

gandhinī] O -mālinī 6 dṛḍhabhaktyā ca] D E J K O dṛḍhabhaktyena: F kṛṣṇasya dṛḍhabhaktyāt tu: P dṛḍhabhaktyaiva: Edd kṛṣṇasya dṛḍhabhaktā tu 7 vṛkabhānor] A O vṛṣabhānor: B vṛṣabhānur | bhaktiḥ] J L N P -bhaktyā: B -bhaktim 8 devī] D E L N Edd devī | padma] B C F G O Edd gandha- 9 hi] O *om.* | anyarādhām] F G Edd rādhām anyām: N P anyām rādhām: E cānyām rādhām | sasarja] E visarja 10 ṣaṇḍam] G -khaṇḍam 11 mahākālyā] A mahākālī- | mahākālyā ... vane] L mahākālyāś ca prajapen nirjane vāsare vane | 12 vṛkabhānu] A B O vṛṣabhānu-13 yadgaṇam] E ṣaḍgaṇam | yadgaṇam devī] P yadi deveśi | devī] G devī padmini] N P padminyāḥ | kamalekṣaṇe] D E *a.c.* kamalekṣaṇam: E *p.c.* kamalekṣaṇa: F kamalekṣaṇā 14 sṛṣṭam] J L mūrtir: A sṛṣṭā: B dṛṣṭvā: E sṛṣṭyaḥ: H sṛṣṭir: N śreṣṭham: P tasyān | nānyathā] Edd nānyayā parameśvari] E J L parameśvarī: P varavarṇini 15 dvividhā jñeyā] D E P dvividhā sā ca: C hi vidhātrā yā: K trividhā jñeyā: L dvividhā tatra: O vividhā proktā: Edd trividhā proktā | jñeyā candrā] H J candravālī: O candrāvalī candrā tu] E yā devī | tu] P ca | tu ... tathā] L candrāvalī dvidhā matā: O padmini padmam āśritā 16 candrasūryam] E -sūryau: G -sūrye: N candraḥ sūryaḥ 17 mānavāḥ parameśāni] F G Edd mānavānām maheśāni | varākādyās tu] F G Edd varākānām hi: E varākā eva: J varākādyāś ca: N varākās tatra 18 ātmanopahavaṃ] C ātmā apaddurām: E ātmāpahavaṇam: P ātmātvaparihara- 19 padmini anucāriṇī] J L sadā tasyānucāriṇī | anucāriṇī] H N cānucāriṇī

20 iti ... śivapārvatīsaṃvāde] A iti śrīvāsudevarahasye harapārvatīsaṃvāde rādhātantre: B O P iti vāsudevarahasye rādhātantre harapārvatīsaṃvāde: C N iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde: G Edd iti vāsudevarahasye rādhātantre: E iti śrīrādhātantre vāsudevarahasye harapārvatīsaṃvāde: H J iti śrīvāsudevarahasye rādhātantre (J śrī-): L iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre | navamaḥ] Ed. pr. aṣṭamaḥ

0,1 īśvara] A B C D E F G H J K L N O P Edd *inc.* 3 caritraṃ] J L *deest* 4 nigadāmi] J L *inc.* 6 viṣṇoḥ] F G Edd *deest* 7 īśvara] F G Edd *inc.*: O *deest* 10 mathurā] K *deest* 11 keśapīṭham] K O *inc.*: J *deest* 12 candrāvalī] J *inc.*: L *deest* 14 sarva] F G Edd *deest* 15 atyanta] F G L Edd *inc.*: J *deest*

0,1 īśvara] D E O śrī- 2 ataḥ] N tataḥ | vāsudevasya uttamam] F G Edd caritraṃ paramādbhutam | uttamam] H J K L N cottamaṃ: D C adbhutam 3 caritraṃ paramāścaryaṃ] F G Edd uttamam vāsudevasya 5 yac] L tac | chrutvā] O kṛtvā | śravyam ... rocyate] L evam anyan na rocame | rocyate] E rocate 6 anyam ... rocyate] L mathurāvrajamaṇḍale | hi¹] L O ca | rocyate] E rocate 7 īśvara] D E O śrī- | īśvara uvāca] K N Ed. pr. *deest* 8 chalaṃ] N P mūlaṃ: E hetuḥ | chalaṃ kṛtvā] D kṛtvā kṛṣṇaḥ 9 mathurāvrajamaṇḍale] G *om.* 11 keśapīthaṃ ... maṇḍalam] J2 *i.m.* | varārohe] D E mahāmāye mathurāvrajamaṇḍalam] G vrajaṃ māthuramaṇḍale 12 padmadalekṣaṇā] D E padmotpalekṣaṇā: O padmavane sthitā 13 devi] J *om.* | maṇḍale] D E F G N P -maṇḍalam 14 mayam] A -mayī 15 atyanta ... 17 maṇḍale] J2 *i.m.* | madhuraṃ śāntaṃ] E -madhuraṃ śāntaṃ *lac.*: E2 -gopanaṃ sthānaṃ 16 mahāmāyā] G Edd maheśāni: P mahāmāye

18 anyatra] K L *deest* 19 sarva] K L *inc* 20 yatrāste] J *inc* 24 kim] J K L O N *deest* 25 mathurāyāṃ] J K L O N *inc.*: F G Edd *deest* 28 āvirbhūya] J K L N *deest* 29 vasudevān] J K L N *inc.* 30 āvirbhūtā] F G L Edd *inc.* 38 īśvara] J K L *deest*

17 varārohe] G maheśāni 18 viralā] E dūṣaṇā: O vimalā | devī] H O P devi 19 sarva ... śucismite] J2 *i.m.* | maye] E -mayī- 20 parā] G *om.* 21 asādhyam] O a- *lac.* 23 nānāgandhasugandhena] O nānāgandhaiḥ sugandhena | moditā] P modatī | mathurā] J L sukhadā | mathurā sadā] K sadā hi tat 26 aṣṭabhujā] E J K L O cāṣṭa- 27 viṣṇuḥ] J K L N kṛṣṇaḥ: B viṣṇuś ca 29 vasudevān] A L N P vāsudevān: E vāsudevaḥ 30 āvirbhūtā] F G L Edd yatrāste sā 31 etad bāhulyavṛttāntaṃ] E etad vyāsasya vṛttāntaṃ: L etat tu anyavṛttāntaṃ bhārateṣu] O prabhāteṣu 32 vyāsoktam ... hi] E vyāsoktañ ca sarvam etat: P vyāsoktāśeṣatatsarvaṃ 35 niśyardhe] E niśārdhe | harir ... abhūt] E āvirbhūtaḥ hariḥ | abhūt] G ataḥ 37 yā] E sā | kṛṣṇāpadvinivārinī] O *a.c.* kṛṣṇāpadmanivāsinī: Edd kṛṣṇavakṣonivāsinī 38 īśvara uvāca] E H N O Ed. pr. Bhaṭṭācārya *deest* 39 sākṣāt] O so 'pi | śarīrarahitaṃ priye] N -rahitaḥ sadā: Edd vare vara hitapriye 40 parameśāni] F G Edd hi maheśāni | prakṛtiḥ parameśvarī] A B E prakṛtiṃ parameśvarīm: H prakṛtiṃ parameśvarim 41 vidhṛtya] C vivṛtta-: Edd nivṛtta- | prabhūḥ] Edd sadā

42 praphulla] J K L *inc.* 51 evaṃ] J *deest* 52 vasudeva] K *deest* 54 evaṃ] K *inc.*: L O *deest* 55 ata] J *inc.* 56 kārya] L *inc.* 57 na] J K *deest* 58 kāryañ] J K O *inc.*

43 kuṇḍalopetaṃ] D E kuṇḍalagataṃ 44 vajra] D vraja-: J rakta-: L vastra-: N sūrya-: O raja- 45 devaṃ] F *om.* | cikkaṇaṃ] H -vigrahaṃ: O -kka-lac.: O2 *i.m.* 46 śāradendu] O śā- lac.: O2 *i.m.* | śaṅkhacakrādīdhāriṇaṃ] L śaṅkhacakraḡadādharaṃ 47 mālayā] H latayā: L balayā 48 kaṭimadhye tu] D -koṭikāmadhye | śobhitaṃ sumanoharaṃ] F G Edd dhārayantaṃ manoharaṃ 49 keyūrāṅgadavalayair] N valayāṅgadakeyūrair | atyantasundaraṃ] D E F G Edd atīvasundaraṃ: N atyantaśobhitaṃ: P atyantaśobhite | atyantasundaraṃ priye] D E hārannūpurasundaraṃ 50 dattamālāṃ] A H J N O dattāṃ mālāṃ dattamālāṃ manoharāṃ] L śabdabrahma hariḥ sadā 51 evaṃ ... paraḥ] J2 *i.m.* evaṃ māṃ vigrahaṃ dhṛtvā kṛtvā | māyāvīgrahañ] H K O māyāṃ vīgrahañ ca] O tu | dhṛtvā] D śrutvā 52 devakīgarbhapañjarāt] E devakyā garbhapañjarāt | pañjarāt] N -pañjare: Edd -saṃbhavaḥ 54 evaṃ ... vyayaḥ] J2 *i.m.* | śabdamaṃ] J2 -paro: K śaktaparo | kṛṣṇaḥ ... vyayaḥ] D E N kṛṣṇaḥ sūkṣmamayaḥ 'vyayaḥ: J2 K dhṛtvā kṛṣṇaḥ paro 'vyayaḥ: Edd kṛṣṇas tu paramo 'vyayaḥ | sūkṣmaḥ ... vyayaḥ] H sattvaparāvvyayaḥ | paro vyayaḥ] A B parāvvyayaḥ: P parāt paraḥ 55 ata eva] Edd tatraiva | śabdabrahma hariḥ] P harir brahmamayaḥ 56 kāryakāraṇasaṃbandhe] A kāryakāraṇakaṛtve: Edd kāryakāraṇayor madhye | mahāmāyānvitaḥ] B D E P -āśritaḥ: C -priyaḥ 57 īśvaraḥ kamalekṣaṇaḥ] D H N P īśvare kamalekṣaṇe 59 māyā] O mahā-svayaṃ] G priye 60 dṛṣṭvā] L spṛṣṭvā 61 āścaryaṃ vismayaṃ] E vismayaṃ paramaṃ | gataḥ] A H gatau: J L gataḥ: O P gatā: E āgataḥ: G mataḥ

67 prākṛtaṃ] J K L *deest* 68 tad] J K L *inc.* 69 vidhṛtya] J K *deest* 70 bālya] J K *inc.*

62 vasudeva] J śrī-: P vāsudeva 63 kṛṣṇāyākuṇṭhamedhase] C D E F G Edd kṛṣṇāya vaikuṇṭhamedhase 64 saṃharāśu] A B P saṃharās tu: Edd saṃharās ca | mahāvibho] A J K -prabho: L mahātmanaḥ 65 vasudevasya] L P vāsudevasya | vasudevasya pārvati] E pārvatī kṛṣṇaṃ avyayaṃ 66 vidambanaṃ] L -vidhānakam 67 hi] G *om.* | yac] N tac | ca] H *om.* 68 tad eva] A G tadaiva | prākṛtaṃ] C J K P prākṛtiṃ: D O N

prakṛtir: A H prakṛtiḥ: B prakṛtīm: E prākṛtīm: L prakṛtī- | mājāṃ] D O N mājā | brahmaṇḍa ... parām] K brahmaṇḍasya ca mohinīm | vyāpinīm] L -rūpiṇīm | vyāpinīm parām] D O N vyāpinī parā 70 bālya ... kaiśora] N bālyakaumārāpaugaṇḍa- | karmāṇi] E -karmāṇi *om.*: E2 *i.m.*: Edd -karmāpi | harimedhasaḥ] N parameśvari 71 devi] N *om.* | kamalekṣaṇaḥ] B E H J O L kamalekṣane: K parameśvari 72 guhyaṃ] Edd devi 73 tat te] E tato 74 devy] A B C O *p.c.* L P Bhaṭṭācārya śrī-: D E O *a.c.* śrīpārvatya 75 parameśa purātana] E O N parameśaḥ purātanaḥ 76 nānārūpadharaṃ sadā] J K L nānārūpaṃ manoharaṃ 77 parameśāna] C parameśāni | vistarād] Edd vistaraṃ 78 īśvara] O śrī- 79 yavaś] O ca yac padmaṃ] N patraṃ | padmaṃ dhvajāṅkuśam] B C D E H J K O P padmaṃ yavāṅkuśam: L patrakāṅkuśam: N gadāṅkuśam 80 catuṣṭayam] H L tathāṣṭamam 81 tatra] D E tarhi 82 śaṅkhāmbaraṃ śakradhanur] G pītāmbaraṃ dhanuḥ śaṅkhaḥ | śakradhanur] D K O L N P cakradhanur: E dhanuś cakraḥ: Edd dhanuś caiva | goṣṭadākhyam] N goṣṭpadañ ca

84 pādāmūle] J *deest* 85 anyac] J *inc.* 91 tataḥ] J K L N O Edd *deest* 92 matsyopari] O *inc.* 93 gadāñ] N Edd *inc.* 94 evaṃ] J K L *inc.* 95 lakṣaṇam] D E *deest* 99 iti] D E *inc.*

83 catuṣṭayaḥ] A E N -catuṣṭayam 84 pādāmūle ... lakṣaṇam] J2 *i.m.*: L pādāmūlena dvātriṃśad etad eva sulakṣaṇam | | tathā] A *a.c.* D E F G E2 tadā tathā mīnaṃ] Edd tadālīnaṃ | dvātriṃśad ... lakṣaṇam] D *lac.*: E sarvalakṣaṇasaṃyutam | upa] A ripu-: H sva-: J vasu-: O vara- 85 ca śṛṇu] H śṛṇuśva 86 sarvaśakti] E jyotirmaya- 87 valayākṛtir] Edd valayākāñcir uttamā] H uttamām 89 cārdhapāde] J L cordhwapāde: E madhyapāde 90 mīnañ ca] D E mīnavat: G *om.* 91 tataḥ] A ataḥ | mahāvedī] E P maheśāni: Edd mahādevī | vakṣaḥsthalasamanvitā] A H matsyopari rathaṃ śailam (H priye): P sāvadhānāvadhārāya 92 matsyopari ... śailam] A navaratnamayaṃ devi: B tataḥ paraṃ mahādevīm | matsyopari ... kuṇḍale] H śailam ca kuntale śaktir nityā ca matsyopari ... uttamā] O matsopari balaṃ kuṇḍānaśakti [*lac.*] parir uttamā śailam] F divyaṃ: G devī: P śaiva- | uttamā] B uttamām 93 gadāñ ... śobhanān] N gadā ca śobhanā 94 nānā] G daśa- | lakṣaṇam paramādbhutam] D E śaktyā lakṣaṇalakṣitam 96 dehaṃ] P devaṃ | pradhānām ... parām] N prakṛtiḥ paramā kalā | prakṛtiḥ] L O P prakṛteh

[parām] P param 97 nityaprakṛtirūpiṇī] A G P nityā prakṛtirūpiṇī 98 bhadre ... lakṣitam] N devī nānālakṣitalakṣaṇam 99 iti ... saṃvāde] A B G iti vāsudevarahasye (A śrī-) rādhātantre śivapārvatīsaṃvāde: J Edd iti vāsudevarahasye (J śrī-) rādhātantre (J śrī-): K iti rādhātantre: L iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre: E iti śrīrādhātantre vāsudevarahasye harapārvatīsaṃvāde: O iti vāsudevarahasye rādhātantre harapārvatīsaṃvāde | daśamaḥ] Ed. pr. navamaḥ

1,7 guhyād ... kāraṇam] VS 1.3ab 8 atyadbhutaṃ ... śivam] VS 1.3cd 9 durlabhānāñ ... sarvamohanam] VS 1.4ab 10 sarva ... gopitam] VS 1.4cd 11 sātvatām ... vallabham] VS 1.5ab (viṣṇor) 12 nityam ... sthitam] VS 1.5cd (brahmaṇḍopari saṃsthitam) 13 pūrṇa ... avyayam] VS 1.6ab 14 vaikuṇṭha ... bhuvī] VS 1.6cd 15 yat ... pratiṣṭhitam] VS 1.7ab (golokaiśvaryam) 16 vaikuṇṭha ... prakāśitam] VS 1.7cd 17 yad ... vṛndāvanāśrayam] VS 1.8ab

1,1 īśvara] A B C D E F G H J K L N O P Edd *inc.* 3 yac] N *om.* sādhakasya] J *om.* 4 śrutvā] N *inc.* 5 yad] K L N Edd *deest* 6 tat] K L N Edd *inc.* | kathayāmi] J *inc.* 8 atyadbhutaṃ] J K L *deest* 10 sarva] J K L *inc.* 11 sātvatām] Edd *deest* 12 nityam] Edd *inc.* 13 pūrṇa] J K L *deest* 14 vaikuṇṭha] J K L *inc.* 15 yat] J K L *deest* 16 vaikuṇṭha] J K L *inc.*

1,1 īśvara] A C O P Bhaṭṭācārya śrī- 3 sādhakasya ... bhavet] J2 *i.m.*: J kathayāmi tavānaghe | sādhakasya ... 6 tavānaghe] J2 *i.m.* 4 śrutvā tu] N yac chrutvā | tu] J2 ca | aṣṭasiddhim] F G Edd iṣṭaiśvaryam: H N iṣṭasiddhim: J2 cāṣṭasiddhim: L iṣṭasuddhim 5 yad] D E tad | varāhe] B C varāho: D E varāham | varāhe ... ādiśūkare] F G varāhāyādimūrtaye: H varādivacaśūkare (?) | hy] D E *deest* | ādiśūkare] C ādiśūkarah 6 śṛṇu cārvāṅgi] J2 K L parameśāni | tavānaghe] G varānane 7 hr̥dyam] G P guhyam: O kṛtyam 8 rahasyam] O *om.*: O2 *i.m.* | paramam śivam] D E N paramādbhutaṃ 11 sātvatām] J satatam | vallabham] F J K L -durlabham 12 satīkeśopariṣṭhitam] O2 s.s. brahmaṇḍo parisamsthitam 13 pūrṇabrahmasukhaiśvaryam] C śṛṇu brahmasukhaiśvaryam: Edd punar brahmasukhaiśvaryam 15 yat kiñcid] N Edd yac ca: P yad yad vaikuṇṭhaiśvaryam] A N P Edd vaikuṇṭham aiśvaryam: B asti vaikuṇṭhe: E vaikuṇṭhe vai 16 vaikuṇṭhavaibhavam] E vaikuṇṭhe vaibhavam |

dvāarakāyām] D E śrāvayāmi 17 yad] A B yaṃ | vṛndāvanāśrayam] B
-śriyam: O *om.*: O2 *i.m.*

18 tatkuḷe ... viśeṣataḥ] VS 1.8cd (tadbhuvi māthure mānye vṛndāraṇyaṃ)
19 jambudvīpe ... mohanam] VS 1.9ab (tasmāt trailokamadhye tu pṛthvī
dhanyeti viśrutā |) 20 tanmāthuraṃ ... supriyam] VS 1.9cd 21
svasthānam ... māthuramaṇḍalam] VS 1.10ab (viṣṇor māthura-) 22
nigūḍhaṃ ... saṃsthitam] VS 1.10cd 23 sahasrapatra ... maṇḍalam] VS
1.11cd (madhye *deest*) 24 śakti ... adbhutam] VS 1.11cd (viṣṇucakra-) 25
karṇikā ... īritam] VS 1.12ab 26 pradhānaṃ ... kramāt] VS 1.12cd 27
bhadrā ... khadirakāḥ] VS 1.13ab 28 bahulā ... tathā] VS 1.13cd

18 tatkuḷe] J K L N *deest* 19 jambudvīpe] J L N *inc.* 20 tanmāthuraṃ] Edd
deest 21 svasthānam] K *inc.* 22 nigūḍhaṃ] Edd *inc.*: E *deest* 24 śakti] E
inc. 29 viśeṣaṃ] H J K L O *deest* 30 bhadrāṇ] N *deest*

18 tatkuḷe] D E tathā ca: A *p.c.* tadvat: B taddāla-: H udyānaṃ: O uddāna-
(?) tatkuḷe māthuraṃ] O *om.*: O2 *i.m.* tad devi māthuraṃ 19 jambudvīpe]
O ramya- | viṣṇu] E viśva-: L -ṣṇu- *lac.* 20 kṛṣṇasyaikāntasupriyam] G
kṛṣṇasyaikāntikaprabham | supriyam] F -suprabham 21 svasthānam] G
a.c. aśvasyām 22 nigūḍhaṃ ... saṃsthitam] Edd nigūḍhaṃ vidyate
viṣṇoḥ paryantam avadhiṣṭhitam | | vividhaṃ] G *a.c.* madhiraṃ |
ramyaṃ] K bhadre pūryabhyantarasaṃsthitam] J K L pūryam
atyantasamsthitam: C D sūryantarasaṃsthitam: B
pūryatyantarasaṃsthitāḥ: O *a.c.* sūryantaram adhiṣṭhitam: O2
pūryataram adhiṣṭhitam: P pūryāś cāntarasamsthitam 23 kamalākāraṃ]
G -kīrṇaṃ: L -kamalaṃ sthitam | madhye] B H N *deest* madhye ...
maṇḍalam] J K -dhāmaṇ ca vaiṣṇavādbhutam: E śrīmad vaiṣṇavaṃ
param adbhutam 25 rahasyaṃ] P sahasraṃ | rahasyaṃ ... īritam] F G
Edd ramyaṃ vai (G *om.*) kathitaṃ priye | īritam] E *add. i.m.* śaṃ
1741|9|17|2 ravivāra | sarpanakṣatra | govarāpuraṃ (?) | śrī
pūrṇānandasvāminaḥ | 26 pradhānaṃ] F G Edd kramaśo | mātmyam]
N madhulā (?) | kathitaṃ kramāt] J K L kramam īritam: F G Edd nāmāni
kathayāmi te: N kathyate kramāt 27 bhadrāśrīlauha] H J K tatra
śrīlauha-: L tatra śrīmad- 28 kāmyaṃ] D E vṛndaṃ 29 kramāt] E
kramaṇa: Edd kramaṃ 30 ca] E *om.* | tapinī] Edd tāpasī | tāpinī] Edd
tāpanī

- 41 pūrve ... paścime] VS 1.14ab 42 anyac ... rasasthalam] VS 1.14cd (proktaṃ) 43 kadamba ... priye] VS 1.15ab (tathā) 44 nandanā ... ketakī] VS 1.15cd 45 sugandhi ... sthalam] VS 1.16ab (kailam) 46 sukha ... śeṣaśāyikam] VS 1.16cd
- 31 dhūmrā] N *inc.* 35 suṣumnā] N *deest* 38 vana] H J K L N O *inc.*: L *deest* 39 pūrve] D Edd *deest* 40 mahāvanam] N *deest* 41 pūrve] D L N *inc.* 42 anyac] Edd *inc.* 45 sugandhi] H *deest*
- 31 dhūmrā lauhavanam] C D P Edd dhūmāluhavanam | dhūmrā ... uttamā] N tapinī tāpinī mūrtir dhūmrādevī marīcikā | | bhaṇḍīram ... uttamā] Edd bhaṇḍīram uttamam vanam | marīcir] E maricir | marīcir uttamā] B maricis tathā 33 jvalinī ... kalā] N kumudam bhogadā priye | paramā kalā] E yavamārudā | kalā] Edd kulā 34 khadīram ... śobhanam] N jvālīnī viśvam mahāsūmmāvanam (?) tathā | 36 proktaṃ ... tathā] G bhadre proktaṃ vṛndā ca dhārīṇī | vṛndā ... tathā] D E vṛndāvanavilāsinī | dharaṇī] A B dhārīṇī 37 mālīnī] A mārīṇī: B mārāṇī: G kāmīnī | mahadvanam] G madvanam ca mahadvanam kṣamā] B mahadakṣavanam | kṣamā] D E kramāt: P kramam 38 dvādaśaitāḥ] J O N -aite: B dvādaśaitat: H dvādaśaiva | kālīndyāḥ sapta] H J K kālīndyāś caiva 39 pūrve ... devi] P pūrvena pañca deveśi | tatrāsti] B tatrāste: O tatrāpi | tatrāsti ... uttamam] C bhadras te gurum uttamam 40 mahāvanam] C bahulam | tathā] E *om.* 41 ca] A B H J K O tu | bhadrādyāḥ tālādyāḥ] N bhadrādyās tābhyāḥ | tālādyāḥ] C D kālīndyāḥ 42 anyac copavanam] E anyatropavanam | rasasthalam] O -vanasthalam 43 kadamba ... nandavanam] K kadambānandanavanam tathā: N kadambakhaṇḍikānandavanam | khaṇḍikam] B -khāṇḍakam | nandavanam] L manda tathā 44 nandanānandakhaṇḍaṇ] Edd nandam ānandasuptaṇ 45 sugandhi ... kaulam] A C sugandhimodanam kailam: D E sugandhā modanaṇ caiva: J L sugandhimodakajalam: B sugandhimodakenaivam: G sugandhimodanam kolam: K sugandhimodakanandam?: N sugandhimodavaṇ caiva: O sugandhāmodanaikena: P sugandhimodakenaiva 46 sukhaprasādanam] G sukhapradhāvanam: N mukhaprasāodhanam | vatsaharaṇam] O ca sahavanam

47 śyāma ... tathā] VS 1.17ab 48 saṅketam ... dhūṣaram] VS 1.17cd 49 kemudramam ... utsukacandanam] VS 1.18ab 50 ittham ... smrtam] VS 1.18cd (copavanam) 51 pūrvoktam ... uttamam] VS 1.19ab 52 tatrottare ... samudāhṛtam] VS 1.19cd 53 nānāvidharasakrīḍā ... sthalam] VS 1.20ab 54 dala ... īritam] VS 1.20cd 55 sahasra ... śucismite] VS 1.21ab (mahatpadam) 56 karṇikā ... anuttamam] VS 1.21cd (govindasthānam avyayam)

47 śyāma] N *deest* 49 kemudramam] N *inc.*: G *deest* 53 mayam] J K L *deest* 54 25] J K L *inc.*

47 pūryam] J K L -kuṇḍam: D E -prṣṭham | dadhigrāmam] E dadhisukham vṛkabhānu] B C F O Edd vṛṣabhānu- 49 kemudramam ... navam] N rasakrīḍāsmaravanam vanam | dvipadañ] A priyadañ | navam utsukacandanam] L Edd navamam mūkakandanam: K vanam ṛṣakanandanam: O navam sūtrakacandanam: P navamotsukacandanam | rāsa] J bāla- 50 ittham ... smrtam] F G Edd saṃkhyā vanasya dvātrimśad ittham sādhanasiddhidāḥ || tu] E ca | tu dhūṣaram] G vāsanam uttamam | kemudramam] O -dramam *lac.*: E keśaḥ kramaḥ | sarovīnam] P smadhovīnam | sādhanam smrtam] N samudāhṛtam 51 pradhānam vanam] E tatra pradhānam | vanam] B *om.* 52 vanañ ca] N pradhānam 53 mayam] A J O -maya- | mayam sthalam] L -yutam sadā 54 dala ... rahasyam] J2 *i.m* K O daśakrośakavistāram: L sahasradalavistāram | dala ... 56 anuttamam] Bhaṭṭācārya Vidyāratna *traī. ante* 12.1 | kramam īritam] F G Edd īritam kramāt 55 patrakamalam] J L -dalakamalam 56 karṇikā ... anuttamam] F G Edd tatkarṇikā mahaddhāma kṛṣṇasya sthānam uttamam | | kṛṣṇasthānam anuttamam] A kṛṣṇasya sthānam uttamam 57 iti ... saṃvāde] A C N iti śrīvāsudevarahasye rādhātantre harapārvatīsaṃvāde: B iti śrīvāsudevarahasye harapārvatīsaṃvāde rādhātantre: D iti śrīvāsudevarahasye rādhātantre śivapārvatīsaṃvāde: G J O P Edd iti (J śrī-) vāsudevarahasye (J śrī-) rādhātantre (O *ins.* harapārvatīsaṃvāde): E iti śrīrādhātantre vāsudevarahasye harapārvatīsaṃvāde ekādaśaḥ: K iti rādhātantre: L iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre | ekādaśaḥ] Ed. pr. daśamaḥ

2,2 tatropari ... maṇḍite] VS 1.22ab 3 dalābhaṃ ... pradakṣiṇaṃ] VS 1.22cd (dalaṣṭau) 4 dakṣiṇādi ... īritam] VS 1.23ab 5 yad ... priye] VS 1.23cd 6 tatra ... sundaram] VS 1.24ab 7 yogīndrair ... agocaram] VS 1.24cd 8 dalamādaṃ ... priye] VS 1.25ab (agnau dalam...tathā) 9 nikuṇḍjakakuṭi ... sthitau] VS 1.25cd 10 pūrva ... nipātitaḥ] VS 1.26ab 11 gaṅgādi ... sadā] VS 1.26cd (śatagaṇaṃ smṛtaṃ) 12 caturthadalam ... pīṭhepsitapradam] VS 1.27ab 13 kātyāyanyarcanād ... labhet] VS 1.27cd 14 vastrālaṅkāraharaṇaṃ ... samudāhṛtaṃ] VS 1.28ab 15 uttare ... dalottamam] VS 1.28cd 16 tatraiva ... karṇikāsamam] VS 1.29ab

2,1 īśvara] A B C D E F G J K L N O P Edd *inc.* 3 dalābhaṃ] Edd *deest* 4 dakṣiṇādi] Edd *inc.* 9 nikuṇḍjakakuṭi] L Edd *deest* 10 pūrva] L Edd *inc.* 15 uttare] J K L *deest* 16 tatraiva] J K L *inc.*

2,1 īśvara] A B E O P Bhaṭṭācārya śrī- 2 maṇimaṇḍapa] G maṇimaṇḍala-3 dalābhaṃ] D E padmābhaṃ: G dalakā | dalābhaṃ prathamenoktaṃ] N uktaṃ dalāgraṃ prathame 4 kramād] B -kramo: N -krame 5 yad dalam] E maṅgalaṃ: K gokulaṃ: O tad dalam: P akulaṃ | atiguhyottamam] F G Edd guhyād guhyatamam 6 tatra rāsaṃ] G tatrāmśa-: Edd tatrāvāsaṃ | nigamāgama] B -āgam- *om.* 7 puṃsām agocaram] B prāsādagocaram: P āgamagocaram: N praṇavagocaram 8 tadrahasyaṃ ... priye] D E rahasyaṃ dvayam īritam | priye] N dalam 9 nikuṇḍjakakuṭi ... samīrau] N nikuṇḍjakuṇḍjanāmānau kuṭirau nikuṇḍjakakuṭi ... sthitau] D E liṅgaṃ ca koṭidhārākhyau samīrau taddalau sthitau | | samīrau] B -samīre | taddale] B te kule 10 pūrvadalam] B pūrve dalam nipātitaḥ] F G Edd nipātītā: L nipātanam 11 tīrthaṃ ca] D E -tīrthāni | taddale] G tat kule | saganam] F G J L P sagaṇaṃ: E gamaṇaṃ: Edd sadgaṇaṃ saganam sadā] J2 *i.m.* K N samudāhṛtaṃ: A satataṃ sthitam 12 siddha] B L siddhi- | siddhapīṭhepsitapradam] J K siddhipīṭhepsitaṃ padam 13 gopī] D E gopyās: Edd yogī | gopī tatra] B eva gopī | tatra ... labhet] F G Edd yatra lebhe patim harim 15 dalam ... dalottamam] D E pūrvadalottamam: O annaṃ maṛṣadalottamam 16 tatraiva] F G Edd yatraiva

17 vāyavyāms ... smṛtaḥ] VS 1.29cd (tatra kālihradaḥ) 18 dalottamottamam ... ucyate] VS 1.30ab (caiva) 19 sarvottamam ... dalam] VS 1.30cd 20 yajñapatnī ... pradam] VS 1.31ab 21 aghāsuro ... priye] VS 1.31cd

(sthitah) 22 brahmaṇo ... hradāvadhi] VS 1.32ab 23 nairṛtyāṃ ... ghātanam] VS 1.32cd 24 śaṅkhacūḍa ... sthalaṃ] VS 1.33ab 25 etad ... sthitam] VS 1.33cd (proktaṃ) 26 śrīmad ... pradakṣiṇam] VS 1.34ab 27 adhiṣṭhātā ... gopīśvarābhidham] VS 1.34cd 28 tadbāhye ... īrṣyate] VS 1.35ab 29 nairṛtyādi ... tathā] VS 1.35cd 30 mahatpadaṃ ... dalaṃ] VS 1.36ab 31 prathamāñ ... samam] VS 1.36cd 32 taddale ... dhariḥ] VS 1.37ab

18 dalottamottamaṃ] J K L *deest* 19 sarvottamaṃ] J K L *inc.* 24 nānā] H *inc.*

17 ṣaṣṭhaṃ] G śreṣṭhaṃ | bhadrakālī] D E K N O P tatra kālī-: F yatra kālī- bhadrakālī ... smṛtaḥ] L bhadrakālīhr̥di sthitah 19 saptamaṃ dalam] K dalasaptamam 20 gaṇānāñ] N -dalānāñ | tatrep̄sita] F G Edd yadīpsita-: J L bhadrep̄sita- 21 aghāsuro] J K Edd ambāsuro | nirvāṇam] D nidhanam: E nidhano | tatra] B C bhadrā-: F Edd yatra 22 hradāvadhi] G K -hradāv api: L -hmahra- *lac.* 23 aṣṭamaṃ vyoma] K -maṃ vyoma- *lac.* | vyomaghātanam] P sumanoharam 24 śaṅkhacūḍa] E śaṅkhāsura- 25 etad] K tasmād vṛndāraṇyāntarasthitam] K vṛndāvanāntare sthitam 27 śambhur liṅgaṃ] N *transp.* | liṅgaṃ gopīśvarābhidham] B J K L liṅga (B liṅgaḥ) gopīśvarābhidhaḥ: P liṅgarūpī durābhidhaḥ | gopīśvarābhidham] D gopīśvarāvadhiḥ: N -ābhidhaḥ 28 mātmyam] O -tmyam *lac.*: O2 *i.m.* | mātmyam ... īrṣyate] L mātmyena samīryate | īrṣyate] A B N P īryate 29 nairṛtyādikramāt] K nairṛtyādikramenaiva | proktaṃ pradakṣiṇyām] H J O gopaṃ sudakṣiṇyām: K gopeṣu ca: L gopa sudakṣiṇam 30 śoḍaśam dalam] F G Edd bhadraśoḍaśa 31 mātmyam] O -tmyam *lac.*: O2 *i.m.* 32 taddale] G tatra: J2 *p.c.* mama taddale ... proktaṃ] N tasmin dale madhuvanaṃ | prādur] K prādu- *lac.*

33 ādyam ... īśvaram] VS 1.37cd (ādyakeśavam āhus taṃ) 34 caturbhujam ... kāraṇam] VS 1.38ab 35 adhiṣṭhātāṃ ... dalottamam] VS 1.38cd 36 tatra ... maheśvaram] VS 1.39ab 37 dalam ... līlārasasthalaṃ] VS 1.39cd 38 khadirañ ... samudāhṛtaṃ] VS 1.40ab 39 sarva ... samam] VS 1.41cd 40 tatra ... ramāpriye] VS 1.42ab (nityaramyarasāśraye) 41 dalam ... śreṣṭhottamottamam] VS 1.44ab (bhadre) 42 harir ... svayam] VS 1.44cd 43 caturtha ... sthalaṃ] VS 1.45ab 44 kadamba ... rasāśrayaḥ] VS 1.45cd 45 snigdham ... samudāhṛtaṃ] VS 1.46ab 46 nandīśvaram ... priye] VS

1.46cd (smṛtaḥ) 47 karṇikā ... ucyate] VS 1.47ab 48 tadadhiṣṭhātr ... tatparaḥ] VS 1.47cd

33 ādyam] N *deest* 36 tatra] N *inc.*: L *om.* 37 dalam] L *inc.* 38 khadirañ] K L *deest* 39 sarva] K L *inc.*

33 āpūjyam] B E H J K O āpūryam | īśvaram] J2 *i.m.* K *add.* prathamam pañcadalam śreṣṭham mātmyam karṇikāsamam | K *add.* taddale madhuvanam proktam viṣṇu(?)kāraṇakāraṇam | 35 adhiṣṭhātam] H L adhiṣṭhitam | tatra devam] A F G Edd devadevam | sarvaśreṣṭhadalottamam] C F G Edd -dalottame: L bhūteśvaramaheśvaram | dalottamam] E *add. i.m.* śam 1742|1|11|16|12 jyeṣṭha | budhvāra | 36 tatra ... maheśvaram] F G Edd yatra kṣetrapatir devo bhūteśvara umāpatiḥ | | bhūteśvaramaheśvaram] N bhūteśvaraḥ maheśvaraḥ maheśvaram] K -manoharam 37 dvitīyam] O tṛtīyam 38 ceti] B cāti: N cāpi 39 mātmyam] O -tmyam *lac.*: O2 *i.m.* 40 girau] N -giri: Edd -giro | ramyam ramāpriye] F G Edd ramyaphalādikam: O ramyam rasāyanam | ramāpriye] H J K L rasam priye: A sadā priye: P vase priye 41 bhadre] J caiva: proktam: L sarvam | sarvaśreṣṭhottamottamam] J -śreṣṭhadalottamam: K sarvaśreṣṭham prakīrtitam 42 govardhanaḥ] N govardhane | govardhanaḥ svayam] F G Edd govardhanamahābhṛtaḥ: B govardhaneśvaram 43 mahādbhutarasasthalaḥ] E mahādbhutabahuḥ sthalaḥ 44 khāṇḍī] E -khaṇḍi: G -khaṇḍam | rasāśrayaḥ] D -samāśrayaḥ 46 nandālayam] L P nandālayaḥ 47 sama] H -dalamātmyam] O -tmyam *lac.*: O2 *i.m.* 48 tadadhiṣṭhātr] A H N P tatrādhiṣṭhita-: J K L tatrādhiṣṭhitā: E tatrādhiṣṭhā ca: G tadadhiṣṭhāya

49 dalam ... smṛtam] VS 1.48ab (ākhyātam) 50 saptamam ... prakīrtitam] VS 1.48cd 51 dalāṣṭamam ... smṛtaḥ] VS 1.49ab 52 navamam ... śucismite] VS 1.49cd (prakīrtitam) 53 kāmīyāṇyam ... sarvakāraṇam] VS 1.50ab 54 brahma ... samanvitam] VS 1.50cd (brahmaprasādhanaḥ...pradarśitam) 55 kṛṣṇakṛīḍā ... ucyate] VS 1.51ab 56 dalam ... kāraṇam] VS 1.51cd 57 setubandhasya ... sthalaḥ] VS 1.52ab 58 bhāṇḍīram ... manoharam] VS 1.52cd 59 kṛṣṇaḥ ... āvṛtaḥ] VS 1.53ab (śrīdāmādibhir) 60 trayodaśa ... smṛtam] VS 1.53cd 61 caturdaśa ... sthalaḥ] VS 1.54ab 62 śrīvanam ...

kāraṇam] VS 1.54cd 63 kṛṣṇa ... vardhanam] VS 1.55ab 64 dalam ... śubham] VS 1.55cd 65 kathitaṃ ... samam] VS 1.56ab

51 dalāṣṭamaṃ] G *deest* 53 kāmyāraṇyaṃ] G *inc.* 62 śrīvanaṃ] J K L *deest* 63 kṛṣṇa] J K L *inc.*

49 akṣobhaṃ] P akhyātaṃ | nandavanaṃ] L nandālayaḥ: Edd vṛndāvanaṃ smṛtaṃ] P mahat 50 bahulāraṇyaṃ] Edd bahulā ramyaṃ | dalam ramyaṃ] K dalañ caiva | prakīrtitaṃ] G śucismite 51 dhenu ... smṛtaḥ] J2 *i.m.* -bakasmṛtaḥ: N dhenukanāśanam 53 kāmyāraṇyaṃ] O -nyaṃ *lac.*: O2 *i.m.* 54 tatra] G ramyaṃ: J yatra 55 rasasthānaṃ] J K L -rasas tatra | daśamaṃ dalam] J K L *transp.* 56 kāraṇam] K N -kārakam 57 setubandhasya nirmānaṃ] H J K L setubandhavinirmānaṃ | ratna] H *om.* 59 krīḍā] L cūḍa- | sudāmāḍibhir āvṛtaḥ] Edd kusumāḍisahāyataḥ | āvṛtaḥ] C D E F G J Edd āvṛtaṃ 60 vanaṃ] L -dalam | smṛtaṃ] J2 *i.m.* K *add.* helāraṇyaṃ hi tatraiva (K maheśāni) sarvasiddhipradāyakam | 61 caturdaśa ... proktaṃ] L caturdaśaṃ bahulāraṇyaṃ proktaṃ] J ramyaṃ: D *ins.* bhaktāsu | sarvasiddhipradaṃ sthalaṃ] J O L sarvasiddhipradāyakam 62 tatra ruciraṃ] B bhadraruciraṃ | sarvaiśvaryasya kāraṇam] E sarvaiśvaryasamanvitam 63 kīrtivardhanam] E *om.*: J2 sarvamohanam 64 lauhavanaṃ] E mohavanaṃ: Edd nauharaṇaṃ | śubham] A H P smṛtaṃ 65 māhātmyaṃ] O -tmyaṃ *lac.*: O2 *i.m.* | karṇikāsamam] E karṇikālayam

66 mahā ... adbhutaṃ] VS 1.56cd 67 bālya ... samāvṛtaḥ] VS 1.57ab 68 pūtanādi ... bhañjanam] VS 1.57cd 69 adhiṣṭhātā ... pañcamābdikaḥ] VS 1.58ab 70 nāmnā ... rasārṇavaḥ] VS 1.58cd 71 prasiddha ... dalottamaṃ] VS 1.59ab 72 kṛṣṇa ... ucyate] VS 1.59cd (kṛṣṇakrīḍā ca kiñjalkaṃ) 73 siddha ... samudāhṛtaṃ] VS 1.60ab 75 vṛndāvanasya ... adbhutaṃ] VS 2.1ab 76 prema ... prabho] VS 2.1cd (tad ahaṃ śrotum icchāmi kathayasva mahāprabho) 80 kathitaṃ ... priye] VS 2.2ab 81 rahasyānāṃ ... durlabhaṃ] VS 2.2cd 82 bhārate ... manoharam] VS 2.3ab (trailokyagopitaṃ devi deveśvarasupūjitaṃ)

66 mahā] J K L *deest* 67 bālya] J K L *inc.* 69 adhiṣṭhātā] J K L *deest* 70 nāmnā] J K L *inc.* 73 siddha] K *deest* 74 pārvaty] K *inc.* 80 kathitaṃ] J K L *deest* 82 bhārate] J K L *inc.*

66 dalam] P hi tat | guhyam adbhutam] E sūryasaṃprabham | adbhutam] F G Edd uttamam 67 vatsa ... samāvṛtaḥ] K vihāradalam uttamam | bālaiḥ] B -bāṇaiḥ | samāvṛtaḥ] C D E F G J L O Edd samāvṛtam 68 vadhas] B -vapus 69 pañcamābdikaḥ] P pañcamānvikaḥ 70 rasārṇavaḥ] K P -rasāsrayaḥ 72 krīḍārasas] K -līlārasas | vihāradalam] L vihāyavadam 73 siddha ... ca] J L prasiddhasādhanaṃ kiñjalkaṃ dalam (L kiñja dalañ ca) | vanañ ca] D E dalavat: O dalañ ca | samudāhṛtam] D add. iti śrīvāsudevarahasye rādhātantre śivapārvatīsaṃvāde dvādaśaḥ paṭalaḥ |: E add. iti śrīrādhātantre vāsudevarahasye śivapārvatīsaṃvāde dvādaśaḥ paṭalaḥ | 74 pārvaty] A B C D E F G H K L M O P śrī- 76 premarasaṃ] F G Edd rasaṃ prema: A premaṃ rasaṃ: L premnā rasas | tathānandaṃ] B tathā mantraṃ | sarvaṃ ... prabho] P sarvaṃ tat kathayasva me | me] O he 77 īśvara] A D O śrī-: Bhaṭṭācārya śrīmahādeva īśvara uvāca] F G Edd *deest* 78 yatra] E tatra: K yathā 79 cetanāyuktair] A B N -yukta-: E -yuktaṃ | cetanāyuktair ... ucyate] J L cetanāyukto viṣṇubhaktir ihocyate | viṣṇubhaktaiḥ] D E bhavadbhaktaiḥ | ucyate] G add. īśvara uvāca 80 te] G me | priyatamaṃ] B -ya- om.

83 brahmādi ... sevitam] VS 2.3cd (surasiddhādisevitam) 89 ata ... saṃstutam] VS 2.4ab (yogīndrādimunindrādyaiḥ sadā taddhyānatatparaiḥ |) 90 apsarobhiś ... nirantaram] VS 2.4cd 91 śrīmad ... rasāsrayam] VS 2.5ab 92 bhūmiś ... rasapūritam] VS 2.5cd 93 vṛkṣaḥ ... sevitam] VS 2.6ab 99 strī ... samudbhavaḥ] VS 2.6cd 102 vayaḥ ... vigrahaṃ] VS 2.7ab 103 gatiḥ ... nirantaram] VS 2.7cd

86 kim] J K L *deest* 87 latā] O om. 88 latā] J L O inc. 91 śrīmad] K inc. 93 vṛkṣaḥ] H om. 94 purnas] H inc. | pañcāśat] K om. 95 ānandaṃ] J *deest* 96 yā] J inc. | sā] K inc. 98 drumas] J K L *deest* 99 strī] J K L inc.

83 vāñchitaṃ] N -gopitaṃ 84 mayaṃ] G -samaṃ 85 yatra] A P tatra | māyā] K devī: N nāma 86 pūryāṃ] N pūjyāṃ: Edd puja 88 kandaṃ] P -vṛndaṃ 89 yogīndrādibhiḥ saṃstutam] F G J L yogīndrair api saṃstutam: N yogīndraiḥ parisevitam: P yogīndrādibhir āvṛtam: Edd yogendraiḥ parisamstutaḥ 90 nṛtyagītaṃ] L nṛtyagītair 91 śrīmad] K -mad- lac. 92 cintāmaṇis toyam] D E cintāmaṇiś chāyaṃ | amṛtaṃ] Edd satataṃ 93 suradrumas] G vṛkṣa avadruvas surabhīvṛndasevitam] G sundarīṣṭandasevitam 94 yutaḥ] N yutam 95 ānandaṃ] F G L Edd

ānando | yas] N P yat | yas tu] H yatra | prakṛtiḥ] B H prakṛti prakṛtiḥ
 parameśvarī] E yad yad tat parameśvari 97 prakṛtir] K prakṛti- lac.
 uttamā] E add. 2 98 drumas] E tadrūpas: G kramas | mājā] P prāyo |
 surabhī] D C F G surabhiś: Edd tarubhiś | svayam] D samam 99 viṣṇus
 ... samudbhavaḥ] J K L viṣṇuḥ sarvās tadamśasambhavāḥ 101 amśās] K
 tāsām prakṛtirūpiṇī] J K L paramasundarī: H paramarūpiṇī 102
 kaiśorakam] L -kam lac. | vigrahaḥ] A N -vigrahaḥ 103 vaktraḥ] P -
 vaktre

104 śuddha ... tadvanāśrayaiḥ] VS 2.8ab (vaiṣṇavais) 105 pūrṇa ... mayam]
 VS 2.8cd 108 matta ... manoharam] VS 2.9cd 109 kapota ... sahasrakam]
 VS 2.10ab 110 bhujāṅga ... vibhramam] VS 2.10cd 111 nānā ... pūritam]
 VS 2.11ab 116 susnigdḥā ... trayam] VS 2.11cd 117 manda ... sevitam] VS
 2.12ab 118 pūrṇendu ... sevitam] VS 2.12cd 119 aduḥkhaḥ ... varjitam]
 VS 2.13ab 120 akrodhaḥ ... nirahaṅkṛtam] VS 2.13cd

104 śuddha] J K L deest 106 gatyādi] J K L inc. 110 bhujāṅga] J K L deest 111
 nānā] J K L inc. 113 kokilādyāś] A om. 116 susnigdḥā] A inc.: Edd deest
 117 manda] Edd inc. 118 pūrṇendu] J K L deest 119 aduḥkhaḥ] J K L
 inc.

104 sattvaiḥ] C D E G J K L Edd -sāraiḥ | pūrṇair] J K L P Edd -pūrṇam
 tadvanāśrayaiḥ] O sakulāśrayaiḥ 105 pūrṇa] F L Edd punar: G pūrva-
 magnaḥ] O ma- lac.: O² i.m. | sphurat ... mayam] O smaret tu
 mūrtitanmayam: Edd sphuran mūrtitatanmayam 107 prakṛtirūpaḥ] N
 prakṛte rūpaḥ: H prakṛtirūpaḥ: Edd kurute rūpaḥ | kamalekṣaṇe] P
 kamalekṣaṇam 108 mattakokila] Edd yat tu kokila- 109 kapotaśuka] B
 kapotasukha-: P kapotasūkta- | kapota ... sahasrakam] K
 kapolaśukasamgītair mattāni ca sahasrakāḥ | | sahasrakam] E
 hasatśrutam 110 bhujāṅga ... nṛtyāḍyaḥ] D E
 bhujāṅgabhrūḍhanetrāḍyaḥ 111 tadreṇuparipūritam] O satrety
 uparipurim: Edd tadvanam paripūritam 112 prakṛtiḥ] B prakṛti | prakṛtiḥ
 parameśvarī] A brahmaṇaḥ kāraṇam śivā 113 yāś caktā] F G Edd yā
 proktā: N P yāḥ proktāḥ madhuni] H J L sakunta-: E sādḥūni: K
 sakutyāḥ (?): N sudḥūni: O madhvanikusumāntakāḥ] P kusumotsukāḥ
 114 prakṛtiḥ] B H prakṛti 115 śivā] J L parā: K param 116 susnigdḥā] E L
 susnigdha- | saurabhā] E -saurabha- | mugdhī] C snigdḥī- 117

vātasevitam] D E -parisevitam: A -ṛtusevitam: B -vātrasevitam: N -
kālasevitam: O -rātrisevitam: Edd -vātasamṣrutam 118
pūrṇendunityābhyudayaṃ] N pūrṇacandrodayaṃ naktaṃ (?) 119 śoka]
G L Edd loka- 120 gata] L mada- | gata ... abhinnaṃ] N
garvamātsaryarahitaṃ abhinnaṃ nirahaṅkṛtaṃ] P abhitvaṃ virahaṃ
gataḥ

121 pūrṇānandāmṛta ... sudhārṇavam] VS 2.14ab 122 guṇātītaṃ ...
supūritaṃ] VS 2.14cd (pūrṇapremasvarūpakam) 123 guhyād ... sthitaṃ]
VS 2.16ab 124 govindāṅghri ... bhuvi] VS 2.16cd 125 yasya ... bhārate]
VS 2.17ab (jagattraye) 126 mahā ... avyayaṃ] VS 2.17cd 127 muktis ...
ucyate] VS 2.18ab (tatra rajaḥsparśāt) 128 tasmāt ... tadvanam] VS 2.18cd

122 guṇātītaṃ] J K L *deest* 123 guhyād] J K L *inc.* 124 govindāṅghri] D E
deest

121 rasaṃ] P -balaṃ | sudhārṇavam] J K L -rasāmṛtaṃ: N -sudhāśrayam 122
pūrṇa ... supūritaṃ] F G pūritaṃ śaktibhiḥ saha: Edd pūritaṃ
pūrṇaśaktibhiḥ | bhaktaiḥ] A -śaktyaiḥ | supūritaṃ] C D E O supūjitaṃ
124 govindāṅghri ... sparśān] B govindātighnakṛtamānarsān (?) | sparśān
nityaṃ] P -sparśād divyaṃ 126 cchāye] B -chāyā: N -chāyāṃ | avyayaṃ]
N uttamam 127 muktis ... ucyate] G Edd muktis tadvanasamṣparśān
māhātmyād (G mahāmāyād) dhi vimucyate | | taddarśanasparśāt] N P
taddarśanāt sparśāt tanmāhātmyaṃ ... ucyate] A tanmāhātmyād
vimucyate 129 iti ... samṣvāde] A *i.m.* iti śrīvāsudevarahasye rādhātantre:
B G H J O Edd iti (H J śrī-) vāsudevarahasye (B H O *ins.*
harapārvatisamṣvāde) rādhātantre: F K iti rādhātantre: L iti
śrīvāsudevarahasye tripurāvāsudevasamṣvāde śrīrādhātantre dvādaśaḥ]
Ed. pr. ekadaśaḥ

3,1 pārvaty] A B C F G H J K L N O P Edd *inc.* 2 yadi] A *deest* 3 aduḥkhaṃ]
A *inc.* 5 vṛṣāsuraś] L O *om.*

3,1 pārvaty] B E F H O P śrī-: A *i.m.* H J K L (H L śrī-) devy 2 deva] O
ramyaṃ 3 śoka] A loka- 4 parameśāna] K L parameśāni
pūtanādivadhaṃ] C D F G Edd putanānidhanaṃ: H K putanā ca (K vā)
vadhaṃ pūtanādivadhaṃ gatā] J O L satataṃ vrajamaṇḍalam | gatā] N
gatam: G tathā 5 vṛṣāsuraś] N vṛtrāsuraś | cūḍādayo] Edd -dūtādayo

6 kṛṣṇaḥ] G *om.* 8 sarvadhā] L O *inc.* 10 utpātaṃ] G *inc.* 13 yamunāyā] J K L *deest* 14 bhavān] J K L *inc.*: Edd *deest* 15 etad] Edd *inc.* 23 nirīhaṃ] K *deest* 24 vāsudevo] P *deest* 25 tripurāyāḥ] K P *inc.*: L *om.*

6 kṛṣṇaḥ ... avāpnuyāt] N kṛṣṇasya krodhasambhavaḥ | avāpnuyāt] Edd avāptavān 7 vraja] B brahma- 8 sarvadhā] H P sarvāvādhā- | śakti] L *om.* 9 deva] K kṛṣṇaṃ 10 parameśāna ... maṇḍale] L parameśāni pūtanā vāvadhaṃ gatā | utpātaṃ] P tatpātaṃ | maṇḍale] L *add.* vṛṣāsuraś ca keśī ca śaṅkhacūḍādayo pare | tatkaṭhaṃ parameśāni kṛṣṇaḥ krodhaṃ avāpnuyāt | yadaivaṃ parameśāni satataṃ vrajamaṇḍalam | sarvāvādhāvinirmuktaṃ sarvaśaktimayaṃ sadā | sarvaśaktimayaṃ deva keśapīṭhaṃ manoharam | tatkaṭhaṃ parameśāna utpātaṃ vrajamaṇḍale | 11 kāmodbhavaḥ priye] A kāmodbhavaṃ priya: O kāmodbhavas tathā | priye] D C E J prabho: N priyaḥ 13 cāmṛtapūritam] B O amṛtapūritam 14 bhavān] P viṣaṃ | bhavān ... deveśa] J K L bhagavan devadeveśa | sanātana] A sanātanaṃ 15 saṃśayaṃ] N saṃśayo: P vismayaṃ | deva ... chiddhi²] Edd chiddhi mahādeva 16 īśvara] B Edd śrī-: Bhaṭṭācārya śrīmahādeva 18 rahasyam atigopanam] F G Edd guhyād guhyatamaṃ param 19 caiva] F G Edd devi 20 suṣuptiṅ ca] J K L -suṣuptis tu 21 nirvāṇaṃ] P -nirmāṇaṃ 22 śuddhaṃ] O tac ca: N śubhaṃ 23 satataṃ ... avyayaṃ] P śuddhasattvātmakaḥ sadā | viṣṇur avyayaṃ] F G Edd viṣṇurūpadhr̥k 24 vāsudevo] F Ed.pr. vasudevo | śuddhasattvātmakaḥ] Edd viṣṇor aṃśātmakaḥ | sadā] L hariḥ 25 prasādena] H prasādāt tu 27 kṛṣṇir bhūvācakaḥ] K O bhūpatir vācakaḥ | ṇaś ca] K *lac.* | vācakaḥ] K *add.* nirīhaṃ niścalaṃ devi satataṃ viṣṇum avyayaṃ | vāsudevo ‘pi deveśi śuddhasattvātmako hariḥ |

29 tadaiva] L *inc.* 30 brahma] J K L *deest* 32 prakaroti] J K L *inc.*: Edd *deest* 33 puruṣaḥ] Edd *inc.* 34 puri] Edd *deest* 35 tasmāt] Edd *inc.*: K *deest* 36 kārya] G *om.* 37 na] J L *deest* | kārya] G *inc.* 38 prakṛtyā] J K L *inc.* 40 tava] J L *deest* 41 yad¹] J L *inc.* 42 tatsarvaṃ] J K L *deest* 43 vāsudevasya] N *om.* 44 tatsarvaṃ] J K L N *inc.*

28 taylor] K dvayor 29 tadaiva] B G tad eva: F Edd tatraiva | brahmaśabdāṃ] H L N O *transp.* 30 brahmaśabdāḥ] C H N O *transp.* | kṛṣṇaḥ] H viṣṇuḥ guṇāśrayaḥ] B C *add.* turīyaṃ yadi deveśi kṛṣṇaḥ sattvagūṇāśrayaḥ | 31 saṅgataḥ] D E F G O Edd saṅgataṃ 32 prakaroti]

K ākāre | iti] L sadā: K *ins. lac.* 33 kūṭa] P kṛṣṇa- 34 śarīre] H J L śarīraṃ | yasmāt] D E F K N yasmai | śete sa] H L O ṣoḍaśa 37 īśvaras] N puruṣas 39 durdhyeyā] B C sudhyeyā: K durjñeyā: P pūrve yā 41 yad¹] G *om.* 42 prakṛtiḥ] B H prakṛtī 43 yaj janma] A yad yac ca | nṛloke ... medhase] Edd śṛṇu lolo 'lpamedhasi alpa] H cālpa- 44 tatsarvaṃ parameśāni] N nṛloke janmanas (?) tasya 45 vidyāsiddhiḥ prajāyate] K vidyāsiddhis tu jāyate 46 devatvaṃ] K devītvam 47 nṛloke] Edd bhūloke 49 iti ... saṃvāde] B H iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre: F K iti rādhātantre: G J O P Edd iti (J śrī-) vāsudevarahasye (J śrī-) rādhātantre (O P *ins.* harapārvatisaṃvāde): L iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre | trayodaśaḥ] Ed. pr. dvādaśaḥ

4,2 sahasra ... varāṭakam] VS 2.19ab 3 akṣayaṃ ... avyayam] VS 2.19cd 4 satīkeśāt ... sukhāśrayam] VS 2.20ab (govindadehato 'bhinnam pūrṇapremasukhāśrayam |) 5 anyāraṇyeṣu ... yauvanam] VS 2.20cd 6 vṛndāvana ... vigrahaḥ] VS 2.21ab 7 kālindī ... mohitam] VS 2.21cd (kālindyās tan makarande karṇikāyāḥ pradakṣiṇām) 8 nīlaṃ ... mohitam] VS 2.22ab 9 ānandāmṛta ... ghanālayam] VS 2.22cd (-tanmiśra-) 10 padmotpalādyaiḥ ... samujjvalam] VS 2.23ab 11 cakravākādi ... svanaḥ] VS 2.23cd 12 śobhamāna ... manoharam] VS 2.24ab 13 tasyobhaya ... nirmītā] VS 2.24cd

4,1 īśvara] A B C D E F G H J K L N O P Edd *inc.* 4 satīkeśāt] D E *deest* 5 anyāraṇyeṣu] J K L *deest* 6 vṛndāvana] J K L *inc.* 8 nīlaṃ] D E *inc.*: F G J K L N Edd *deest* 9 ānandāmṛta] F G J K L N Edd *inc.*: Edd *deest* 10 padmotpalādyaiḥ] Edd *inc.*

4,1 īśvara] H O P Bhaṭṭācārya śrī- | īśvara uvāca] N Ed. pr. Vidyāratna *deest* 2 sahasra ... patrasya] D E P Edd sahasrapatre padmasya: B sahasrapadmasya: H sahasrapatrapadmasya | padma] J K L -dala- | vṛndāraṇyaṃ] A vṛndāvanavṛndāraṇyaṃ varāṭakam] N vṛndāraṇye varānane 3 akṣayaṃ] L akṣaram avyayam] A D E J K L N uttamam 4 satīkeśāt] K satīkeśa- | sukhāśrayam] K -rasāśrayam 5 anyāraṇyeṣu sthāneṣu] Edd anyānyeṣu ca sthāneṣu anyāraṇyeṣu ... yauvanam] B anyāraṇyeṣu bālyam ca tathā pauganḍayauvanam | sthāneṣu] G *om.* 6 vṛndāvana] O L P Edd vṛndāraṇya- | kṛṣṇaḥ ... vigrahaḥ] A B kṛṣṇaṃ kaiśoravigraham: K nityaṃ kaiśoravigraham 7 kālindī ... jalaṃ] N

nīlagambhīrakālindījalam | kālindī ... mohitam] A F G Edd
kālindītaruṇānandibhaṅgasaurabhamohitam | 8 nirmāna] D nirmala-9
ānandāmṛta] D E āpannāmṛta- | tadraśmi] F madūrmi: G tatrāsmi: O
bhadraśmi: P tatrāsti | makarandaghanālayam] D E tad atra
kamalākaram: O makarandavanālayam: P makarandapraṇālayam 11
mañju] J L -kañju-12 taraṅgātimanoharam] Edd atīvasumanoharam 13
tasyobhaya] P Edd asyobhaya-: N tatrobhaya-

14 gaṅgā ... varāṭakaḥ] VS 2.25ab 15 karṇikāyāḥ ... hariḥ] VS 2.25cd 16
kālindīm ... vigraham] VS 2.26ab

15 karṇikāyāḥ] J K L *deest* 17 yo] J K L *inc.* 21 karṇikā] H K L *deest* 22 etat]
H K L *inc.* 26 prakṛtiḥ] D *om.* 27 karṇikā] E J K L *deest* 28 ata] J K L *inc.*
kṛṣṇatvam] D *inc.* 29 tasmāt] E *inc.* 30 karṇikā] J K L *deest*

14 guṇā proktā] D C F G -guṇam proktam: L -guṇaproktau: Edd -guṇam
punyam | sparśo varāṭakaḥ] E yat sparśā varāṭikā | varāṭakaḥ] D E *add.*
satīkeśāt samudbhūtam pūrṇapremasukhāśrayam | anyāraṇyeṣu
sthāneṣu (E *lac.*) bālyapaugaṇḍayauvanam | vṛndāvanavihāreṣu kṛṣṇaḥ
kaiśoravigrahaḥ (E kṛṣṇam kaiśoravigraham) | kālindītaruṇānandījalam
saurabhamohitam |: E *add.* nīlam nirmaṇagambhīram jalam
saurabhamohitam | 15 karṇikāyāḥ koṭiguṇā] F G Edd karṇikā mahimā
kiṃ tu 16 abhinnaṃ ... vigraham] P atmāsakaravigraham (?)
ekavigraham] E nīlavigraham: N eva vigraham 17 te] J K L vai | te
kathitam] N [te kathi-] | mayā] D *add.* iti śrīvāsudevarahasye
rādhātantre śivapārvatisaṃvāde trayodaśaḥ paṭalaḥ |: E *add.* iti
śrīrādhātantre trayodaśaḥ paṭalaḥ | 18 devy] A B C H O P śrī-:
Bhaṭṭācārya śrīpārvatī 19 śaṅkara] B *a.c.* śaṅkaraḥ 20 parameśāna] B *a.c.*
parameśāni | kālindī kā] G *transp.* | kā] K vā 21 parameśāna] F G J Edd
kā maheśāna 22 kathaya prabho] L parameśvara 23 īśvara] O
Bhaṭṭācārya śrī- | īśvara uvāca] Ed. pr. *deest* 25 vyāpya hi] E ca vyāpya |
vyāpya ... tiṣṭhati] H J K L vyāpyāvatiṣṭhati 26 prakṛtiḥ ... sadā] O
viṣṇuḥ kṛṣṇatvam āgataḥ | puruṣaḥ sadā] G parameśvari 29 devī] E L
Edd devi 30 karṇikā] G kālīkā | nityā] N sāksāt 31 kṛṣṇa] N kṛṣi- |
nivr̥tteḥ] A nirvṛtaḥ: E nivṛttiḥ | saṅgamātrataḥ] A saṅgamātratā: B
saṅgamādrutaḥ: D saṅgam acyutaḥ: P saṅgam āśritaḥ

34 govindasya ... vayasākṛtiḥ] VS 3.1ab 35 tatsarvaṃ ... nidhe] VS 3.1cd 37 madhye ... śobhite] VS 3.2ab 38 yojanāvṛta ... maṇḍite] VS 3.2cd 39 mahatpadaṃ ... rasāśraye] VS 3.3ab 40 prabāla ... sevite] VS 3.3cd 41 tatrādhaḥ ... vinirmite] VS 3.4ab (govindasthānam avyayam) 42 saptāvaraṇakaṃ ... nirantaram] VS 3.4cd 43 tatra ... maṇḍitam] VS 3.5ab 44 tanmadhye ... samujjvalam] VS 3.5cd 45 tadaṣṭa ... manoharam] VS 3.6ab 46 tatropari ... sthitam] VS 3.6cd 47 aṣṭa ... nirmitam] VS 3.7ab

32 aikyatvaṃ] O *deest* 33 devy] J K L *inc.* 36 īśvara] O *inc.* 38 yojanāvṛta] J K L *deest* 39 mahatpadaṃ] J K L *inc.* 41 tatrādhaḥ] K *deest* 43 tatra] J L *deest* 44 tanmadhye] J L *inc.* 46 tatropari] K *inc.* 47 aṣṭa] Edd*deest*

32 aikyatvaṃ] Edd ekatvaṃ | kṛṣṇam ... smṛtam] F G N Edd kṛṣṇa iti smṛtaḥ 33 devy] A B C D E H K L P śrī-: Bhaṭṭācārya śrīpārvatī | devy uvāca] Ed. pr. *deest* 35 śrotum icchāmi] J K parameśāna: L parameśāni | kṛpā] G J K L P Edd dayā- 36 īśvara uvāca] F G Ed. pr. Mukhopādhyāya *deest* | īśvara] B C D H O P śrī- 37 śobhite] L -sevite 38 tadvṛkṣaiḥ] H -tadvṛkṣe: P -tadgoṣṭhaiḥ maṇḍite] Edd -vistaraiḥ 39 mahatpadaṃ] B matpadaṃ: K mahadpadmaṃ rasāśraye] B D E K Edd -rasāśrayam 40 prabāla] A F Edd purāṇaprabālakusumair] K pradhānaiḥ kusumair | vṛnda] J K L tāna-41 tatrādhaḥsthaḥ] G tatrādhas te | siddha] J L svarṇa- 42 saptāvaraṇakaṃ] B sapta āvaraṇaṃ | saptāvaraṇakaṃ sthānaṃ] H J saptāvaraṇasaṃsthānaṃ śruti ... nirantaram] J L satīkeśavinirmītām | mṛgyaṃ] N -mūlyaṃ | nirantaram] P manoharam 43 tatra] A tataḥ | śuddham] G siddham: P śuddhamañimaṇḍapamaṇḍitam] A Edd mañimaṇḍitamaṇḍapam 44 tanmadhye ... ca] N tasya madhye mañjuratnaṃ | mañjuratnañ ca] E *transp.* | ca] P hi 45 nānādīpti] E nānādīpta-: P nātidīpta- | nānādīptimanoharam] N nānādīptaṃ manoharam 47 aṣṭadalāruṇāmbhojaṃ] E O P aṣṭadaśā-: K -bhoje | tatraikaṃ] B G N tatraiva | sukhanirmitam] D E suvinirmitam: A sunirmitam: G sukhanirṇitam

48 govindasya ... mahimocyate] VS 3.7cd 49 śrīgovindaṃ ... sevitam] VS 3.8ab 50 divya ... vallabham] VS 3.8cd 51 vrajendra ... vallabham] VS 3.9ab 52 yauvanodbhinna ... vigraham] VS 3.9cd 54 anādim ... priyātmajam] VS 3.10ab 55 śruti ... manoharam] VS 3.10cd 56 paraṃ¹ ... gopīkeśvaram] VS 3.11ab (gokuleśvaram) 57 vṛndāvaneśvaram ...

kāraṇam] VS 3.11cd **58** sūtrāmaratnavat ... manoharam] VS 3.12ab **59** navīna ... mañjulam] VS 3.12cd **60** phullendīvara ... sukhāśrayam] VS 3.13ab **61** dalitāñjana ... mohanam] VS 3.13cd **62** susnigdha ... kuntalam] VS 3.14ab

48 govindasya] Edd *inc.* **49** śrīgovindam] J K L *deest* **50** divya] J K L *inc.*: N *om.* **51** vrajendra] N *inc.* **52** yauvanodbhinna] K *deest* **53** sāndrānandam] L *deest* **54** anādim] L *inc.* **56** param¹] O *deest* **57** vṛndāvaneśvaram] K *inc.* **58** sūtrāmaratnavat] J K L Edd *deest* **59** navīna] J K L O Edd *inc.* **61** dalitāñjana] J K L *deest* **62** susnigdha] J K L *inc.*

48 sthānam] N ramyam **49** tu] N ca | tu tatrastham] F G Edd tatra saṁstham ballavīvṛnda] O P vandyavṛnda- **50** divyavraja] H J K L divyajana-: A divyabrahma- | ballavīpriya] J L vallavīvṛnda- | ballavīpriyavallabham] K dvibhujam gopīkeśvaram **52** yauvanodbhinnakaiśoram] C D E K L O Edd yauvane bhinnakaiśoram | suveśākṛti] G sureśākṛti- **53** sāndrānandam] J K L O P Edd śāntānandam | padam] E G O param | sannibham] F G J K Edd -cikkaṇam **54** anādim] E anādir | anādim ādim] A animādiś ca **55** śrutimṛgyam] J Edd smṛtim agryam: K śrutiyogyam | gopīkula] H J O L gopījana- **57** nirguṇasyaikakāraṇam] L nityasyaiva hi kāraṇam **58** sūtrāmaratnavat svaccham] H sudhāmaratnasvacchañ ca | svaccham] E F G snigdham | manoharam] K *add.* jagattrayam mohayantam magnam premarasārṇave | vrajendraniyataiśvaryam vrajabālaikavallabham | yauvanodbhinnakaiśoram suveśākṛtavigraham | anādim ādiprāṇeśam nandagopapriyātmajam | śrutimṛgyam aṇam nityam gopīkulamanoharam | param dhāma param rūpam dvibhujam gopīkeśvaram | **59** navīnanirada] D E lasannīrada- **60** phullendīvarasatkānti] D E phullendīvaralasatsreṇī kānti satkānti] G -saṁkānti **62** saurabha] O -sau- *lac.*: O2 *i.m.* | kuntalam] L -kuṭṭalam: Edd kuṇḍalam

63 tadūrdhvaṁ ... manoharam] VS 3.14cd **64** nānā ... maṇḍitam] VS 3.15ab **65** mandāra ... vibhūṣitam] VS 3.15cd **66** kvacid ... maṇḍitam] VS 3.16ab **67** nānābharaṇa ... kvacit] VS 3.16cd **68** lolālakāvṛtam ... ānanam] VS 3.17ab **69** kastūrī ... gorocanārcitam] VS 3.17cd **70** nīlendīvara ... locanam] VS 3.18ab **71** unnata ... nirīkṣaṇam] VS 3.18cd **72** sucārūnnata

... nirūpanam] VS 3.19ab 73 nāsagre ... jagattrayam] VS 3.19cd 74 sindūrāruṇa ... manoharam] VS 3.20ab 75 nānā ... kuṇḍalam] VS 3.20cd 76 tadraśmi ... sadyutim] VS 3.21ab 77 karṇotpala ... bhūṣitam] VS 3.21cd

63 tadūrdhvaṃ] O *deest* 66 kvacid] L *deest* 67 nānābharaṇa] L O *inc.* 69 kastūrī] J K L *deest* 70 nīlendīvara] J K L *inc.* 74 sindūrāruṇa] J K L *deest* 75 nānā] J K L *inc.* 76 tadraśmi] J K L Edd *deest* 77 karṇotpala] J K L Edd *inc.* 78 trailokyādbhuta] J K L *deest*

63 tadūrdhvaṃ] K tadūrdhve | bhāge] B tāni | manoharam] Edd manoharā 64 rājacchikhaṇḍadalamaṇḍitam] E bhrājacchikhaṇḍena virājitam 65 mandāra ... sadguccha] A maṇḍāravṛkṣasadguccha-: E maṇḍārakusumāgucchaṃ mandāra ... vibhūṣitam] Edd mayūrapucchagucchāḍhyaṃ cūḍācāruvibhūṣitam | sadguccha] J K -saṃsparśa-: N -satpuṣpa- 66 mukuṭa] H -kukkutamukuṭamaṇḍitam] F G Edd -manojñamukuṭānvitam 67 bhūṣitam] E -bhūṣaṇaṃ kvacit] F Edd kaṭim: G *om.* 68 lolālakāvṛtaṃ] B nānālakāvṛtaṃ 69 bhrājan] P rājat 70 dalalocanam] E J K L -lolalocanam: A -kulalocanam 71 bhrūlatāśeṣa] P -dalatāśeṣa- | sācī] H -rāsi- 72 nāsā ... nirūpanam] F G Edd -nānārūpanirūpaṇaṃ: D E -nāsādhṛtanirūpamam | nirūpanam] B L -nirūpitam 73 nāsagre ... jagattrayam] E O nāsāgre gajamuktā ca snigdhīkṛtajagattrayam| mugdhī] B -śuddhā-: H -snigdhī- 75 svarṇa] O -pūrṇa- | kuṇḍalam] H L -maṇḍalam 76 tadraśmi ... tadgandhaṃ] E H tadrasmīyuktasadgaṇḍaṃ mukurāntara] A mudgarāntara-: E mukurākṛti-: G muhurāntamukurāntarasadyutim] O sundarāntarasamyutam | sadyutim] P -samadyutim 77 kusumottamabhūṣitam] E J K L N O P -kusumottāṃśabhūṣitam: A -kusumo aṃśabhūṣitam 79 prasphuran] E puṣpavan-

80 śrīvatsa ... lasacchriyam] VS 3.22ab 82 sudivya ... miśritam] VS 3.22cd 83 kare ... śobhitam] VS 3.23ab 84 mañju ... virājitam] VS 3.23cd 85 karpūrā ... āṅkitam] VS 3.24ab 86 gorocanādi ... citritam] VS 3.24cd 87 snigdha ... prapadāndolitāñcalam] VS 3.25ab 88 gaṃbhīra ... srajam] VS 3.25cd 89 suvṛtta ... nirūpaṇam] VS 3.26ab 90 dhvaja ... śobhitam] VS 3.26cd 91 nakhendu ... kāraṇam] VS 3.27ab 92 yogīndraiḥ ... cintyate] VS 3.28cd 93 tribhaṅgaṃ ... nirmitam] VS 3.29ab 94 tiryag ... sundaram] VS 3.29cd 95

vāmāṃśārpita ... kuṇḍalam] VS 3.30ab 96 apāṅgekṣana ... manmatham]
VS 3.30cd 97 kuñcitādhara ... svanaḥ] VS 3.31ab

80 śrīvatsa] N *om.* 82 sudivya] N *inc.*: Edd *deest* 83 kare] J K L Edd *inc.* 85
karpūrā] J K L *deest* 86 gorocanādi] J K L *inc.* 87 snigdha] N Edd *deest*
88 gaṃbhīra] N Edd *inc.* 94 tiryag] K L *deest* 95 vāmāṃśārpita] K L *inc.*

80 kaustubhoraskam] O -kaustubhair vakṣaḥ | lasacchriyam] B H P
lasatpriyam: E -lasat priye 81 manohārabhūṣitam] E -
manodāmbabhūṣitam: N -sumanobhir vibhūṣitam: P -
sumanādivibhūṣitam 82 sudivya] B N saddivya-: H parārdhe
sudivyamaṇi] A G saddivyamāla- | miśritam] A H O Edd -miśrite 86
citritam] P -cihñitam 87 prapadāndolitāñcalam] J K L prapadāmbho
citāñjanam: B prapadam lolaniścalam 88 lomarājīlatāsrajam] H
lomarājīlatāgrajam: J somarājīlatāñḍajam: K somarājīlatāvrajam: L
somarājīlatāśrayam | srajam] O -śriyam 89 suvṛtta ... yugalam] G
śuddhibhūtānvayugalam | nirūpaṇam] A F G Edd -manoharam: B -
nirūpitam: E -nirupamam: N -suśobhitam 90 karāṅghritala] O *lac.*: O2
i.m. | talaśobhitam] D E -manoharam 92 yogīndraiḥ] A B yogendraiḥ |
eva hṛdi] F G Edd evākṛti | cintyate] E cintitam 93 nirmitam] E *a.c.* -
korjitaḥ 95 kāñcana] E -kānaka-96 apāṅgekṣanasasmera] E
apāṅgekṣanasākṣāta-: P tadaṅgekṣanasañcāra-: Edd apāṅgena tu
sasmera-

98 jagat ... sudhārṇave] VS 3.31cd

98 jagat] K *deest* 99 devy] K *inc.* 101 dhyānaṃ] J K L *deest* 103 kṛpayā] J K
L *inc.*: D *deest* 104 kulācara] E Edd *deest* 106 īśvara] D E Edd *inc.*

98 sudhārṇave] A D E P -sukhārṇave 99 devy] A B C D E H L O P
Bhaṭṭācārya śrī- 101 gopyaṃ] N -tattvaṃ 102 etat] E evaṃ 103
kulācārasya sādhanam] O kathyatāṃ me tapodhana 104 yat] Edd tat |
yat kṛtaṃ] B kṛtañ ca 105 parameśāna] J K L kathayeśāna: C parameśāni
| kathyatāṃ ... taponidhe] J K L yadi te 'nugraho mayi | me] N tat |
taponidhe] G H N P tapodhana 106 īśvara] B C H O P Bhaṭṭācārya śrī-
107 śṛṇu] H sadā | vāsudevasya nirṇayam] J ayanyanigūḍhe (?) param: K
satatam munipuṣṭakam (?): L atyantagūḍhatatparam 109 tvāṃ ... yathā]
O kṛpayā parameśāni jagat śavamayaṃ yathā | | jagac chavamayaṃ] J K

L O Edd jagacchrajam ayam: D E jagat māram ayam: H jagat sarvam
ayam | chavamayam yathā] L yantramayam tathā | yathā] J K tathā: P
sadā 112 iti ... samvāde] A C D iti śrīvāsudevarahasye rādhātantre
śivapārvatīsamvāde: B G H J L P Edd iti vāsudevarahasye (B J L P śrī-: L
ins. tripurāvāsudevasamvāde: B H P ins. harapārvatīsamvāde)
rādhātantre (J L śrī-): E F K iti rādhātantre (E śrī-) caturdaśaḥ] Ed. pr.
trayodaśaḥ

5,1 śvara] A B C D E F G H J K L N O P Edd inc.

5,1 śvara] A C H O P Bhaṭṭācārya śrī- | śvara uvāca] D E deest

8 tatra] J deest 10 siddha] J inc. 12 śrutim] J K L Edd deest 13 yogapīṭham]
J K L Edd inc. 16 dalam] J K L deest 18 priyam] J K L inc. 19 vallarī] J L
deest 21 vayo] K deest 23 sāndrānandam] Edd deest 24 etat] Edd inc. |
svayam] H om. 25 dalitāñjana] H inc.

3 devi na] B devi na om. 4 prakṛtirūpaṃ] F G J K N Edd prakṛte rūpaṃ |
pūrṇa] E para- 6 mandāraṃ ... manoharam] L mandam paramayam
kalpaṃ kalpaṃ kalpamanoharam | | parameśāni] O hi maheśāni |
parameśāni ... manoharam] J paramaṃ kalpaṃ kalpaṃ
kampamanoharam 7 yā tu] D E mātāḥ | svayam] D E -samam: Edd -
mayam 8 tatra ... 9 sundari] J2 i.m. | ca] H api 9 mattālipuñjāni] N
mandārapuṣpāni | puñjāni] D E J2 puṣpāni | prakṛtim] H prakṛtir |
sundari] B om. 10 siddha] B siddha- om. | pīṭham] F -pīṭhe | śakti] G -
siddhi-mayam] F -maye 11 yat] Edd tat | prakṛtim uttamām] L N O
prakṛtir uttamā 12 śrutim] N śrutir: O lac.: O2 i.m. | śuddhatām vāpi] A
śuddhitārādi: B śuddhitā vāpi: P sukṛtim vāpi | hemaṃ] A N P haimam
13 vā] L ca 15 racitaṃ] Edd -ruciraṃ 16 tad eva] Edd tavaiva | aṣṭa] N
cāṣṭa- 18 śakti] H J L bhakti- | rūpiṇī] J2 K add. vāyorūpaṃ maheśāni (J2
ca tattvaṃ hi) sarvaṃ prakṛtir ucyate | 19 vallarī] K O P vallavī-: G
bahūnī | vallarī ... sadā] J2 i.m. sadā] J2 K ca yā 20 kalārūpā ... rūpiṇī] J2
i.m. 21 vayo ... ca] O rādhārūpaṃ ca lāvanyaṃ 22 sarvaṃ ... smṛtam] E
sarvañ ca prakṛtiḥ svayam | prakṛtimayam smṛtam] B N prakṛtim
uttamam 23 sāndrānandam] A O śāntānandam sāndrānandam param] G
sāndrānandamayam | mīnalocane] G 'mitalocane: O dīnalocanam: P
nīlalocane

26 mahākālī] J K L *inc.* 30 puṣṭa] N *deest* 31 etat] N *inc.* 32 śruti] C J K L Edd *deest* 33 manaś] C Edd *inc.* 34 navīna] J K L *inc.* 35 sūtrāmaratnaṃ] J K L Edd *deest* 36 phullendīvara] J K L *inc.* 37 sā] Edd *inc.* 38 dalitāñjana] J K L *deest* 39 śaktirūpā] J K L *inc.* 41 susnigdadhādi] A Edd *deest* 42 sa] Edd *inc.* 45 kuṇḍalī] A *inc.*

26 mahākālī mahāmāyā] J N *transp.*: K māyayā ca mahākālī: L mahāmāyā ca yā kālī | varṇa] D L svarṇa- 27 anādiḥ] J L anyādi-: K asyās cādi- | anādiḥ prakṛtiṃ] O govindasyākṛtiḥ | anādiḥ ... viddhi] P jñāmi jñākṛtiṃ buddhim viddhi] N *p.c.* vṛddhir | ca] B J K L O P ca: E vā | svayam] K tathā 28 kṛṣṇas tu] J K O L kṛṣṇas ca: N kṛṣṇasya | kṛṣṇas ... priyaḥ] P jñeyaḥ kṛṣṇas tu sarvadā | sarvadā priyaḥ] A C sarvadāśrayaḥ | priyaḥ] Edd prayāḥ 29 ātmajaṃ] B ātmānaṃ | ātmajaṃ ... udāhṛtaṃ] F G L N Edd ātmajaḥ sa udāhṛtaḥ 30 puṣṭa] E pūjya-: K *a.c.* pauṣya-: O aṣṭa- | puṣṭa ... khyātaṃ] F G Edd puṣṭaputra iti khyāto | putram] A -putra 32 śruti ... nityaṃ] D śrutimṛgyām ajām nityām | gopikās tu] A B H gopikām vā: D gopikāñ ca: N ātmākhyam hi: P gopadām vā 33 manaś] N dhanaś (?): P anyac | śaktir] A *om.*: E prakṛtir abhūt] H abhavat 34 nīradaṃ] C F G Edd -nīrado | yas] E yat | kālīkā] L rādhikā- 35 sūtrāmaratnaṃ ... devi] N sūtrāv aratnaṃ deveśi | sūtrāmaratnaṃ ... rūpiṇī] C D E sūtram eva tu yad ratnaṃ tatsarvaṃ parameśvari | 37 tu] Vidyārṇava Bhaṭṭācārya hi | jñeyā] P proktā | prakṛtiḥ ... parā] C F parāprakṛtirūpiṇī | paramā parā] B sarvarūpiṇī: J paramāpi vā | parā] K śivā: L priyā 38 puñjabhaṃ] E -puṣpābhaṃ 39 śaktirūpā] J śaktir iva 40 kalārūpā śucismite] A satataṃ viśvamohinī 41 yaduktaṃ] D prakṛtiṃ: E prakṛtiḥ parameśvari] E parameśvarī 42 kalā gandha] K Edd kalāmāyā- 43 cūḍaṃ] E -cūḍā 44 cūḍā] Edd dūtī 45 yoni ... samanvitā] J L yonimudrā sanātani

47 cūḍāyā] J *deest* 48 nīla] J *inc.* 49 mukuṭaṃ] E *deest* 52 kalāḥ] J *deest* 53 ata] K L *deest* | candramā] G *om.* 54 kasturī] K *inc.* 55 prakṛtiṃ] G *inc.* 56 nīlendīvara] J L *inc.*: D O *deest* 57 kalā] D E *inc.* J K L *deest* 58 unnata] J K L *inc.* 59 sucārūnnataṃ] J K L Edd *deest* 60 kalā] K L O Edd *inc.* 61 kim] J O *inc.* 62 etat] J K L *deest*

46 sā ... mālātīkalā] J L kuṇḍalī sā prakīrtitā 47 bandhanī] K L Edd bandhanā: F raṅginī: O gandhinī | prakīrtitā] D *add.* *a.c.*

śrīvāsudevarahasye rādhātantre śivapārvatisaṃvāde pañcadaśaḥ paṭalaḥ
| 49 mukuṭaṃ] G mukundaḥ svarūpiṇī] C -svarūpikā 50 lolālakā ... taṃ]
G lolālokā cūḍayati: J lolālakācyutaṃ yas tu | vṛtaṃ] F -yutaṃ | taṃ] A
B N O tu | koṭindu] N pūrṇendu- 51 śaktir] A śaktiṃ | candramā] D E J
K L P Edd candrasya candramā ... kalā] J L prakṛtiṃ parameśvarīm 52
kalāḥ ... varavarṇini] J2 *i.m.* varavarṇini] K *add.* sa eva parameśāni
kalāgandhasvarūpiṇī | tiryakcūḍā maheśāni yad uktaṃ varavarṇini | sā
cūḍā prakṛtir māyā satataṃ viśvamohinī | kuṇḍalīśaktisaṃyuktā
yonimudrāsanātānī | yad uktaṃ mālatīmāyā kuṇḍalī sā prakīrtitā |
nīlakaṇṭhasya pucchaṃ tu yonimudrā varānane | mukuṭaṃ parameśāni
sākṣāt śaktisvarūpiṇī | lolālakāvṛtaṃ yat tu koṭindusadṛśānanam | sākṣāt
śaktir maheśāni candramāḥ paramā kalā | kalāśoḍaśasaṃyuktaś
candramā varavarṇini | 54 kasturī ... 55 parameśvarīm] J2 *i.m.* | tilakaṃ]
N *om.* | priye] O *add.* sākṣāt śaktir maheśāni candramāḥ paramā kalā | 55
dīpti] J2 dīptā-: K dīpta-: P divya- | śaktiṃ] N -śaktir | prakṛtiṃ] A
prakṛtiṃ | prakṛtiṃ parameśvarīm] B N P prakṛtiḥ parameśvarī 56
nīlendīvarasusnigdham] N kālindī iva susnigdham susnigdham] H J K -
saṃyuktam: L -saṃkāśam 57 yugmayutaṃ] Edd -mugdhīkṛtaṃ |
pūrvoktaṃ] Edd pūrvoktā | pūrvoktaṃ parameśvari] G sarvaśaktisamaṃ
priye | parameśvari] B parameśvarī 58 unnatabhrūṃ] E G J L
unnatabhrūr: K tasya bhrūr: Edd unnabhraṃ | unnata ... maheśāni] N
unnatabhrūtamaṃ devi | kalayā yutaṃ] Edd parameśvari 59
sucārūnnataṃ deveśi] G suconnata maheśāni 60 yugmaṃ] A -yuktaṃ: P
-yūthaṃ: Edd -mugdham | jñeyā] Edd jñeyam | parā] D E sadā: G *add.*
nirakṣare maheśāni kāraṇaṃ parameśvarī | 61 bahunā] K bahulaṃ |
bahunā devi] N bahunoktena

63 kṛṣṇasya] J K L *inc.* 65 nirakṣare] G *deest* 66 vigraha] G *inc.* 68
savigraho] K L *deest* 69 sarveśāṃ] K L *inc.* 72 paramānanda] J K L *deest*
73 ata] J K L *inc.*

63 ca maheśāni] Edd parameśāni 64 vigrahaṃ devi] Edd parameśāni | parā]
K P priye 65 nirakṣare] D E nirakṣaraṃ: F G Edd nirakṣarā |
parameśvarī] B E O parameśvari 66 rahitaṃ] F G N O Edd -rahito 67
tadaiva] H tadaivam akṣaraṃ] L svakṣaraṃ 68 savigraho] B E O P
savigrahaṃ 69 param] N paraḥ 70 paraṃ ... ca] F G N P Edd
parabrahmaṇi caiva hi 72 sandohavigrahaḥ] A N -saṃdohaṃ vigrahaṃ |

prakṛtes] D *om.* 74 devi] E devī | arhati] Edd prakṛtam 75 iti ... saṃvāde]
A iti vāsudevarahasye: E F K iti rādhātantre (E śrī-): G H J Edd iti
vāsudevarahasye (J śrī-) rādhātantre (J śrī-: H *ins.* harapārvatīsaṃvāde):
L iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre |
pañcadaśaḥ] Ed. pr. caturdaśaḥ

6,2 paramaṃ ... param] VS 4.1ab 3 vṛndāvaneśvaram ... kāraṇam] VS 4.1cd 4
tasyādbhūtaṃ ... sundaram] VS 4.2ab 5 tad ... prabho] VS 4.2cd

6,1 devy] A B C D E F G H J K L N O P Edd *inc.*

6,1 devy] A B C D *p.c.* E H O P Bhaṭṭācārya śrī-: D *a.c* śrī pārva- | devy
uvāca] G *deest* 2 kṛṣṇam ... ca] Edd kṛṣṇo govindeti 4 tasyādbhūtaṃ ca]
Edd tasyādbhutasya | kim ... sundaram] F G Edd saundaryam aiśvaryam
eva ca | aiśvaryāti] K L āścaryāti- | sundaram] P -vistaram 5 tad brūhi]
Ed. pr. Bhaṭṭācārya Vidyārṇava *emend.* vadasva | devadeveśa] N [...]

7 aṅghri ... vidyate] VS 4.3ab 8 tan ... śṛṇu] VS 4.3cd 9 ananta ...
guṇotsave] VS 4.4ab 10 tat ... maheśvarāḥ] VS 4.4cd 11 sṛṣṭi ...
vaibhavāt] VS 4.5ab 12 tad ... candramā] VS 4.7cd 13 tacchyāma ...
rasāmṛtaiḥ] VS 4.8ab 14 paramātmā ... kāraṇam] VS 4.8cd 15 tadraśmi ...
kīraṇātmikāḥ] VS 4.9ab 16 tadaṅghri ... prabham] VS 4.9cd 17 āhuḥ ...
durgamam] VS 4.10ab 18 tadaṅga ... mohinī] VS 4.10cd 19 tatsparśa ...
saṃbhavā] VS 4.11ab 20 tatpriyā ... vallabhā] VS 4.11cd (tatpriyā prakṛtis
tv ādyā) 21 tatkalā ... varāṅganāḥ] VS 4.12ab (durgādyās triguṇātmikāḥ)

9 ananta] Edd *deest* 10 tat] Edd *inc.* 12 tad] J K *deest* 14 paramātmā] J K
inc. 15 tadraśmi] K Edd *deest* 16 tadaṅghri] Edd *inc.* 18 tadaṅga] Edd
deest 19 tatsparśa] Edd *inc.*: J L *deest* 20 tatpriyā] J L *inc.*

6 īśvara] A B C D E O P Bhaṭṭācārya śrī- 7 mahimānto] O -maheśānto
mahimānto ... vidyate] F Edd -mahimā neha vidyate 8 tvaṃ sadā] N tan
mayā 9 guṇotsave] O -guṇotsavaḥ 10 kalā] N [...] 13 rasāmṛtaiḥ] Edd -
rasāmṛtaḥ: O -rasāmṛte: N [-āmṛ-] 14 rūpair] G Edd -rūpī | kāraṇam] K
add. brahmaṇaḥ parameśāni yadraśmiḥ prakṛtiḥ paraḥ | 15 tadraśmi] K
raśmes tu tatkīraṇātmikāḥ] H santi kalātmajāḥ 16
mukhaacandramaniprabham] Edd -nakhaacandrasamaprabham |
prabham] D E O -prabhāḥ 17 āhuḥ ... brahmaṇo] O mātāḥ
pūrṇabrahmaṇo | kāraṇam veda] N [-ṇam veda-] | veda] *Emend. coll.* VS

- 2.10 & RT 16.21b: Mss. deva- | durgamam] Edd -durlabham **18** viśva] H J L brahma- **19** saurabhasaṁbhavā] N -ratnasamudbhavā | saṁbhavā] O -saṁbhavāḥ: Edd -saṁbhavaḥ **21** lalitādyā] B C lalitā ca | varāṅganāḥ] F G P Edd varānane: N [-nāḥ] **22** devy] A B C D E H L O P śrī-: Bhaṭṭācārya śrīpārvaty
- 26** mātṛkā] H *deest* **29** padminī] G *om.* **30** padminī] G *inc.* **31** padminī] J L *deest* **32** brahmaṇaḥ] J L *inc.* **37** tasyās] J L *deest* **38** kṛṣṇasya] J L *inc.* **40** paramātmā] K *inc.*: N Edd *deest* **41** brahmaṇaḥ] N *inc.* **43** āhuḥ] Edd *inc.*: J L *deest* **44** tadaṅga] Edd *deest* **45** kṛṣṇasyāṅge] Edd *inc.* **47** pārvaty] J L *inc.*
- 25** īśvara] A B C D E H O P Bhaṭṭācārya śrī- **27** mahāmāyā] G maheśāni **28** tripurā ... yā] G tripurāyāḥ kaṇṭhasaṁsthā **29** hastinī] Edd citrinī | citrinī] Edd hastinī | kāmīnī] L kātyāyanī **30** śālinī] D -pālinī **31** prakāśinī] N -svarūpiṇī **33** tasyāḥ ... padminyāḥ] Edd tasyā devyās ca padminyā **34** pratyaṇḍe] Edd prasādāt **35** saṁhārais] E N -saṁhāre **37** aṁśās] A N -aṁśā: B E -aṁśās | candramā] B E N candramāḥ | parā] G kalā **38** kṛṣṇasya] O kṛṣṇas tu **39** devī] N devī **40** kāraṇaiḥ] E -kāraṇam **41** yadraśmiḥ] D *lac.*: E svayaṅ ca | prakṛtiḥ parā] A prakṛtiṁ parām **42** raśmim] A P raśmyās: J N raśmes: B rasmyāms: E vahnis: G raśyās **43** āhuḥ] D āh- *lac.*: O prāhuḥ veda] *Emend. coll.* 16.21b: Mss deva- (B veda-: G brahma-) **44** mohinī] C -rūpinī **46** kalā] A B kalāḥ **47** pārvaty] A B C D E O P Bhaṭṭācārya śrī-: J K devy: L śrīdevy **48** pūrṇa] Edd punaḥ | yadi ... durgamam] L bhedaṁ nāsti kadācana: N kāraṇam devadurgamam: Edd kāraṇatvaṁ hi durgamam durgamam] J K -nirgamam
- 49** tatkaṭhaṁ] J L *deest* **51** paraṁ] J *inc.* **52** yo] B C J P *deest* **53** vede] B C J L P *inc.* **56** veda] D E Edd *deest* **57** tatkaṭhaṁ] Edd *inc.* **59** īśvara] D E *inc.* **61** saṁgamaṁ] K *deest* **62** guṇas] H K *inc.* **64** niścalaṁ] K O *deest* **65** gamyena] H J L *deest* **66** vedagamyam] H *inc.*
- 49** tatkaṭhaṁ ... **50** pinākadhṛk] J2 *i.m.* | parameśāna] E P parameśāni kṛṣṇaḥ ... paraḥ] B E N P kṛṣṇam pūrṇam parāt param | pūrṇaḥ] G *add.* brahma **50** vedagamyam] K vadāmy ahaṁ | mahādeva] L Edd maheśāna **51** paraṁ brahmaṇi] C F parabrahmaṇi | tathā ... bhedaṁ] F G J Edd vede (G deve) ca bhedo | bhedaṁ] O P bhedo | bhedaṁ nāsti] N nāsti

bhedah | kadācana] A kathañcana 52 yo ... dḥrk] D E yo devah
saccidānandah sa tu vedasvarūpadhṛk | O yo vedah sa tu devas tu
rūpadhṛk vedabrahmañi | N yo vedah parameśāna sa tu vai
vedarūpadhṛk | | sa² ... dḥrk] F Edd tad eva vedarūpadhṛk: G na deva
vedasvarūpadhṛk 53 aikyatvaṃ] D E ekatvaṃ: F G Edd caikatvaṃ 54
devah] F G Edd vedah | pūrṇa ... sanātanah] D E hṛdaye satyam
udbhavaḥ 55 parā] N paraṃ 56 veda ... aikyaṃ] F G ced vedabrahmayor
aikyaṃ | adbhutam] N dhāma kathyate 57 vedagamyam] A J P
vedāgamyam: L vedānanyam vedagamyam purātanam] N vedagamyah
purātanah | purātanam] K *lac.* 58 saṃśayaṃ ... hṛdaye] F Edd hṛdaye
deva saṃśayaṃ | deva] L yad yat: N veda | śalyam] J L śailyam: K śailam
| uddhara] L sundarah 59 īśvara] O Bhaṭṭācārya śrī- 61 saṃṇaṃ] B
saṃṇah | saṃṇaṃ syāt] O saṃṇasya | syāt] N ca | sadā] A G O P yadā:
J L yathā: E tadā | brahma tadocyate] J -brahmatvam ucyate | tadocyate]
Edd tad ucyate 62 tu] G *om.* | nirṇaṃ] C F G Edd nirṇā 63 anyathā
... sadā] K vinā tat śavarūpavat 64 hi] D J *om.*: J2 *i.m.* | gamyaṃ] B
gamaṃ 65 tena ... priye] D E tato bhavati nirṇaḥ 66 vedagamyam] P
vedāgamyam | yadā] H sadā | nirṇaṃ] E H N P nirṇaḥ: B *om.* |
saṃṇaṃ] B E H N P saṃṇaḥ

68 śabda] J L O *inc.* 70 tasmāc] K *inc.* 71 mātṛikā] J K L *deest* 72 iti] J K L
inc.

67 vedāgamyam hi] C D P vedāgamyeti | yo] F G N Edd yad | sa ...
niścalaḥ] F G Edd tad eva niścalaṃ 68 paraṃ] L -mayaṃ 69 paraṃ] O
brahmas | śava] L para- 71 parā]: J *add.* etāni iti cāṣṭā ca kṛṣṇasya
kāryasiddhidā | padminī tripurādūtī śrīrādhā kṛṣṇamohinī | candrāvalī
candrarekhā citrā madanasundarī | priyā ca śrīr madhumatī śaśirekhā
haripriyā | saṃmukhādikramād dikṣu vidikṣu ca yathā sthitāḥ | ṣoḍaśaḥ
prakṛtiśreṣṭhāḥ pradhānāḥ kṛṣṇavallabhāḥ | vṛndāvaneśvarī rādhā
kṛṣṇasyābhayaḍāyinī | abhinnagaṇalāvanyā saundaryātīvavallabhāḥ |
manoharā snigdhāveśā kaiśorī vayasojjvalā | etās tu parameśāni
ṣoḍaśasvaramūrtimān | pūrvañ ca ṣoḍaśaṃ devi mahāmāyā jaganmayī |
tadbāhye gṛhamadhyasthe yogapīṭhāvṛte śubhe | sammukhe tan mayā
dhanyā gopakanyāsahasraśaḥ | koṭikandarpalāvanyā
śuddhakāñcanasannibhā | divyālāṅkārabhūṣābhīr vicitrās cārukuntalāḥ |
nānāvarṇasvarālāpāmugdhīkṛtajagattrayaḥ | kṛṣṇagūḍharahasyāni

gāyantyah premavihvalāḥ | nānāvaidagdhinipuṇā divyaveśadharānvitāḥ
 | 72 iti ... saṃvāde] A iti vāsudevarahasye: E F K iti (E śrī-) rādhātantre:
 G J P Edd iti (J śrī-) vāsudevarahasye (J śrī-) rādhātantre: H iti
 śrīvāsudevarahasye harapārvatīsaṃvāde rādhātantre: L iti
 śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre | iti ... 73
 paṭalaḥ] N *om.* | ṣoḍaśaḥ] Ed. pr. pañcadaśaḥ 73 paṭalaḥ] E *add.* śaṃ
 1743|20 jyaiṣṭham

7,2 padminyānghri ... prajāyate] VS 4.12cd (tasyānghri-)

7,1 īśvara] A B C D E F G H J K L N O P Edd *inc.*

7,1 īśvara] A B C D E O P Bhaṭṭācārya śrī- 2 rajaḥsparśāt] E -rajaḥsyāṃśaṃ
 3 tripurādūtī] E rādhikā dūtī: N tripurā devī 4 pārvaty] A B C D E O P
 Bhaṭṭācārya śrī-: J K devy: L śrīdevy

5 govindāvaraṇaṃ ... prabho] VS 5.1ab 6 tatsarvaṃ ... parameśvara] VS
 5.1cd (tad ahaṃ śrotum icchāmi kathayasva kṛpānidhe) 8 rādhayā ...
 sthitam] VS 5.2ab 9 pūrvokta ... priye] VS 5.2cd) 10 tribhaṅga ...
 tārakam] VS 5.3ab 11 tadbāhye ... siṃhāsanāvṛte] VS 5.3cd 12 praty ...
 vallabhāḥ] VS 5.4ab 13 lalitādyāḥ ... svayam] VS 5.4cd (mūlaprakṛtī
 rādhikā) 14 sammukhe ... cottare] VS 5.5ab (vāyave) 15 uttare ... priyā]
 VS 5.5cd 16 viśākhā ... param] VS 5.6ab 17 padmā ... sthitāḥ] VS 5.6cd 20
 yoga ... priyā] VS 5.7ab 21 pradhānāḥ ... param] VS 5.7cd 22 padminī ...
 kṛṣṇamohinī] VS 5.8ab (pradhānaprakṛtis tv ādyā rādhā candrāvalī
 samā)

11 tadbāhye] J K L *deest* 12 praty] J K L *inc.* 22 padminī] J *deest*

5 govindāvaraṇaṃ] B govindastāraṇaṃ: P govindasyāvaraṇaṃ
 govindāvaraṇaṃ ... pāriṣadāḥ] D E H J K L O govindasyāpy āvaraṇaṃ
 (E govindasya vivaraṇaṃ: K ābharaṇaṃ) tathāpi kathaya | tathā
 pāriṣadāḥ] N tathā ca pārśvatā | prabho] L *lac.* 6 vada deveśa] O P
 devadeveśa | parameśvara] O P kathaya prabho 7 īśvara] A B C
 Bhaṭṭācārya śrī- 8 siṃhāsanasthitam] N -siṃhāsane sthitam 9
 sragambaram] H pītāmbaram 10 locanatārakam] B G -candanatārakam |
 tārakam] Edd -cātakam 11 svarṇa] Edd ratnasimhāsanāvṛte] B *a.c.* -
 siṃhāsanasthitam 12 praty ... veśāḥ] E pratyakṣavibhavādhiśāḥ | kṛṣṇa]
 Edd kuñja- 13 rādhikā svayam] K O Edd rādhikādvayam 14 devī] G devi

| śyāmā ca] E śyāmalā | tasya cottare] P tata uttare 15 dhanyā] E vanyā | priyā] E -priye 16 tathā] L tataḥ | śaibyā ... param] Edd kṛṣṇasya priyadūtikā 17 bhadra] L N bhāge: E tadvat | kramaśaḥ] F G J K L Edd kramataḥ 20 priyā] E O priye: P sthitā 21 pradhānāḥ] N pradhānam | prakṛtiś ... param] J prakṛtir dhanyāsū vā vai śadharānvitāḥ śaibyā cāgnau] P tasyā vāgnau | śaibyā ... param] B N kṛṣṇakāryasya (B -kārya-*om.*) siddhidā: H kṛṣṇasya kāryasiddhidā 22 śrīrādhā] E rādhikā: Edd sā rādhā

23 candrāvalī ... sundarī] VS 5.8cd 24 priyā ... haripriyā] VS 5.9ab 26 ṣoḍaśaḥ ... vallabhāḥ] VS 5.9cd 27 vṛndāvaneśvarī ... dāyini] VS 5.10ab (tathā candrāvalī priyā) 28 abhinna ... vallabhā] VS 5.10cd 29 manoharā ... vayasojjvalā] VS 5.11ab 33 tadbāhye ... śubhe] VS 5.11cd 34 sammukhe ... sahasraśaḥ] VS 5.12ab 35 śuddha ... sulocanāḥ] VS 5.12cd 36 koṭi ... vayasānvitāḥ] VS 5.13ab 37 divyālaṅkāra ... mauktikāḥ] VS 5.13cd 38 vicitra ... kuṇḍalāḥ] VS 5.14ab 39 tad ... samutsukāḥ] VS 5.14cd 40 śyāmāmṛta ... mānasāḥ] VS 5.15ab 41 netrotpalārcite ... padāmbhujē] VS 5.15cd 42 kṛṣṇa ... lālasāḥ] VS 5.16cd (jaganmugdhīkṛtākārā hṛdvṛtti-)

27 vṛndāvaneśvarī] D E *deest* 29 manoharā] D E *inc.* 30 nānā] K L N P *deest* 31 etās] K L N *inc.* 35 śuddha] K L *deest* 36 koṭi] K L *inc.* 38 vicitra] L *deest* 39 tad] K *deest* 40 śyāmāmṛta] O *deest*

23 sundarī] C F J Edd -mañjarī 24 priyā ... śrīmadhumatī] J K L O Edd priyācarī (K priyācandri) madhumatī 25 kramād] N -krame | vidikṣu] G *om.* | yathā] L N tathā 26 kṛṣṇa] K padma- 28 vallabhā] K -pūrṇatā 29 kiśorī] B kiśora-: L kaiśorī | vayasojjvalā] P vayasānvitāḥ 30 ratna] J Edd -varṇa- | kauseya] O kaiśora- 31 mūrtimān] F G Edd -mūrtayāḥ: N -mūrtikāḥ 32 pūrvoktaḥ] H K L pūrve ca | pūrvoktaḥ ... devi] F G Edd yā pūrvoktā ṣoḍaśaikā 33 pīṭhāvṛte] F -pīṭhāyute 34 tan ... dhanyā] G J Edd tatra sādhanayo | mayā] O *lac.* 35 puñjābhāḥ] F G J Edd -varṇābhāḥ: C D E -pūrṇābhāḥ 36 kiśora] B N kiśorī- | kiśoravayasānvitāḥ] K śuddhakāmanasannibhāḥ: L śuddhakāñcanasannibhāḥ 37 nāsāgre] C nāsāyāṃ | nāsāgre ... mauktikāḥ] K L vicitrā cārukuntalāḥ 38 keśābhāraṇās] C E -veśābhāraṇās 39 tadāśleṣa] N tatsaṃśleṣa-40 śyāmāmṛtarase]: N śyāmāmṛtarasair: Edd śyāmāśleṣarase 41

netrotpalārcite] H Edd nīlotpalārcite | citrārpīte] A pitrārdite: B *om.* 42
kṛtākārāḥ] N -kṛtāśeṣa-

43 nānā ... trayāḥ] VS 5.17ab 44 kṛṣṇa ... vihvalāḥ] VS 5.17cd 45 nānā ...
dharānvitāḥ] VS 5.18cd 46 saundāryāścārya ... manoharāḥ] VS 5.19ab 47
ekāntāsaktā ... otsukāḥ] VS 5.19cd 48 lāvaṇya ... parāyaṇāḥ] VS 5.20cd
49 vicitra ... madhurānanāḥ] VS 5.21ab 54 rādhāyāṃ ... nirīkṣaṇāḥ] VS
5.21cd (tadbhāvamagnamanasaḥ) 55 mandirasya ... pāriṣadāvṛte] VS
5.22ab 56 te ... pauraṣāḥ] VS 5.22cd 57 samāna ... karmabhiḥ] VS 5.23ab
58 samāna ... parāḥ] VS 5.23cd 59 svarṇa ... bhūṣitāḥ] VS 5.25cd

43 nānā] K L *inc.*: Edd *deest* 44 kṛṣṇa] Edd *inc.* 46 saundāryāścārya] J *inc.*
48 lāvaṇya] O *inc.*: J K L *deest* 49 vicitra] Edd *deest* 50 tasyās] J K L Edd
inc. 52 deva] J K L Edd *deest* 53 tatpṛṣṭhe] J K L P Edd *inc.* 54 rādhāyāṃ]
J K L *deest* 55 mandirasya] J K L *inc.* 58 samāna] J K L *deest* 59 svarṇa] J
K L *inc.*

43 nānā ... nānāmugdhī] A B nānāmañcaśvarālāpā mugdhī-: E
nānatantrasmarālāpāmugdhī-: G nānā saṃvatsarālāpāmugdhī- | mañju]
K L varṇa- 44 vihvalāḥ] E -viḍvatām 45 nipuṇā] E -niprāṇā 46
saundāryāścārya] N saundaryaiśvara-: Edd saundaryasūrya- |
saundāryāścāryalāvaṇyāḥ] B susaundaryāś ca lāvanyāḥ: J saundāryāś ca
lāvanyāḥ 47 ekāntāsaktā] N ekāntabhaktā 48 dīptā] E divyāḥ 50 tasyās]
Edd tāsām 51 maheśāni ... saṃyutāḥ] J K L śrutikanyā devakanyāḥ sarvā
divyavasojjvalāḥ | sahasrāyuta] E sahasrāvṛta- 52 sarvā] A B N sarve |
rasojjvalāḥ] Edd -vasorjitāḥ 53 manoharāḥ] A B L P -ramāḥ: E
guṇāramāḥ 54 smitasācī] N smitahāsyasmitasācīnirīkṣaṇāḥ] E
smitalolavicakṣaṇāḥ: O -sācī nirīkṣaṇāḥ *lac.*: O2 *i.m.* -nāsānirīkṣaṇam |
nirīkṣaṇāḥ] A nirīkṣaṇam 55 priyapāriṣadāvṛte] A priyāḥ pariṣadāvṛte
56 te ... veśāḥ] D E samānavayasāveśāḥ: O samānaveśavayasā: Edd
tatsamānavayoveśāḥ | veśāḥ] H rūpāḥ | samānabala] G samānavaya-: O
samānanava- 57 rūpās] H veśāḥ | rūpās taruṇāḥ] Edd -rūpasampannāḥ
karmabhiḥ] A B E O -karmaṇāḥ: H -karmaṇā: N -rūpiṇāḥ: P -karmakāḥ
58 samānasvara] N samānastava- 59 sthā] B -sthe | bhūṣitāḥ] B K O L P
-bhūṣite

60 stoka ... ayutāyutaiḥ] VS 5.26ab 61 śṛṅga ... svanaiḥ] VS 5.26cd 62 tat ...
vihvalaiḥ] VS 5.27ab (gāyadbhir) 63 abhinna ... mayaiḥ] VS 5.27cd 64

tadbāhye ... vihvalaiḥ] VS 5.31ab **65** citrārpitaiś ... varṣibhiḥ] VS 5.32ab **66** pulakāṅkula ... vismitaiḥ] VS 5.32cd **67** kṣarat ... upānvitaḥ] VS 5.33ab **68** tadbāhye ... samujjvale] VS 5.33cd (svarṇaprācīre) **69** catur ... mohite] VS 5.34ab **70** paścime ... drumālaye] VS 5.34cd **71** tatrādhaḥ ... maṇḍite] VS 5.35ab **72** tanmadhye ... siṃhāsanojjvale] VS 5.35cd **73** tatropari ... gurum] VS 5.36ab **74** triguṇātīta ... kāraṇam] VS 5.36cd **75** indra ... kuntalam] VS 5.37ab **76** padma ... kuṇḍalam] VS 5.37cd **77** caturbhujam ... sanātanam] VS 5.38ab

62 tat] J K L *deest* **63** abhinna] J K L *inc.*: Edd *deest* **64** tadbāhye] Edd *inc.*: N *deest* **65** citrārpitaiś] N *inc.*: J K *deest* **67** kṣarat] J K *inc.* **68** tadbāhye] K *deest* **70** paścime] K *inc.* **72** tanmadhye] J K L *deest* **73** tatropari] J K L *inc.* **76** padma] G *deest* **77** caturbhujam] G *inc.*: J K L *deest*

60 stokakṛṣṇa] F G Edd stotraṃ kṛṣṇa- | ayutāyutaiḥ] Edd amṛtāmṛtaiḥ **61** śṛṅgavetraviṇāveṇu] F G Edd śṛṅgavetraveṇuvīṇā-: N śṛṅgavetraviṇānādi-**62** tat ... yuktair] F G N Edd tadguṇadhyānasamyuktair | gāyanti] F G Edd gīyate **64** savatsaiḥ] H L O cañcalaiḥ | savatsaiḥ ... vihvalaiḥ] J K Edd savatsarasavihvalaiḥ **65** varṣibhiḥ] N -varṣitaiḥ **66** yogīndrair] B yogendrain: H romāñcāir | vismitaiḥ] F G L Edd vismitāḥ **67** kṣarat] O vāta- | upānvitaḥ] B H J K L N P upāsitaṃ: A O upāsitaiḥ: E upāśritaṃ: G upasthitaḥ **68** prācīre devi] D C O caiva prācīre: B ca prācīre: E hemaprācīraiḥ: H prācīre vai: N ratnaprācīre | devi] G devī | samujjvale] E H -samujjvalaiḥ **69** mohite] E N -modite **70** paścime] J K paścimāṃ | paścime sammukhe] L paścimābhimukhe **71** tatrādhaḥ ... pīṭhe] G H tatrādhas tu svarṇapīṭhe | svarṇa ... maṇḍite] D E koṭisūryasamujjvale **72** siṃhāsanojjvale] Edd -siṃhāsanojjvalam **73** vāsudevaṃ ... gurum] J K L ratnasimhāsanasthitam **74** triguṇātīta ... rūpaṃ] E guṇātītañ ca cidrūpaṃ **75** ghana] F G Edd -maṇi- | kuntalam] L -maṇḍalam

78 ādy ... puruṣeśvaram] VS 5.38cd **79** śaṅkha ... mālinam] VS 5.39ab **80** pītāmbaram ... bhūṣitaṃ] VS 5.39cd **81** divyānu ... manoharam] VS 5.40ab **82** rukmiṇī ... lakṣmaṇā] VS 5.40cd **83** mitrā ... priyā] VS 5.41ab **84** suśīlā ... tataḥ] VS 5.41cd **85** uddhavādyāḥ ... parāḥ] VS 5.42ab **86** uttare ... sañjite] VS 5.42cd **87** tatrādhaḥ ... maṇḍite] VS 5.43ab (tatrādhas tu svarṇapīṭhe) **88** tatra ... ojjvale] VS 5.43cd **89** tatropari ...

halāyudham] VS 5.44ab **90** īśvarasya ... rūpiṇam] VS 5.44cd **91** śuddha ... dalekṣaṇam] VS 5.45ab **93** kuṇḍalāmṛṣṭa ... ambaram] VS 5.45cd **94** madhu ... locanam] VS 5.46ab **95** jagan ... rasotsukham] VS 5.48cd

78 ādy] J K L *inc.* **81** divyānu] C D F Edd *deest* **82** rukmiṇī] C D F Edd *inc.* **87** tatrādhah] J K L *deest* **89** tatropari] J K L *inc.*: O *deest* **90** īśvarasya] D E *deest* **93** kuṇḍalāmṛṣṭa] J K *deest* **94** madhu] D E J K *inc.*

78 puruṣeśvaram] L -parameśvaram **80** pītāmbaram ... snigdham] B C pītāambaradharam snigdham | divya ... bhūṣitam] G H J K L divyāṅgalepanam **81** rājaccitrāṅgada] N rājaccitritā- **82** nāgnajitā] B H nāgnajityā: N nānujityā **83** mitrā] E śiva- | mitrāvindā] O śivavṛndā | sunandā] G ca mugdhā: O sulagnā | priyā] E N priye: G sutaḥ **84** vāsudevāvṛtās] J K L vāsudevāyutās: Edd vāsudevo vṛtās **86** sañjite] K L -saṃyute: N -saṃsthite: Edd -saṅgite **87** pīthe] Mukhopādhyāya -pīte: Comm *expl.* pīte pītavarṇe **88** tatra] Edd tasya divya] H *om.* | ojjvale] O -otsuke **90** guṇa] C -guru- **92** paṭṭāmbara] A D E O Edd -padmāmbara- | divya ... lepanam] P susnigdham sumanoharam **93** kuṇḍalāmṛṣṭa] Edd kuṇḍalāyukta- | kuṇḍalāmṛṣṭasadgaṇḍam] G kuṇḍalāmśasasaṇḍam ca | bhūṣā ... ambaram] N -bhūṣāmbarasrajam: P -bhūṣaṇamaṇḍitam | ambaram] B -ujjvalam **94** madhu ... sadāsaktam] J P madhupāne sadāsaktam **95** sāra] L cāru-: G sādharma- | sāra ... rasotsukham] B sāraśreṇīva mohanam: N suraśreṇīsusevitam: P sarvālaṅkārabhūṣitam: Edd sādharmaśreṇīveṣṭitam

96 asitāmbuja ... dalekṣaṇam] VS 5.49ab **97** divyālaṅkāra ... lepanam] VS 5.49cd **98** jagan ... vighraha] VS 5.50ab **99** pūrvodyāne ... samāśraye] VS 5.50cd **100** tasyādhas ... maṇḍite] VS 5.51ab **101** tasya ... siṃhāsanojjvale] VS 5.51cd **102** śrīmatyā ... patim] VS 5.52ab **103** sāndrānandam ... kuntalam] VS 5.52cd **105** subhrū ... sunāsikam] VS 5.53ab **106** sugrīvam ... sumanoharam] VS 5.53cd **107** kirīṭinam ... bhūṣaṇam] VS 5.54ab **108** mañju ... śobhitam] VS 5.54cd **109** priya ... priyam] VS 5.55ab **110** pūrṇa ... vapuḥ] VS 5.55cd **111** tasyorddhe ... sarveśvareśvaram] VS 5.56ab

96 asitāmbuja] O *inc.* **97** divyālaṅkāra] J K L *deest* **98** jagan] J K L *inc.* **100** tasyādhas] J K L Edd *deest* **101** tasya] J K L Edd *inc.* **105** subhrū] J K L

deest 106 sugrīvaṃ] J K L *inc.* 108 mañju] J K L P *deest* 109 priya] J K P *inc.*: Edd *deest* 110 pūrṇa] Edd *inc.*: J K *deest* 111 tasyorddhe] J K *inc.*

96 puñjābham] C F G J K P -pūrṇābham: L -patrākṣam 97 mālāyānu] B C -
gandhānu- | mālāyānulepanam] N -mālāyavibhūṣitam 99 pūrvodyāne
mahāramye] E pūrvadale ca mātātye | mahāramye] C F G K L P
mahāraṇye: O mahāsaumye | suradruma] G avadruma- | samāśraye] N -
guṇāśraye 100 tasyādhas tu] F G O P tasyādhasṭhaḥ | mahā] N svarṇa-
101 tasya] O tatra siṃhāsanojjvale] E -siṃhāsanasthite 102 śrīmad] D E
O sārddham aniruddham ... patim] J L P aniruddhajagatpatiḥ: K
aniruddha uṣāpatiḥ 103 sāndrānandam] K L O P sāndrānanda- (L
sāndrā- *lac.*) | susnigdham] P susnigdha- | kuntalam] L -locanam 104
snigdham] O -śyāmaṃ 106 sundaroraskam] D E L O P sundaravakṣam:
F G J K Edd sundaram vakṣaḥ susvaram] E J L O P sundaram: A
susravam 107 bhūṣādi] G *om.*: P -bhūṣaṇabhūṣaṇam] L -bhūṣitam 108
āścarya] B *om.* 109 bhṛtya] O -daitya- | yatra] A B H yantra- | yatra ...
priyam] P sāndram saṃgītakāśrayam 110 sadānandam] G janānandam |
vapuh] C D F G vapum: Edd prabhum 111 tasyorddhe] A tasyoḍhā

112 anādim ... vibhum] VS 5.56cd 113 triguṇātītam ... avyayam] VS 5.57ab
114 sasmera ... vighram] VS 5.57cd 115 nīla ... sundaram] VS 5.58ab 116
aravinda ... locanam] VS 5.58cd 117 kirīṭa ... manoharam] VS 5.59ab 118
catur ... śobhitam] VS 5.59cd 119 kaṅkaṇāṅgada ... śobhitam] VS 5.60ab
120 śrīvatsa ... vibhūṣitam] VS 5.60cd 121 mañju ... vakṣasam] VS 5.61ab
122 hemāmbara ... vāhanam] VS 5.61cd 123 lakṣmī ... pārśvakam] VS
5.62ab 124 pūrṇa ... rasāśrayam] VS 5.62cd 125 munīndrādyaiḥ ...
veṣṭitam] VS 5.63ab 126 sarva ... yogeśvareśvaram] VS 5.63cd 127
tasyādhas ... saṃyute] VS 5.64ab 128 maṇi¹ ... siṃhāsanojjvale] VS
5.64cd 129 śrīmad ... tatparam] VS 5.65ab

112 anādim] J K *deest* 113 triguṇātītam] J K *inc.* 114 sasmera] L *inc.* 115 nīla]
J K L Edd *deest* 116 aravinda] J K L Edd *inc.*: P *deest* 117 kirīṭa] P *inc.*
124 pūrṇa] J K L *deest* 125 munīndrādyaiḥ] J K L *inc.* 129 śrīmad] J K L
Edd *deest*

112 cidānandam] D E O sadānandam | param vibhum] D E parāmṛtam 114
sasmerapuñja] P sāmvaraḥ puñja- | sasmera ... mādihuryam] E sara-
[*lac.*] -puñjamādhuryam: O padmeva padmamādhuryam |

puñjamādhuryaṃ] A -pūrṇimādhuryaṃ 115 suveśakeśasundaram] P -
sudīrghalolalocanam 118 catur ... śobhitam] Edd caturbhujam
śaṅkhacakraḡadāpadmopaśobhitam | bhujam] B -bhujā: N -bhuje |
cakrābja ... śobhitam] P caturhaste gadāśaṅkhāstraśobhitam |
śaṅkhāstraśobhitam] E -śaṅkhaviśobhitam 120 śrīvatsa] L -tsa- *lac.* 121
dyotita] P -śobhita- 122 hemāmbara] F G J K Edd hemāmbuja-: P
hemāṅgada- 123 sarasvatībhyāñ ca] E -sarasvatī yāvat saṃśritobhaya] P
saṃsthitobhaya- | pārśvakam] L -pārthikam 125 priya] Edd deva-: G
dhīra- | veṣṭitam] N -sevitam 126 sarva ... kāryeśaṃ] E sarvāt
kāraṇapyemaṃ | kāryeśaṃ] K *lac.* | smared] O pūrṇa-: P sarva- | smared
yogeśvareśvaram] G smara tulyaṃ khageśvaram 127 tasyādhas ... ca] D
C F tasyādhasat ca: J K L tasyādhasathita-: Edd tatradho devi 128
madhye ca] O -madhyasthe | ca] J K L Edd tu 129 tadrūpadhyāna] B
tadrūpasthāna-

130 tadbāhye ... manoharaiḥ] VS 5.65cd 131 catur ... samujjvale] VS 5.66ab
132 udyāne ... traye] VS 5.66cd 133 āste ... sevite] VS 5.67ab 134
divyāṅga ... vāhanaiḥ] VS 5.67cd 135 yathepsita ... otsukaiḥ] VS 5.68ab
136 tad ... sattvānvitātmabhiḥ] VS 5.68cd 137 tad ... tatparaiḥ] VS 5.69ab
138 tatprṣṭhe ... mahātmabhiḥ] VS 5.69cd 139 ātmārāmaś ... tatparaiḥ]
VS 5.70ab 140 hṛdayārūḡha ... locanaiḥ] VS 5.70cd 141 kriyate ...
bhāṣitaiḥ] VS 5.71ab 142 tatsādhyā ... kinnaraiḥ] VS 5.71cd 143 sakāmair
... tatparaiḥ] VS 5.72ab 144 tadaṅghri ... mānasaiḥ] VS 5.72cd (vāñchate
krṣṇamānasaiḥ) 145 tadagre ... sukhāsane] VS 5.73ab

130 tadbāhye] Edd *inc.* 132 udyāne] J K L *inc.* 134 divyāṅga] J K L *deest* 135
yathepsita] J K L *inc.* 138 tatprṣṭhe] L *deest* 140 hṛdayārūḡha] L *inc.* 141
kriyate] K Edd *deest* 142 tatsādhyā] K Edd *inc.* 143 sakāmair] Edd *deest*
144 tadaṅghri] Edd *inc.*: J L *deest* 145 tadagre] J L *inc.*

130 manoharaiḥ] A C D E F O P -manohare 131 catur ... divye] P ādaśair
āvṛtair divyaiḥ | dikṣu vṛte] A B O -dikṣv āvṛte | samujjvale] E *add.*
uttame (?) puṣpasaurabhyamugdhīkr̥tajagattraye | 132 udyāne] P
udyānaiḥ puṣpasaurabhya] P puṣpasaurabhyair 133 sevite] A -sevitaiḥ
134 divyāṅga] H snigdhā- | vāhanaiḥ] O -vāhane 135 yathepsita ...
otsukaiḥ] P yathepsivire ramye prācīre sumanohare | | tad ... otsukaiḥ] K
tadasthitamanoharaiḥ otsukaiḥ] P *add.* puṣpaiś ca śvetaraktādyaiś

caturdikṣu samujjvale | 136 tad] P pra- 137 vāñcite] B F G O P *p.c.* Edd vāñchyate 139 ātmārāmaś ca] J K ātmārāmasya | tanmūrti] Edd tasmarti- | tanmūrti ... tatparaiḥ] K tadbhaktitatparaiḥ | sphurti] D E G -dhyāna-: H J O -bhakti- 140 hr̥dayārūḍha] P hr̥dayārūpa- 141 haitukībhaktir] F G J L Edd 'haitukim bhaktim 142 tatsādhyā] Edd sasādhyā- | tatsādhyasiddha] H J K L tanmadhye siddha-143 sakāmair] G saṃkāśair | apsaraiḥ saṅghaiḥ] E tadgaṇasaṃhair | nṛtya] G nitya- | nṛtyasaṅgīta] P nṛtyavaṃśīvādāna- | saṅgīta] B -vaṃśīta-144 vāñchyate] E vāñchite | hr̥ṣṭamānasaiḥ] K bhaktitatparaiḥ 145 tadagre] E tadanye | cāntarīkṣe sukhāsane] E cāntarīkṣāsane sthite | sukhāsane] B sukhāsanaiḥ: O sukhāvahe

146 prahlāda ... uddhavāḥ] VS 5.73cd 147 pulakādyaiḥ ... tatparaiḥ] VS 5.74ab 148 pulakāṅkura ... samākulaiḥ] VS 5.74cd 149 rahasya ... manuḥ] VS 5.75ab 150 mantra ... kāraṇam] VS 5.75cd 151 sarva ... jīvanam] VS 5.76ab (viṣṇumantras) 154 kaiśoraṃ ... manum] VS 5.76cd (śrīviṣṇuḥ) 155 mānasaiva ... sukhātmanah] VS 5.77ab 156 vāñchanti ... sādhanam] VS 5.77cd 157 tadbāhye ... sumanohare] VS 5.78ab 158 puṣpaiś ... samujjvalaiḥ] VS 5.78cd 159 śuklaṃ ... pālakam] VS 5.79ab 160 śaṅkha ... vibhūṣitam] VS 5.79cd 161 raktaṃ ... yudham] VS 5.80ab 162 kirīṭa ... uttare] VS 5.80cd

147 pulakādyaiḥ] J K L Edd *deest* 148 pulakāṅkura] J K L Edd *inc.* 150 mantra] J K L *deest* 151 sarva] J K L *inc.* 152 śrīkṛṣṇaḥ] E H J K L N *deest* 153 sarveśāṃ] E H J K N *inc.* 155 mānasaiva] L *inc.* 156 vāñchanti] J K L *deest* 158 puṣpaiś] J K L *inc.*

146 prahlāda] O prahrāda- |prahlādanāradādyāś] Edd padmādalavadādyāś śukauddhavāḥ] G -mukududbhavā 148 samākulaiḥ] B C P -rasākulaiḥ: N -samujjvalaiḥ 149 varṇayugmākṣaro] J varṇamātākṣaro | varṇayugmākṣaro manuḥ] J2 *i.m.* K paripūrṇāntarātmabhiḥ 150 mantra] H O candra- | maṇiḥ] E -maṇim | proktaḥ] E proktaṃ 151 kṛṣṇa ... jīvanam] L hetucūḍāmaṇim manum tu] J ca | jīvanam] N kāraṇam 153 sarveśāṃ] A sarve | kaiśora ... hetukam] N kaiśavo mantrahetukam 154 maṇim manum] N -manir manuḥ 155 mānasaiva] G mānasair vā | pūrṇa ... sukhātmanah] J K pūrṇabrahmasanātanaḥ 156 vāñchanti tatpadāmbhoje] F G Edd vāñcati tatpadāmbhojaṃ | sādhanam] E -

vāsanam 157 sphaṭikādyuccaiḥ] A koṭikālucchaiḥ: E sphurad ucchaiḥ: F sphaṭikair yugmaiḥ | prācīre sumanohare] E N O prācīraiḥ sumanoharaiḥ 158 samujjvalaiḥ] Edd samujjvale 159 bhujaṃ] F -vidhaṃ 160 śaṅkhacakraḡadā] E cakrasaṅkhagadāhastam | kirīṭādivibhūṣitam] F G Edd -kirīṭādibhir āvṛtam 161 raktaṃ] G cakram | cakra ... yudham] K -cakraḡdivibhūṣitam | yudham] N -yutam: F G Edd -dharam

163 gauram ... yudham] VS 5.81ab 164 kirīṭa ... mālinam] VS 5.81cd 165 pūrva ... prakīrtitam] VS 5.82ab 166 kṛṣṇa ... bhūṣitam] VS 5.82cd 167 dakṣiṇe ... dharim] VS 5.83 (śrīviṣṇuṃ kṛṣṇavarṇakam)

163 śaṅkha] H *deest* 170 etad] J K L *deest* 171 iti] J K L *inc.*

163 gauram] P śāram | viṣṇuṃ] N rūpaṃ | yudham] N -yutam: Edd -dharam 165 dvārapālaṃ] F G Edd pratihāram | gauram ... prakīrtitam] F G Edd nānābharaṇabhūṣitam: E śṛṇu devi prakīrtitam 166 kṛṣṇa] B C rakta-śaṅkhacakraḡdi] G cakrasaṅkhādi- | cakraḡdivibhūṣitam] N -cakravibhūṣitam 167 ca] F G Edd tu | dharim] N hṛdi: E *add.* anyadvarṇam caturbāhuṃ gadāpadmavibhūṣitam | paścime dvārapālaṃ ca kathitam tava sundari | 168 parameśāni] J K L kathitam devi | saptāvaraṇam] D C E guptāvaraṇam: K sarvābharaṇam | saptāvaraṇam uttamam] P saptāvaraṇasaṃyutam 169 padminīm rādhikām] F Edd *transp.*: G vaiṣṇavīm padminīm 171 iti ... saṃvāde] A iti vāsudevarahasye: B P iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre: F K iti rādhātantre (E śrī-): G J O Edd iti vāsudevarahasye (J śrī-: O *ins.* harapārvatisaṃvāde) rādhātantre (J śrī-): L iti śrīvāsudevarahasye tripurāvāsudevasaṃvāde śrīrādhātantre | saptadaśaḥ] Ed. pr. ṣoḡaśaḥ 172 paṭalaḥ] L *add.* kṛṣṇeti maṅgalaṃ nāma yasya vācī pravarte | bhasmai bhavan tu rājendra mahāpātakakoṭayoh | *ut impleret spatium* śrīdurgā śrīdurgā śrīdurgā śrīhariḥ śrīhariḥ |

8,1 devy] A B C D E F G J K N O P Edd *inc.* 3 eko] B *om.* 4 tatkatham] J K *deest*

8,1 devy] A B C D O P śrīdevy: J K Bhaṭṭācārya śrīpārvaty devy uvāca] E *deest* 2 mahādeva] J K maheśāna: Edd mahāpremnā: Bhaṭṭācārya mahābāho 3 vāsudeva] N mahādeva 4 tatkatham ... nānatvaṃ] F G Edd

tatkatham kasya nānātvam dṛśyate 5 īśvara] A C D E O P Bhaṭṭācārya
śrī-

7 eko] B *inc.* 9 strī] J K *inc.* 13 yad] J *deest* 14 sã] J *inc.* 16 aṣṭa] Edd *deest*
17 vāsudevo] Edd *inc.* 22 vāsudevo] D E *deest* 23 āvirbhūya] J K *deest* 25
tatkṣaṇāt] D E *inc.*: Edd *deest* 26 dvibhujam] I *inc.* 27 nara] H J K *inc.*

8 prakṛtiḥ] B prakṛtī 10 rūpeṇa] N O -bhāvena | vijṛmbhate] J K *add.* īśvara
uvāca 11 parameśvaraḥ] E maheśvari: J P parāt paraḥ: O maheśvaraḥ 12
vāsudevastham] J K vāsudevātvaṃ: Edd vāsudevasya | tat] O tam | tat ...
kamalekṣaṇe] J K vidyāsiddhir hi kāraṇam | satyam] D E F G P Edd
sarvam kamalekṣaṇe] O *add.* harir dvyakṣaranāmaṃ hi śaktyā saha
aham priye | īśvaratvaṃ mahāmāyā āvirbhūtā mamopari | śivo 'pi
śaktisaṃyuktaṃ satataṃ parameśvari | śaktihīnaṃ maheśāni haris tu
jāyate haraḥ | śaktiṃ vinā maheśāni śivas tu śavarūpadhṛk | prakṛtiḥ
puruṣarūpo 'ham prakṛtis tvaṃ maheśvari | śaktiyuktaṃ jagat sarvam
adhiṣṭitaṃ sacarācaram | āvirbhūtā sarvabhūte bhuvanāni caturdaśe | 14
sã] C E J K N O yā | padminī] E prakṛtir | jñeyā] N dūtī | tripurāyāḥ] E
tripurā sã 15 anyāś ... yās] C D J P anyā yā nāyikā: K anyā ca nāyikā yā |
yās] A yā | tu] G ca: O hi | tā] A sã | sadā] F G Edd jñeyā 16 vargā] C F
G O -vargam | nāyikāṣṭakam ucyate] E nāyikāṣṭam samucyate: N nāyikā
aṣṭam ucyate 17 vāsudevo ... viṣṇus] B vāsudeve mahāviṣṇau 18 karma]
G -dharma | samācāret] F G Edd samācāran: A *p.c.* samācara: B
sadācāret 19 padminyā] A B J K padminī | sundarī] J K sundarī 20
vidyām] F G Edd divyām | sureśvarīm] C D J K mahānīlasarasvatīm: A
B P sarasvatīm 21 hariḥ] J K priye 22 kamalekṣaṇe] A D E Edd
kamalekṣaṇaḥ 24 yuto] P -dharo 25 dvibhujam] P dvibhujo | medhasaḥ]
E -medhasam 26 dvibhujam] E dvisundaram dvicākṣam: P dvibhujo 28
madhye kṛṣṇam] E adhikṛtya

29 dvāre¹] Edd *inc.* 30 kathitaṃ] Edd *deest* 31 dvārakāyām] Edd *inc.*: J K
deest 32 vāsudeve] J K *inc.* 35 nānātvam] I J K *deest* 39 guhya] I J K *inc.*
40 yad¹] H I *om.* 41 yad¹] H I *inc.*: N *om.* 42 te] N *inc.* 46 te] D E I J K
deest 47 te] D E I J K *inc.* 49 revatyādyās] I J K *deest* 50 ūṣayā] I J K *inc.*

29 ūrdhve] J K cordhve 31 kṛṣṇas] E viṣṇus | yad ācāret] N yadākarot 32
viṣṇau] J K -viṣṇuḥ | tejo] A B -tejam | viśat] B viśet | viśat tadā] N
samāviśat 34 anyadeveṣu] I J K cānyadeveśi | yāti] E *a.c.* jāti 35

sadāvyayaḥ] B C sadā priye: F sadāśrayaḥ 36 tena] H yena | tena
vāsudevena] Edd tasya vāsudevasya 37 tad] B O yad- | bhajate hariḥ] N
[...] 38 acyutaḥ] Edd ucyate 39 guhya] H guhya- | dehaṃ] B N P -deśaṃ
40 yad¹ ... varānane] A B E O P yad yad uktaṃ | uktaṃ] F G Edd uktā 41
yad¹ ... tathā] K yad uktaṃ parameśāni viṣṇuśaktādayaḥ | uktaṃ] F G
Edd uktā | viṣṇu ... tathā] I J viṣṇusaṃvādayo: A viṣṇusaṃsthāpanaṃ |
saṃhās] O -saṅghās 42 śāstrajñā] I K -sarvajñā | latā] N Edd mantra-: G
jñāna- | latāsādhana] E tato sādhanalatā ... tatparāḥ] A *a.c.* latāḥ
sādhana¹tatparāḥ: A *p.c.* late sādhanatatparāḥ 43 nāyikās tā] E nāyikādyā
| tā] A I K P tāḥ | vidyāprakāśinī] Edd -śāstraprakāśikāḥ 44 parāyaṇaṃ]
F G Edd -prakāśakam: E -parāyaṇāḥ 45 śuklaṃ ... varānane] F G Edd
śuklaṇ ca naganandini 47 gaurādyā] I gaurādyās tv | gaurādyā
aṃśārūpiṇaḥ] P kṛṣṇasya varavarṇini 48 tripurā ... pūjanāt] G
tripurāyādipūjanāt 49 revatyādyās] P devakyādyās | revatyādyās ...
proktā] D E revatyādyāś ca yāś cuktā | rukminīprabhṛtāṣṭakam] F G Edd
rukmiṇyādyāṣṭakam priye: N rukmiṇyādyās tathāṣṭakām 50 aniruddho]
A B H I N aniruddhaṃ | aniruddho ... ucyate] Edd aniruddha ūṣocyate |
yad] G sa

52 yad¹] I J K *deest* 53 tat] G *deest* 54 etad] I J K *inc.*: Edd *deest* 55 akṣaraṃ]
G *inc.* 56 vāsudevo] Edd *inc.* 60 prakṛtir] I J K Edd *deest* 61 vāsudevo]
Edd *inc.* 62 pītāmbara] Edd *deest*: O *om.* 63 etad] I J K Edd *inc.* 65 pūrṇa]
O *inc.*: A F G I J K Edd *deest* 68 bho] D E H O *deest* 70 nigadāmi] I J K
deest

51 adhaḥ] E aṣṭa- | adhaḥ ... priye] F G Edd devīśaktidharaḥ svayam |
svayaṃ] P dvayaṃ 52 yāś ... varavarṇini] G brahman akṣarasamyaṃ |
varavarṇini] N varavarṇinī 54 akṣara] H J K cākṣara- 55 hi] H J K ca 56
nirguṇaḥ] E I nirguṇaṃ | nirguṇaḥ satataṃ] K *transp.* 57 vidyāṃ] F Edd
divyāṃ: G proktaṃ 59 viṣṇuḥ] I J K bhūtvā | prakṛtyāḥ ... āśritaḥ] P
prakṛtyā saha saṅgataḥ saṅgam āśritaḥ] I J sadguṇāśritaḥ 60 prakṛtir] A
N prakṛtiṃ | vinā] G mahā-61 śaṅkha ... dharaḥ] O kṛṣṇas tasya ca
aṃśadhrk 62 pītāmbaradharaḥ] G anantaś ca tataḥ | maṇḍale] E -
maṇḍalaḥ 63 etad dhi] B etac ca | etad ... bhūṣaṇaṃ] P etad vibhuṣaṇaṃ
| etad ... sadā] I J K kṛṣṇasya vigrahaṃ devi sarvaṃ prakṛtikam (K
śaktimayaṃ) sadā | | vigrahaḥ] N vigrahaṃ 64 tasyāṃśaḥ ... ca] C D P

śrīkṛṣṇasya ca aṁśadhṛk: I J2 *i.m.* K kṛṣṇas tu śavarūpadhṛk: E J kṛṣṇas tasyāṁśaśādhṛk: H N kṛṣṇas tasya ca aṁśadhṛk: B kṛṣṇasya ca tadamśadhṛk 65 kṛṣṇa ... ca] O kṛṣṇamedhasaḥ 66 devy] E Bhaṭṭācārya śrī- | devy uvāca] O *deest* 67 nityaṁ] N kṛṣṇaṁ nirguṇasyaikaakāraṇam] C nirguṇasya ca kāraṇam: J nirguṇasyaiva kāraṇam 68 bho ... nigadyase] I J K saguṇatvaṁ kathaṁ deva kathamāsva dayānidhe | tāpasaśreṣṭha] B tāpasāṁ śreṣṭha: G tāpasaś caiva | nigadyase] D E F G Edd bravīṣi me 69 īśvara] A Bhaṭṭācārya śrī- 70 tava] N tyaja 71 aṁśaḥ prakīrtitaḥ] A B aṁśaṁ prakīrtitam

74 etat] D E H I J K O *inc.*: B Edd *deest* 75 etat] B *inc.*: I J K *deest* 77 kṛṣṇasya] I J K *inc.* 79 kṛṣṇa] Edd *inc.*: K *deest* 80 rādhā] I J *deest* 82 vāsudevas] I J *inc.*: Edd *deest* 84 kuntalau] D E H I J *deest* 85 keśapīṭhe] D E H Edd *inc.* 86 ata] I J *inc.*: C F Edd *deest* 87 aṁśo] C F K Edd *inc.* 88 bhagaṁ] Edd *deest* 89 bhagaṁ] Edd *inc.* 93 tava] D E H I J K O P *deest*

72 īśvarī] B C N P uttamam 73 rudro] A rudraṁ: B vaktraṁ: N varṇaṁ 74 gupta ... nirūpaṇam] E guhyaṁ brahmanirūpaṇam | nirūpaṇam] N sanātanaṁ 75 nāsti] J *om.*: J2 *i.m.* na hi 76 jāyate] G dīyate | sa ... smṛtaḥ] F sarve brahmamayāḥ smṛtāḥ | brahma ... smṛtaḥ] E brahmanirūpaṇam | samaḥ smṛtaḥ] A B H N -samaṁ smṛtam 77 kṛṣṇasya] O kṛṣṇas tu | dṛṣṭvāścāryaṁ] F G Edd dṛṣṭaiśvaryam | dṛṣṭvāścāryaṁ mama] P dṛṣṭvā pūryaṁ samaḥ dṛṣṭvāścāryaṁ ... priye] K vāsudevasya pārvati | mama] J I sadā 78 pāda] G -devī- 79 kṛṣṇadeham] I J kṛṣṇātmakam | svarūpiṇī] F G -svarūpiṇam: B - svarūpiṇīm 80 padminī ... kalā] B E padminīm paramām kalām 81 kṛṣṇaḥ pūrṇaḥ] N kṛṣṇavarṇaṁ | kṛṣṇaḥ ... prakīrtitaḥ] B kṛṣṇaṁ pūrṇaṁ prakīrtitam 82 vāsudevas tu] I J vāsudevasya | pūrve] N pūrvaṁ | pūrve vai] F G sarvasmin 84 cihnaṁ] C O -bindu 88 bhagayuktaḥ] A B N bhagayuktaṁ: G bhagavān sadā] A svayaṁ 89 varārohe] Edd maheśāni | brahmas tu] N brahmaiva brahmas ... śavarūpavat] F G Edd brahma sṛṣṭau na vidyate 90 etat] J *ins. ut impleret spatium* śrīrādhāyai namaḥ | viḍambanam] I J K varānane 91 varṇitum] I J K kathitaṁ | na hi] F G Edd naiva | śakyate] G kathyate 92 tava ... viḍambanam] P rahasyam atigopanam 93 niścalaṁ sacalaṁ] N niścalaḥ sacalo

94 etad] D E H O *inc.* 95 vāsudevasya] I J K *inc.* 96 vāsudevo] P *inc.*: I J K *deest* 97 vāsudevas] I J *inc.*: Edd *deest* 98 prakṛter] K Edd *inc.*

94 tantraṃ] H mantraṃ | idaṃ smṛtaṃ] N manoharam 95 devasya] H *om.* 97 vāsudevas tu] I vāsudevasya 98 prakṛter] B prakṛtiṃ | kṛṣṇam aṃśaṃ] H kṛṣṇasyāṃśo | kṛṣṇam ... varānane] F G kṛṣṇāṃśam itīritaḥ: Edd kṛṣṇāṃśa iti kīrtitaḥ 99 iti ... 100 saṃvāde] A iti vāsudevarahasye: B D iti śrīvāsudevarahasye haragaurīsaṃvāde rādhātantre: C O iti vāsudevarahasye harapārvatīsaṃvāde rādhātantre: E F K iti rādhātantre (E śrī-): I J N P iti (I J P śrī-) vāsudevarahasye (I J N śrī-) rādhātantre: G iti vāsudevarahasye haragaurīsaṃvāde rādhātantre: Edd iti vāsudevarahasye rādhātantre 100 aṣṭadaśaḥ] Ed. pr. saptadaśaḥ

9,1 īśvara] A B C D E F G H I J K N O P Edd *inc.* 5 vāsudevasya] I J K *deest* 6 yac] I J K *inc.*

9,1 īśvara] A B C D O Bhaṭṭācārya śrī-: E śrīkṛṣṇaḥ | śrī īśvara uvāca | īśvara uvāca] J *deest*: J2 *i.m.* 2 kṛṣṇādyāḥ] Edd kṛṣṇā hi | vāsudevasya ... dhṛk] F G Edd vāsudevāṃśasaṃjñakāḥ: I J K vāsudevasya ca priye (I priyāḥ): N vāsudevasya aṃśarūpā varānane | aṃśa] H cāṃśa- 3 devi] A H N P kṛṣṇam: I J K nityam: F G Edd kṛṣṇam vṛndāvanādhīśam: B O *om.* | tathā] H I J K śṛṇu 4 śuklaṃ raktaṃ] H I J K *transp.* | devi] G pītaṃ: P deva | śrīviṣṇuṇ] E O śrīkṛṣṇaṇ 5 yac ... viṣṇuṃ] H śuklaṃ varṇam kṛṣṇam | yac ... tad] F G Edd yaḥ śaṅkhaḥ śuklaviṣṇuḥ sa viṣṇuṃ] N kṛṣṇam 6 yac cakram] Edd cakraṇ ca: G śaṅkham ca 7 raktaṃ] A rakta- | raktaṃ ... prakīrtitaṃ] F G Edd rakto viṣṇuḥ sa eva hi 8 yā] F G Edd sā 9 tad eva] G sa eva: I tadaiva: Edd sā caiva | parameśāni] N kṛṣṇam deveśi śrī ... mohanam] F G Edd śrīviṣṇur viśvamohanam

10 kṛṣṇas] J K *deest* 11 vāsudevo] J K *inc.* 14 vāsudevo] I J K *deest* 15 jyeṣṭhā] F G Edd *deest* 16 jyeṣṭhā] F G Edd *inc.* 17 devy] I J K *inc.* 21 tat] I J K *deest* 22 kṛṣṇena] I J K *inc.* 26 atīvasundaram] I J K *deest* 27 yac] I J K *inc.* 29 etat] I J K *deest* 30 etad] I J K *inc.*

10 kṛṣṇas tu] F O I Edd kṛṣṇaś ca: G kṛṣṇasya: N śrīkṛṣṇo | padmīnīpriyaḥ] E padmīnī priye 12 saṃyutaḥ] K saṃyuktaḥ 13 pūrṇabrahma ... eva] D E O ata eva pūrṇabrahma vāsudevo 14 īśvarī] E īśvari 15 vaiṣṇavī] C vaiṣṇavyā: O sā jagat- | kārīṇī] A H N -rūpiṇī 16 māyā] A jñeyā 17

devy] B C D E H O P Bhaṭṭācārya śrī- 19 mahādeva] C *om.* | rādhā ...
 vanāśritā] I J K yā rādhā vanasamsthita: D E rādhāgrasmaranāśritāḥ 20
 tu yā] P priyā | yā rādhā] G rādhā ca | vṛkabhānu] A vṛṣabhānu- | sthitā]
 G gatā 22 āgataḥ] H I J K anvitā: D E ānate: O ālabhet: Edd āśritā 23 etad
 dhi] F G Edd imaṃ hi | kṛpā] G dayā- 24 īśvara] A B C D E O
 Bhaṭṭācārya śrī- 25 manoharam] P varānane 26 atīvasundaram] A C E H
 O P atyantāsundaram: D anantaṃ sundaram: N atyantānirmalaṃ |
 paramaṃ padam] H pāpanāśanam 27 sādhaḥ ... vigrahaḥ] B sādhaḥ
 suravigraha: N sādhaḥ suravigrahaḥ | sura] H I J K śubha-28 hṛdaye]
 E N hṛdayaṃ | saṃpūṭe] E G N saṃpūṭaṃ: P saṃpūṭi- | śravyam ...
 vāñchati] F G Edd na vāñchanty anyad eva hi | vāñchati] I vāñchitaṃ: N
 vañchyate 29 etat tantraṃ] N etan mantraṃ 30 paramaṃ guhyaṃ] G
 parameśāni | sāraṃ ... param] F G Edd sārataṃ priye: G sārasya parāt
 param parāt param] B *om.*

34 padminī] H I J K *deest* 35 etad] C D F P Edd *deest* 36 pañca] I J *inc.* 37
 tathā] H *inc.* 39 etat] P *inc.* 40 yeṣu¹] C D F Edd *inc.*: O *deest* 43 tad] K
inc. 44 vāsudevo] O *inc.* 45 āvir] A F G H I J K Edd *deest* 46 āvir] A F G
 H I J K Edd *inc.* 49 tathā] K *deest* 50 āvirbhūtā] I J *deest* 51 vṛkabhānu] I
 J *inc.* 52 tathā] Edd *deest*

31 sadā] F G Edd śrīmad-: A sa ca | smṛtaṃ] C D F *add.* etad bhāgavataṃ
 tantraṃ gāyatrīsaṃyutaṃ yataḥ | pañcaviṣṇor upakhyānaṃ tathā ca
 padminīguṇaḥ | tathā ca pūrṇagāyatrī padminyā varavarṇini | vidyate
 yeṣu tantreṣu tad vai bhāgavataṃ smṛtaṃ | etat tu rahitaṃ yat tu na tad
 bhāgavataṃ viduḥ | 32 vidyate] F G Edd vartate 33 pañcaviṣṇor] I *a.c.*
 pañcaviṣṇaty- | yatra] E atra: O yeṣu | yatra ... dṛśyate] H I J K tathā ca
 padminīguṇaḥ 34 padminī ... ākhyānaṃ] E O padminīguṇaṃ ākhyātaṃ:
 P padminīguṇamāhātmyaṃ: F G Edd padminyās ca guṇākhyānaṃ | tad
 vai] F K Edd dhi 35 tantraṃ] O *i.m.* devi saṃyutaṃ] E -yutaḥ 36
 guṇaṃ] N -guṇaḥ 40 purāṇeṣu] N pramāṇeṣu 41 gāyatrī] A -gāyatrīm |
 prakṛtiguṇaṃ] D E H padminīguṇaṃ: G N prakṛtir guṇaḥ: F Edd
 prakṛter guṇaḥ 42 yeṣu¹ ... ca] I J yadā tasya ca | yeṣu ca] Edd tantreṣu
 43 tad ... jñeyam] F Edd etad vai bhāgavataśreṣṭhaṃ: K advaitam eva tat
 jñeyam 46 pūjanāt] I J -pūjane 47 parameśvarī] I parameśvari 48
 svayam] K purā 49 tathā ... padminī] H I J tathā ca caitrake māsi
 padminī padmagandhinī | | caitra ... padminī] B *lac.*: B2 | śukle pakṣe] E

śuklapakṣe 50 maheśāni] N mahādevī 51 vṛkabhānu] A C vṛṣabhānu- |
tathā ... priye] I Jpadmā candrāvalī tathā 52 tathā ... sṛṣtvā] E tadātmām
samusaṃjātā | ātmasamaṃ] H I J cātmasamaṃ: A G cātmopamām: N
tathācalasamā | sṛṣtvā] N P dṛṣtvā saṃyutā] I N -yutām

53 tatāna] I J *deest* 54 kālindī] I J K Edd *inc.* 55 śuklai] I J K *deest* 56 anyaiś]
B *deest* 57 haṃsa] B *inc.* 60 tanmadhye] B C F G Edd *deest* 66 tatrāste] B
C F G I J K Edd *inc.* 68 kātyāyanyā] F G Edd *deest* 69 tatrādhyāste] F
Edd *inc.* 70 saṃpūjya] G *inc.* 71 pūjayed] I J K *deest* 73 kātyāyanyā] I J K
inc.

53 tatāna mohinīm] G etām ca mohinir: H etām saṃmohinīm | mohinīm
māyām] B E mohinī māyā 54 gahvare] E -nigare | devi] A F G Edd devī
nānā ... samāvṛte] O mālāpadmavanāṇvṛte 55 suśobhanam] F G Edd
suśobhanaiḥ: E N suśobhitaiḥ: D suśobhitam 56 suvāsitaiḥ] E H O
suśobhitam: N P suśobhanaiḥ: A suśobhanam 57 śobhitam] F G Edd
śobhitaiḥ: N śobhite 58 saṃhaiś] E O -saṅghaiś | saṃhaiś ca] B -
saṃbhr̥taiḥ | veṣṭitam] F G Edd veṣṭite 59 paripūritam] F G Edd
paripūrite 60 ratna ... vicitrite] B C parameśāni ratnasimhāsanopari |
paryaṅke] N P -paryaṅkaṃ | vicitrite] A O -samārcitam: N P -
samocitam: E -samoditam: H -samācitam 61 dharmārtha ... dāyinīm] F G
Edd dharmārthakāmamokṣāṇām sākṣād dātari cinmaye | | dāyinīm] H N
P -dāyakam 62 simhāsanasthitam] Edd -simhāsanam mahat | sthitam] F
-yutam 64 śreṣṭhair] E -gaṇair | parameśvari] E parameśvarīm 66
tatrāste] O tanmadhye | nityā] E vidyā | nityā ... śivā] G yāvat
kṛṣṇasamāgamah kātyāyanī] B gaṇāyanī | śivā] I J K parā 68 paricāryāya
kāminī] N paricaryām karoti sā 69 samāgamah] N -samāgamam 70
saṃpūjya ... parameśvaram] I J K saṃpūjya pārthivam liṅgam
nānāpuṣpamanoharaiḥ | | liṅgam] N devīm parameśvaram] B
parameśvarām 72 prajapen] B D E H pūjyen 73 satatam prajapet] I J K
transp. | satatam ... priye] F G Edd śṛṇuṣva naganandini prajapet] D E
pūjayet: B prajayet

19,76 kātyāyani ... adhīśvari] BP 10.22.4ab 77 nanda ... namaḥ] BP
10.22.4cd (devi)

74 tan] F G Edd *deest* 75 om] F G Edd *inc.* 81 tāvaj] Edd *deest* 82 katicid]
Edd *inc.* 83 jaganmāyī] I J K *deest* 84 kātyāyany] I J K *inc.* 90 kaḥ] I J K

deest 91 tripurā] I J K *inc.*

74 tan ... parameśāni] K tatas mantraṃ maheśāni 75 om] I J K *deest* 77
kṛṣṇaṃ] F N devi 78 hrīṃ om] E *transp.* 79 etad] N *om.* | vidyāṃ] N *om.*
kātyāyanīpratiṣṭhitām] F G Edd kātyāyanyāṃ pratiṣṭhitām 80 devi] F G
Edd vidyāṃ: O devī 81 tāvaj ... samāgamaḥ] F G prajapet tām
mahāvidyāṃ kṛṣṇaṃ āgamanam icchatī (G īkṣitam) | | samāgamaḥ] N -
samāgamam 82 devi] K devī | jaganmayī] K ca cinmayī 83 jaganmāyī
mahāmāyā] F G mahāvidyā mahāmāyā: D kātyāyanī mahāmātā: E
jaganmayī jaganmātā: Edd kātyāyanī mahāvidyā 84 kātyāyany] O
Bhaṭṭācārya śrī- 85 kañjapalāśākṣi] K kamalapatrākṣi 86 priye] N
sphuṭam 87 padminy] O Bhaṭṭācārya śrī-90 varavarṇini] A Edd
parameśvari 91 mātā tasyāhaṃ] F G Edd mātāhaṃ tasyāḥ | tasyāhaṃ] N
tasyās tu 92 mama nāma] I J K yamunāyāṃ 94 kātyāyany] O
Bhaṭṭācārya śrī-

103 tato] I J K *deest* 104 simhāsanam] I J K *inc.* 106 anyābhir] I J K *deest* 108
padminyā] Edd *deest* 109 kṛṣṇas] I J K Edd *inc.* 111 bālya] A N O *deest*
112 iti] A N O *inc.*

95 kuruṣe] G kurute | kṛṣṇaṃ ... sāmpratam] I J K śīghraṃ prāpsyasi
keśavam 97 saṅgaḥ] A E N saṅgaṃ | saṅgaḥ prajāyate] F G Edd saṅgo
bhaviṣyati 98 vāsudevasya] K jāyate nityaṃ 99 saṅgaṃ hi] H I J K
saṅgasya: F G Edd saṅgād dhi 100 pakṣe] I *i.m.* | rohiṇī ... tithau] F G N
Edd rohiṇyām aṣṭamītithau: K rohiṇī cāṣṭamītithau 101 āvir āsīn] N
āvirbhūto | mama] B C mayā 103 hrṣṭa] H tuṣṭa-: N kṛṣṇa- 105 padminī]
I J K paramā | samāgamaḥ] N -samāgamam 108 anujah] H cānujah |
vraje priye] G dvijapriye 109 tu] G hi 110 kamalekṣaṇaḥ] H I J K P Edd
kamalekṣaṇe 111 kaiśoram akarot] Edd -kaiśoravayasā | kamalekṣaṇe] B
H I J P kamalekṣaṇaḥ 112 iti ... saṃvāde] A iti vāsudevarahasye: B C D
H N O P iti vāsudevarahasye (C D H śrī-) harapārvatīsaṃvāde
rādhātantre: E F K iti (E śrī-) rādhātantre: G I J Edd iti (J I śrī-)
vāsudevarahasye (I śrī-) rādhātantre | ūnavimśatiḥ] F P Edd ūnavimśaḥ:
B ūnatrimśat: J vimśati: Ed. pr. aṣṭadaśaḥ

0,1 īśvara] A B C D E F G H N O P Edd *inc.*

0,1 īśvara] A B C D E H O Bhaṭṭācārya śrī- | īśvara uvāca] N *deest*

0,5 mānyā ... sevakādayaḥ] RKGD 1.14ab 6 śrigoṣṭhe ... kramāt] RKGD 1.14cd
 7 maṅgalā ... ballavaḥ] RKGD 1.16ab 8 variṣṭho ... pitāmahaḥ] RKGD
 1.16cd 9 varīyasīti ... pitāmahī] RKGD 1.21cd (varīyasīti vikhyātā kharvā
 kṣīrābhakuntalā) 10 mātāmaho ... sumukhābhidhaḥ] RKGD 1.42ab 12
 pitā ... vanditaḥ] RKGD 1.23cd 13 mātā ... medurā] RKGD 1.28ab 14
 rohinī¹ ... sadā] RKGD 1.32ab 15 upanando ... pituḥ] RKGD 1.33ab 16
 pitṛvyau ... sanandanau] RKGD 1.33cd 19 yaśodhara ... mātulāḥ] RKGD
 1.47cd

4 kṛṣṇasya] G *deest* 6 śrigoṣṭhe] G *inc.* 7 maṅgalā] Edd *deest* 8 variṣṭho]
 Edd *inc.* 10 mātāmaho] O *deest* | sumukhābhidhaḥ] D E *om.* 12 pitā] D E
inc. 14 rohinī¹] Edd *deest* 15 upanando] Edd *inc.* 18 pitṛvyau] Edd *deest*
 20 mātṛsvasṛ] Edd *inc.*

5 mānyā] N anye | mānyā ... tasya] F G Edd mānyo bhrātā bhuvo dāsyo: O
 mālyābhadro nāma tasya: P manyo bhadrodanyavaya | bhrātrādayas
 tasya] A bhrātā bhaved asya | tasya] N asya 6 śrigoṣṭhe yuvarājasya]
 Edd goṣṭhe sahacarās caiva: G śrigoṣṭheśvararājasya | yuvarājasya] B
ins. premasya 7 mṛta] *Emend. coll.* RKGD 1.16ab: Mss -suta- | nāma
 ballavaḥ] G *a.c.* rāmakiṅkaraḥ: G *p.c.* rāmabandhavaḥ 8 goṣṭhīnām ...
 pitāmahaḥ] O *lac.* 9 varīyasīti] F varīprasīti | mahīmānyā] A mahīmānyo
 10 syād asya] B syāc cvaśruś ca | sumukhābhidhaḥ] F G Edd sumukhī
 'bhidhaḥ 12 vrajārpitānando] E *om.* | vanditaḥ] N -viśrutaḥ 13 yaśodātrī]
 P -yaśodā śrī- 14 ambāsyā] N -aśvasya | praharṣā] E prasnāsā- 15
 bhinandaś ca] H 'bhinandasya | pitṛvyau ... pituḥ] G *om.* | pūrvajau
 pituḥ] B pūrvapūrvajau 16 pitṛvyau ... sanandanau] E pitṛvyotau
 kanīyānām samyatām nandasūnakau | | sanandanau] H N -sunandakau
 17 nandinī] H nanditā | pitṛsvasā] A pituḥsvasā: E pitṛ- *om.* 18 dayitā
 tuṅgī] H dayitānandī | pīvarī] B P pīvarī: A pāvarī | kuvalāttanā] A
 kuvalāttasā: E kulamāttulā: G kuvalantulā: N kuvalā tathā: P kuvalākulā
 19 tu] G ca 20 mātṛsvasṛ] G *ins.* pituḥ | nandaḥ] E P mandah

21 pitāmaha ... puraṭādayaḥ] RKGD 1.52cd 22 goṇḍaka ...
 mātāmahopamāḥ] RKGD 1.53c, 1.53f 23 vṛddhāḥ ... śikhādayaḥ] RKGD
 1.54ab 24 tāruṇḍā ... vālikā] RKGD 1.55ab 25 ghargharā ... samāḥ]
 RKGD 1.55c, 1.56d 26 piṅgalaḥ ... paṭṭīśau] RKGD 1.57ab 27 śaṅkaraḥ ...
 janakopamāḥ] RKGD 1.57c, 1.59d 28 taraṅgākṣī ... mālikāṅgadā] RKGD

- 1.61ab 29 vatsalā ... prasūpamāḥ] RKGD 1.61c, 1.63d 30 ambikā ... dāyini] RKGD 1.64ab (dhātṛke stanadāyike) 31 veda ... purodhasaḥ] RKGD 1.67ab (-bhāgurādyāḥ) 32 sulatā ... dvijastriyaḥ] RKGD 1.67cd (eteṣāṃ gautamīśārvīgārgītyādyā varāḥ striyaḥ) 34 samudraḥ ... pitṛvyajāḥ] RKGD 2.22ab 35 sunando ... yātarāḥ] RKGD 2.22cd 36 vayasyāḥ ... vidhāḥ] RKGD 2.21cd
- 21 pitāmaha] Edd *deest* 24 tārūṇḍā] Edd *inc.* 30 ambikā] A *deest* 31 veda] Edd *deest* 33 agragāmī] A Edd *inc.* 35 sunando] Edd *deest* 36 vayasyāḥ] Edd *inc.*
- 21 tuṇḍukūṭerapuraṭādayaḥ] P tuṇḍukapuṭherakapurādayaḥ | puraṭādayaḥ] A -puṭarādayaḥ 22 goṇḍaka] E gaṇḍakā- | goṇḍaka ... kārūṇḍa] A P gaṇḍukandoṣṭukārūṇḍa-: B gaṇḍakandoṣṭukārāṇḍa-: H gaṇḍakāṇḍāṭṭakārāṇḍa-23 tulyāḥ] B tulāḥ: E tasyāḥ 24 tārūṇḍā] D E bhārūṇḍā | karālā] E karā ca vālikā] G -mālikā 25 ghargharā] E uttarā | mukharā ghorā] E mukharādyās ca 26 piṅgalaḥ kapilaḥ] D *om.*: H piṣaṅgaḥ piṅgalaḥ | kapilaḥ] E ca racā | piṅgo māṭharaḥ] E *lac.* | pīṭhapattīsau] N pīṭhapoṭṭīsau 27 saṅgaro bhṛṅgo] E śaṅkarādyās ca: P *lac.* | biṅgādyā] E bhṛṅgādyā 28 śubhadā] E subhadrā 29 vatsalā] A vimalā | kuśalā] B kṛśalā | tālī] B tāri: C bhāri: E bhālī: N vatsā | prasūpamāḥ] A dvijastriyaḥ 30 ambikā ... ca²] Edd anvātha ambikā caiva | dhātṛkā] B H dhātrike | stanyadāyini] G tulyadāyini 31 veda] G devabhāgur yāsyāḥ] E guryādyā vai 32 sulatā] H sulabhā | gomati] C D E gautamī: B gotamī | yāmī] B H N P gāmī: E caiva | caṇḍikādyā] C D E caṇḍālādyā: N caṇḍilādyā 33 vayasyānām] G vayasyānī | pralambas] N P pralambā cāgrajaḥ] A G cāgrataḥ 34 'mī] E 'pi 35 sunando] E N P sunandā nandirānandī] P nandinī nandī | mandirādyās ... yātarāḥ] F G ity ādyā yātarāḥ smṛtāḥ: E mandirādandranāmataḥ | yātarāḥ] H nāmataḥ: Edd mātaraḥ
- 37 suhṛt ... tathā] RKGD 2.21ab 38 suhṛdo ... gobhaṭāḥ] RKGD 2.23ab 39 yakṣendra ... guṇāḥ] RKGD 2.23cd 40 kulavīro ... suraprabhaḥ] RKGD 2.24ab 41 raṇa ... vai] RKGD 2.24cd 42 pitṛbhyām ... kaṃsataḥ] RKGD 2.25ab 43 prāṇa ... viniyojitāḥ] RKGD 2.25cd 44 atrādhyakṣo ... tapasyayā] RKGD 2.26ab 45 yaḥ ... sadāmbikām] RKGD 2.26cd 46 viśāla ... varūthapaḥ] RKGD 2.29ab 47 mandāra ... dhamāḥ] RKGD 2.29cd 48

mandāraś ... kulakādayaḥ] RKGD 2.30ab 49 kaniṣṭha ... nigrahāḥ] RKGD 2.30 cd (vipulāgrahāḥ) 50 atha ... sudāmakāḥ] RKGD 2.31ab (śrīdāmā dāmā sudāmā vasudāmā tathaiva ca) 51 kiṅkinī ... viśālinaḥ] RKGD 2.31cd (kiṅkinībhadrasenāṃsustokakṛṣṇavilāsinaḥ) 52 puṇḍarīka ... priyaṃkarāḥ] RKGD 2.32ab 53 śrī ... vardhakāḥ] RKGD 2.32cd (śrīdāmā pīṭhamardakāḥ)

39 yakṣendra] Edd *deest* 40 kulavīro] Edd *inc.* 42 piṭṛbhyām] Edd *deest* 46 viśāla] Edd *inc.* 51 kiṅkinī] Edd *deest* 53 śrī] Edd *inc.*

38 maṇḍalī ... bhadra²] A -tatra- | bhadra²] E -go- | gobhaṭāḥ] C -gotāṭāḥ 39 yakṣendrabhaṭa] E mahendravaṭa- 40 kulavīro] H danavīro 41 saṃrakṣaṇāya] B saṃ- *om.* | saṃrakṣaṇāya vai] G saṃrakṣaṇāyake 42 piṭṛbhyām] P pṛthivyam | abhito] C ātato: F atito | bhītacittābhyām] B bhītaḥ cintyādya: E bhīmo citrādya: G bhītavarṇāyāḥ: P bhītoḥ cityādya: Edd bhītacandādya | duṣṭa] B puṣṭa-: E iṣṭa- 43 prāṇa ... putrābhyām] P prāṇakoṭyadhikaḥ śreṣṭhaḥ putrādya 44 vijayākhyas tapasyayā] G vijayāyā kulāmbikāḥ | tapasyayā] E P tapasyayoḥ 45 kilāmbikayā lebhe] G lebhe pañcopacārādyai | dhātropāsyā] E dhātropaśi: N dhātropāsyām: P dhātryāpasye 46 viśāla] H vṛṣāla- 47 bandhakaran] E -rājakaraḥ | karandhamāḥ] *Emend. coll.* RKGD 2.29: Mss -karāḥ samāḥ (P sadā) 48 mandāraś] H nandakaś kulakādayaḥ] A -kulikādayaḥ 49 ripunigrahāḥ] B N vipravigrahāḥ: H ripudarpahā 51 stokakṛṣṇas tu] N -stokakṛṣṇādyaḥ | tu] A E ca | viśālinaḥ] A E H P -vilāsinaḥ 52 viṭāṅkākṣa] D E -viṭālākṣa: A -viṭākṣākhyā 53 śrī] B *om.* śrī ... sadā] E śrīdāmādyāḥ samās | tatra] P Edd yatra | śrīdāmānandavardhakāḥ] A B E H N śrīdāmānaṅgavardhakāḥ (H N -mardakāḥ)

54 samasta ... bhūpatiḥ] RKGD 2.33ab 55 stoka ... pratyayāntaraḥ] RKGD 2.33cd 56 ramayanti ... amī] RKGD 2.34ab 57 niyuddha ... keśavam] RKGD 2.34cd 58 subālārjuna ... kokilāḥ] RKGD 2.41ab 59 sanandana ... smṛtāḥ] RKGD 2.41cd 60 tad ... gocaraḥ] RKGD 2.42ab 61 śrīmān ... sundaraḥ] RKGD 2.43ab 62 mūrtimān ... mahojjvalaḥ] RKGD 2.43cd 63 vilāsi ... vaśīkṛtaḥ] RKGD 2.43ef 64 madhu ... vidūṣakāḥ] RKGD 2.42cd 65 kaḍāra ... amī] RKGD 2.72ab 66 vividhāḥ ... parāyaṇāḥ] RKGD 2.72cd 67 ceṭā ... grahilādayaḥ] RKGD 2.73ab 68 raktakāḥ ... madhuvrataḥ]

RKGD 2.73cd 69 śyālikas ... dharādayaḥ] RKGD 2.73ef (śālikas) 70 tadveṇu ... pāsādidhāriṇaḥ] RKGD 2.74ab

55 stoka] Edd *deest*: A om. 56 ramayanti] Edd *inc.* 58 subālārjuna] A *inc.* 62 mūrtimān] Edd *deest* 63 vilāsi] Edd *inc.* 65 kaḍāra] Edd *deest* 66 vividhāḥ] Edd *inc.* 67 ceṭā] Edd *deest* 68 raktakaḥ] Edd *inc.* 69 śyālikas] Edd *deest* 70 tadveṇu] Edd *inc.*

54 samasta ... bhūpatiḥ] A samastamitrayuddhāni kautukair api keśavam | bhūpatiḥ] P nṛpatiḥ 58 vasantojjvala] P -vasantajana- 61 śrīmān sanandanas] F G śrīdāmānandanas: A śrīdāmasunandanas: P śrīdāmādyāḥ sadā: Edd śrīdāmanandanas | sauhṛd ... sunderaḥ] E sauhṛdānandanāntaraḥ: P śrīdāmānandavardhakaḥ 62 rasarāḍ] E sevāyām | ca mahojjvalaḥ] B om. 64 puṣpāṅkahāsāṅkādyā] Edd - puṣpādyā parihāsa- | hāsāṅkādyā] C E F P -hāsādyo: A G -hāsādyāṅga- 65 gandhavedādayo] E -gandhaviṣādayo: N -gandhavaiśārado | py amī] B H N viṣāḥ: A E viṭāḥ 66 sevā] F G mahā-sevāsaukhya] Edd caikasakhya- 67 ceṭā] A ciṭā-: N ceṭi- | bhaṇḍura] B bhaṅgura-: C tuṅgura- | bhaṇḍurabhṛṅgāra] A E G bhaṅgurabhṛṅgādyā-grahilādayaḥ] G -grahasādhakaḥ 68 raktakaḥ] D E vaktavyaḥ | patrakakaḥ] H putrakakaḥ: P patrikakaḥ | kaṇṭho] A H -kaṣṭho: E -kaṇḍo: Edd -kāṣṭhā madhuvrataḥ] H madhuktataḥ 69 śyālikas] E stālika | mālī] E caiva mānamālā] A B mānumālī-: E mālīmālā- 70 pāsādidhāriṇaḥ] P -pāsādhikāriṇaḥ

71 amīṣaṃ ... hāraḥ] RKGD 2.74cd 72 pṛthukāḥ ... palalāṅkurāḥ] RKGD 2.75ab 73 pallavo ... kapilādayaḥ] RKGD 2.75cd 74 suvilākṣa ... śāliṇaḥ] RKGD 2.76ab 75 jambu ... vicakṣaṇāḥ] RKGD 2.76cd 76 payodha ... kāriṇaḥ] RKGD 2.77 77 vastropaskāra ... kuvalādayaḥ] RKGD 2.78 78 prema ... kandalāḥ] RKGD 2.79ab 79 makarandādayaś ... kāriṇaḥ] RKGD 2.79cd 80 sumanaḥ ... harādayaḥ] RKGD 2.80ab 81 gandhāṅga ... kāriṇaḥ] RKGD 2.80cd 82 dakṣāḥ ... kusumādayaḥ] RKGD 2.81cd 83 nāpitāḥ ... darpaṇārpaṇe] RKGD 2.81ab 84 koṣādhikāriṇaḥ ... guṇādayaḥ] RKGD 2.82ab 85 vimala ... kāriṇaḥ] RKGD 2.82cd 86 dhaniṣṭhā ... prabhāḥ] RKGD 2.83ab 87 bhavanīndu ... paricārikāḥ] RKGD 2.83cd 88 gr̥ha ... kovindāḥ] RKGD 2.83ef 89 ceṭyaḥ ... lambikādayaḥ] RKGD 2.84

71 amīṣaṃ] Edd *deest* 72 pṛthukāḥ] Edd *inc.* 82 dakṣāḥ] G *om.* 84 svaccha] G *inc.*

71 amīṣaṃ] A G aṃśako | ghaṭakāś] A ghaṇṭakaś: P khaṭakāś | dhātūnāṃ] A B E P ṭṛṇānāñ: G janānāñ: H nānā (*lac.*): N dṛśālāñ (?) | copa] E stoka-72 pṛthukāḥ] B *om.*: N puṣṭagāḥ 73 pallavo] E paṅgayo: P paśavo | phullaḥ] G puñjaḥ: H skandaḥ | kapilādayaḥ] P kamalādyāḥ 74 suvilākṣa ... śālināḥ] A suvilākṣo viśālākṣaḥ rasālarasaśālināḥ | 75 jambulādyāś] E jambūlatāś lādyāś ... tāmbūla] D *lac.* | ca] A tu | tāmbūla] G jambūla- 76 tu] N ca 77 nipuṇāḥ] D E -niprāṇāḥ 78 sairindhri] H -nerinda- | kandalāḥ] H -kaṅkanaḥ 80 sumanaḥ] A B E N sumanāḥ | kusumollāsa] N sumanollāsa- 81 rāga] E -rāsa- 82 dakṣāḥ] P kuṣṣā | suraṅga] E surahela-: P suradruta-83 darpaṇārpaṇe] A darpaṇe tathā: P darpaṇo pare 85 sthālī] A pāṭhā-kāriṇaḥ] E *add. ut impleret spatium* śrīhariḥ | 86 guṇā] F -yuga-87 bhavanīnduprabhā] A bhavanīnduḥ prabhā 88 gṛhasaṃmārjane] F G Edd gṛhe saṃmārjane | sarvakāryeṣu] A N P rāvartādiṣu: B rānartādiṣu: E vartyādipa-: G rākartādiṣu 89 sulambā] F suraṅgā

90 caturaś ... carottamāḥ] RKGD 2.85ab 91 caranti ... sadā] RKGD 2.85cd 92 dūtā ... manoramāḥ] RKGD 2.86ab 93 nīti ... ca] RKGD 2.86cd (gopīkuleṣu) 94 vṛndā ... dūtikāḥ] RKGD 2.87cd 95 kuñjādi ... variyāsi] RKGD 2.88cd 96 vīrā ... priye] RKGD 2.92 (vraje) 97 śobhana ... matāḥ] RKGD 2.102ab 98 vicitra ... vandināḥ] RKGD 2.103ab 99 nartakāś ... mukhādayaḥ] RKGD 2.103cd 100 sudhākara ... mṛdaṅginaḥ] RKGD 2.102cd 101 kalāvantaś ... guṇasāgarāḥ] RKGD 2.102ef 102 kāla ... amī] RKGD 2.104ab 103 bhārataḥ ... sarasādayaḥ] RKGD 2.104cd 104 sarva ... kāriṇaḥ] RKGD 2.104ef 105 kañcukādi ... saucikaḥ] RKGD 2.105ab 106 nirṇejakas ... rañjanādayaḥ] RKGD 2.105cd 107 punyaḥ ... ḍiṇḍimaḥ] RKGD 2.105ef (bhāgyarāśir ity asya haḍḍipau)

92 dūtā] Edd *deest* 94 vṛndā] Edd *inc.* 96 vīrā] Edd *deest* 97 śobhana] A *deest* 99 nartakāś] A Edd *inc.* 103 bhārataḥ] Edd *deest* 104 sarva] Edd *inc.* 105 kañcukādi] Edd *deest* 106 nirṇejakas] Edd *inc.*

90 cāraṇo] D cābalo: N caraṇe | peśalādyāś] P pradhānāś | carottamāḥ] A caturottamāḥ: E ca rombhasā 91 sadā] G daśā 92 dūtā] G iti | manoramāḥ] A -sumanoramāḥ: G -manoharāḥ 93 nītisārādayaḥ] H

mānādayaḥ | nīti ... kalau] E nītiśāstrādayajñā ca kelau | kalau] N kalā- |
rāma] A P rāsā- 95 bhijñā] C -bhr̥ṅgī | vṛndā ... varīyasī] P vṛndato
suvarīyasī 96 nāma ... priye] A
nāmandrahāsenduḥāsacandramukhādayaḥ 99 nartakās] P kīrtikās 101
kalāvantaś] *Emend. coll.* RKGD 2.102: Mss kālāntaraś | kalāvantaś ca] F
G Edd kālāntarastho: D *ins.* deveśi | vādino guṇasāgarāḥ] Edd
vādyasaugūṇasāgarāḥ 102 kālā] A N kala- | śūla] B N śuddha-: P śuka-
103 sārado] E sarasā | sarasādayaḥ] A -śāradādayaḥ 104 rasa] A sarva-
105 rauhiko] B kauhiko | saucikaḥ] E ceṭakaḥ 106 nirṇejakas] A
karṇejakas: Edd nirlejakas 107 punyaḥ puñjas] Edd puṇyaḥ kuñjas |
bhājya] B bhāgya-: P bhogya- | ḍiṇḍimaḥ] A H N P ḍiṇḍipau: B tiṇḍipau:
E śilpiṇaḥ (?)

108 svarṇākārāv ... ṭaṅkanau] RKGD 2.106ab 109 kulālau ... karmaṭhau]
RKGD 2.106cd 110 vardhakir ... kārakaḥ] RKGD 2.107ab 111 sucitraś ...
ubhau] RKGD 2.107cd 112 dāma ... kārīṇaḥ] RKGD 2.108ab 113 kārakaḥ
... ṭulādayaḥ] RKGD 2.108cd (kāravaḥ) 114 dhūmalā ... maṇikastanī]
RKGD 2.109ab 115 haṃsī ... supriyāḥ] RKGD 2.109cd 116 padma ...
atipriyau] RKGD 2.110ab 117 suraṅgākhyāḥ ... kapiḥ] RKGD 2.110cd 118
vyāghra ... kalasvanaḥ] RKGD 2.111ab 119 śikhī ... vicakṣaṇau] RKGD
2.111cd 120 vṛndāvanam ... ca] RKGD 2.112ab (niḥśreyasād api) 121
krīḍāgīrī ... mataḥ] RKGD 2.112cd

108 svarṇākārāv] Edd *deest* 109 kulālau] G *deest* 110 vardhakir] G Edd *inc.*
112 dāma] Edd *deest* 113 kārakaḥ] Edd *inc.* 119 śikhī] Edd *deest* 120
vṛndāvanam] Edd *inc.*

108 svarṇākārāv ... kārau] G tau sarvakārālaṅkārakārau: P
svarṇākārālakṣārakārakau | svarṇākārāv ... ṭaṅkanau] E pūrṇakāra
'laṅkāraraṅgakoḷaṭakākulau | 109 kulālau ... karau] N kulālī mandulī pāri
tathā kulālau ... karmaṭhau] P kulāsau manthuro
dīpāpradīpavarakarmani | manthanīpārī] E maṇṭhaniś caiva | karau] A
lac. | pavanakarmaṭhau] E pārīpavanakarmaṭtau 110 vardhakir ...
kārakaḥ] P viddhaḥ kimraṅgamānādhyāḥ khaṭṭāsakaṭakārīṇaḥ | | khaṭṭa
... kārakaḥ] F G Edd khaṭṭādikaṭakārakāḥ: N khaṭṭāṃśaḥ kaṭakārāyaḥ
111 vicitraś ca] E *lac.* | karāv ubhau] A -karācyutau 112
śikyādhikārīṇaḥ] P -vidyādhikārīṇaḥ 113 kārakaḥ ... ṭulādayaḥ] Edd

sarvakarmakarāḥ kuṇḍakaṇḍolakaṭunādayaḥ | 114 dhūmalā] H madhulā 115 haṃsī] D *om.* | haṃsī ... supriyāḥ] E vaṃsīpriye saradyānaiḥ kakyas tasya ca supriye | | priyetyādyā] A priye satyā: Edd trirekḥādyā | naicikyas] B vaicikyas | tasya supriyāḥ] N kathitā varavarṇini 116 balīvardāv] A G balīvandhāv: E balīvrndāv: Edd valīvandhā | atipriyau] P yatipriyau: Edd ratipriyā 117 suraṅgākhyāḥ] E sārāṅgākhyāḥ: Edd suraṅgāsyāḥ | kuraṅgo sya] E kuraṅgākhyāḥ: Edd kuraṅgāsyā | dadhiloḥbābhidaḥ] Edd dadhikonābhidhaḥ 118 vyāghrabhramarakau] E vyāmṛtamarasau | bhramarakau] Edd -bhramarakaś | śvānu] H cālau: Edd cāsau | kalasvanāḥ] E mahadvanam 119 śikhī ... vicakṣaṇau] N kokilaś cakravākaś ca pārāvatasapūrakau | 120 śreyo] B priyo | śreyo ... ca] E śreyasi śreyam eva ca 121 yathārthākhyāḥ] E sumotākhyāḥ | mataḥ] P girih

122 nīla ... kandalī] RKGD 2.113ab 123 ghaṭṭo ... viśrutaḥ] RKGD 2.113cd 124 suvilāsa ... virājate] RKGD 2.114ab 125 nāmnā ... indiram] RKGD 2.114cd 126 āsthānī ... manojjvalaḥ] RKGD 2.115ab (pāṇḍugaṇḍasailā samojjvalaḥ) 127 āmoda ... vāsitaḥ] RKGD 2.115cd 128 pāvanākhyam ... taṭam] RKGD 2.116ab 129 kuñjāḥ ... kuṭṭimāḥ] RKGD 2.116cd (kuñjam kāmamahātīrtham mandāro maṇikuṭṭimaḥ) 130 nyagrodha ... kadambarāt] RKGD 2.117ab 131 anaṅga ... ucyate] RKGD 2.117cd 132 yamunāyā ... ihocyate] RKGD 2.118ab 133 parama ... khelati] RKGD 2.118cd 134 śarad ... mārutam] RKGD 2.119ab 135 līlā ... kārakaḥ] RKGD 2.119cd 136 śiñjinī ... yugam] RKGD 2.120ab 137 vilāsa ... citritam] RKGD 2.120cd 138 divyaratna ... karttarī] RKGD 2.121ab

122 nīla] N Edd *deest* 123 ghaṭṭo] Edd *inc.* 124 suvilāsa] N *inc.* 128 pāvanākhyam] Edd *deest* 129 kuñjāḥ] Edd *inc.*: N *deest* 130 nyagrodha] N *inc.* 131 anaṅga] Edd *deest* 132 yamunāyā] Edd *inc.* 134 śarad] C D F Edd *deest* 135 līlā] C D F Edd *inc.* 138 divyaratna] Edd *deest*

122 nīla ... piko] A E nīlakaṇṭhaḥ piko 123 ghaṭṭo ... gaṅgāyāḥ] A ghāṭaṅgā mānaṅgā yā: E sucejñā mānasajñā | pavaṅgo] E japayajño: G pañcago 124 suvilāsatarā] A suvivāśātarā: N suvilāsatarur: Edd suvikāśatarā | tarā] H -bharā | yatra] G yā tu 125 nandīśvaraḥ śailo] N āmodavardhano vāyuh: Edd nandīśvaram devi | indiram] E sindhuraḥ 126 āsthānī] P mohanī- 128 taṭam] E sphuṭam 129 kuṭṭimāḥ] C -kuṇḍalāḥ: Edd -

lādayaḥ 130 kadambas ... kadambarāṭ] Edd -kadambakadalīgaṇāḥ 131 anaṅgaraṅgabhūr] E anaṅgavardhano | līlā] E nilā- 132 tīrthaṃ] H - tīrthe | khelātīrthaṃ] E khelātīrtha- *lac.* 133 preṣṭhayā] B N -śreṣṭhayā | sārdhaṃ ... khelati] N yatra sārdhaṃ khelati sarvadā | sa khelati] Edd sukhe ratiḥ 135 līlā] A vīṇā-sadāsmeram] E samāsmeram | geṇḍukaś] E caṇḍukaś: H keṇḍukaś 137 karmikaṃ] E -karaśam: H -karmaṇam: N - kārmaṇam 138 divyaratna] P divyapuñja-

139 mandra ... mohinī] RKGD 2.121cd 140 rādhā ... ca] RKGD 2.122ab 141 ṣaḍ ... iti] RKGD 2.122cd (madanajhaṅkṛtiḥ) 142 kākālī ... saralābhidhā] RKGD 2.123ab 143 gauḍī ... vallabhau] RKGD 2.123cd 144 japyāḥ ... adbhutaḥ] RKGD 2.124ab 145 daṇḍas ... taraṅgiṇī] RKGD 2.124cd 146 pāśau ... dohanī] RKGD 2.124ef 147 ambārpitā ... bhuje] RKGD 2.125 148 aṅgade ... kaṅkaṇe] RKGD 2.126ab (caṅkane) 149 mudrā ... śobhanau] RKGD 2.126cd 150 kiṅkiṇī ... gaṇjanau] RKGD 2.127ab 151 kuraṅga ... śiñcitau] RKGD 2.127cd 152 hāras ... prabhā] RKGD 2.128ab 153 ruddha ... modanaḥ] RKGD 2.128cd 154 kaustubhākhyo ... auragam] RKGD 2.129ab (praviśya) 155 kāliya ... hāritaḥ] RKGD 2.129cd 156 kuṇḍale ... daivate] RKGD 2.130ab 157 kirīṭam ... ḍāmarā] RKGD 2.130cd

139 mandra] Edd *inc.* 142 kākālī] Edd *deest* 146 pāśau] Edd *inc.* 149 mudrā] Edd *deest* 150 kiṅkiṇī] Edd *inc.*

139 viśāṇo] G *p.c.* vināno | bhuvanamohinī] G tu manamohinī | mohinī] P - mohanī: Edd -mohanaḥ 141 madanarāḍ iti] Edd madanavardhanaḥ 142 kākālīmūkitāpikā] A mukitāpicchā 143 gurjarī] N P guñjarī 144 japyāḥ] E japta- | sādhyānvitāḥ] Edd sādhyāṅkitaḥ | preṣṭhā] B śreṣṭhā- | preṣṭhā ... adbhutaḥ] E jyeṣṭhābhidhānasyānuvastutaḥ: N preṣṭho 'bhidhānasvavastutaḥ bhidhānam ... adbhutaḥ] A -bhidhāneṣv anuvartataḥ: G -bhidhānas vanavānitiḥ 146 pāśau] Edd pāṇau | dohanī] A -dohinī: P -dehinī 147 ambārpitā] H aṅkāpita- | ambārpitā mahārakṣā] Edd ardhāpātisahoraskā | mahārakṣā] A manorakṣā | bhuje] P bhuvi 148 kaṅkaṇe] A B E kaṅkanaiḥ 149 mudrā] E suśrī- 150 ruṇa] B kala- | ruṇajhaṅkārā] H valayākārā 152 maṇi] B bali-153 ruddha] N Edd baddha- | rādhā] H -dhārā- | modanaḥ] A -mohanaḥ 154 praviṣṭe] P triviṣṭe | hradam auragam] Edd hr̥di śobhanaḥ 155

hastenātmopahāritaḥ] Edd -hastair ātmopahāritaḥ 156 daivate] Edd -
vardhane 157 pārākhyam] Edd -rūpākhyam

158 nava ... viduḥ] RKGD 2.131ab 159 rāga ... mohanam] RKGD 2.131cd 160
patra ... padāvadhi] RKGD 2.132ab 161 vaijayantī ... vinirmītā] RKGD
2.132cd 162 janmanālaṅkṛtā ... niśā] RKGD 2.133ab 163 bhṛṅgī ...
nandanāḥ] RKGD 2.197ab (bhṛṅgī mallī matallī ca) 164 kecit ... yutāḥ]
RKGD 2.197cd 165 gārgī ... bhṛṅgārikādikāḥ] RKGD 2.198ab 166
subalojjvala ... raktakāḥ] RKGD 2.198cd 167 vijayādyā ... viṭādayaḥ]
RKGD 2.198ef 168 tāḥ ... kandalāḥ] RKGD 2.199ab (sarvadā tuṅgī) 169
mañjulā ... sāttvikāḥ] RKGD 2.199cd (tu vāhikāḥ) 170 samāṃsamīnāḥ ...
bahulādayaḥ] RKGD 2.200ab 171 pūrṇā ... markāṭī] RKGD 2.200cd 172
kuraṅgī ... candrikā] RKGD 2.200ef 173 mayūrī ... śubhe] RKGD 2.201cd
174 aho ... nāthayoḥ] RKGD 2.202ab 175 paṭhantyaḥ ... sakhīḥ] RKGD
2.202cd (citrīkurutaḥ)

159 rāga] Edd *deest* 160 patra] Edd *inc.* 162 janmanālaṅkṛtā] Edd *deest* 164
kecit] Edd *inc.* 166 subalojjvala] Edd *deest* 171 pūrṇā] Edd *inc.* 173
mayūrī] Edd *deest* 174 aho] Edd *inc.*

158 nava ... viḍambākhyam] Edd nānāratnavicitrākhyam 160 patra] N
padmavanamālā] G N *om.* 161 kusumaiḥ] A kumudaiḥ | vinirmītā] E
vinirmītaiḥ 162 bhadraṣṭamī] P janmā- 163 sunvī] A F G mṛddhī: E P
śṛṅgī 164 kecit] Edd kaścit | kṛṣṇa ... cānyāḥ] E kṛṣṇasya atra vai |
cānyāḥ] B cāsyāḥ 165 gārgī] Edd gāṅgī- 167 vijayādyā rasālādyā] B
vijayā vijayādyās ca | rasālādyā payodādyā] N *transp.*: G payodādyā
janayādyās tu 168 tāḥ sarvāḥ] H sarveṣāṃ | kala] H -phala- 170 sunadā
... bahulādayaḥ] N sukarāsuvratāyamunādayaḥ 171 markāṭī] H Edd
karkatī: E markāṭā 172 raṅginī khyātā] E ratiguṇākhyātā 173 śārike] B
sādhake 174 caritrāṇi] P vicitrāṇi 175 paṭhantyaḥ] N paṭhantyaś: Edd
paṭhantī | yā ... kurute] A N ye citrīkurvatī 176 viharanti] N viharantī:
Edd nivahanti | kelīnām amarādikāḥ] E kelibālā prabodikā: F G Edd
mṛdaṅgaveṇū rādhikā

177 iti ... harapārvatīsaṃvāde] A iti śrīvāsudevarahasye: B P iti
śrīvāsudevarahasye harapārvatīsaṃvāde rādhātantre: E iti
śrīrādhātantre: F iti rādhātantre harapārvatīsaṃvāde: G iti
vāsudevarahasye rādhātantre harapārvatīsaṃvāde: H iti

śrīvāsudevarahasye rādhātantre haragaurīsaṃvāde: Edd iti
vāsudevarahasye rādhātantre | viṃśatiḥ] Vidyāratna Bhaṭṭācārya
viṃśaḥ: Ed. pr. ūnaviṃśaḥ

1,4 mohas ... manah] BRS 2.1.247ab 5 lolatā ... śramau] BRS 2.1.247cd 6
asatyam ... vibhramah] BRS 2.1.248ab 7 viṣamatvam ... priye] BRS
2.1.248cd (aṣṭādaśoditāḥ) 8 aṣṭādaśa ... tanuḥ] BRS 2.1.246ab 9
sarvaiśvarya ... rūpiṇī] BRS 2.1.246cd

1,1 īśvara] A B C D E F G H I J K N O P Edd *inc.* 8 aṣṭādaśa] J K *deest* 9
sarvaiśvarya] J K *inc.* 10 na] J K *deest* 11 yogāc] J K *inc.*

1,1 īśvara] A B C D H O P Bhaṭṭācārya śrī- 2 tattvam] O tantraḥ | yogini] B
yoginaḥ 3 atyantamadhuram] P atyantam madhuram atyanta ... śāntam]
D E atyantam śāntam sarvañ ca | śāntam] Edd śāstraḥ 4 tandrā ...
rūkṣo] Edd tattvājñatā rokṣam | vaśatā] E kṣobhatā | kāmataḥ] I N O
kāmaun- | manah] J -madaḥ 5 madamātsaryam] O madanāścarya
khedapariśramau] O -khedanavihvalāḥ | śramau] I J K -bhramau: G
-śramaiḥ: Edd -śramāḥ 6 ākāṅkṣā] G *om.* | citta] F viśva- | vibhramah] E
-vikramah 7 doṣo] P eṣā | doṣo ... priye] K doṣaṣṭarahitātatanuḥ | priye] F
G Edd smṛtāḥ: J *om.* 8 aṣṭādaśa ... tanuḥ] J2 *i.m.* | bhagavattanuḥ] E
vyābhajen manuḥ 10 na ... sambhavā] J2 *i.m.* | tasya prākṛtir] Edd
satyaprakṛtā | prākṛtir] A E prākṛto: H prākṛtā: N prākṛtī | māmśa ... sti]
G māmśamedāsthi- | medo] A -deho 11 caiva] I caitā: P eva | nitya] N
satya- 14 īśvara] A B C D E P śrī- | īśvara uvāca] H O Bhaṭṭācārya *deest*

20 kharvatā] I J *deest* 21 nābhiḥ] I J *inc.*: O *deest* 23 dīrghatā] O *inc.* 28
nāsā] I J K *deest* 29 tuṅgatvam] I J K *inc.* 31 etat] I K *deest* 34 viṣṇus] I K
inc. 37 vāsudeva] I J K *deest* 38 vṛndāvana] I J K *inc.* 39 śaktim] I J K
deest

15 tri ... haram] Edd trikharvam sumanoharam | kharvatvam] J K -
parṣvatvam: E -kharvañ ca 16 pañca ... raktimā] E pañcadīrgham
sūkṣmasu ṣaṭkam tuṅgaḥ saptasu raktimā | | ṣaṭtuṅgam] I J ṣaḍaṅgam 17
vigrahe] K vigraham 18 bhālah] E jñeyah | bhālah ... ca] I J K O bhālam
kapolakaś caiva: F G Edd nābhikaṇṭham kapolaḥ ca: A nābhiḥ
kapolakaṇṭheś ca | kaṇṭhaś ca] H kaṇṭhaiva | hareḥ] B C *add.*
trivistīrṇam maheśāni kathitam tava sundari | 19 tri¹ ... viduḥ] B C

trigambhīraṃ trikharvatvaṃ kavayaś ca harer viduḥ | kharvatvaṃ] I J -
parvatvaṃ: K -vargatvaṃ 20 nakha ... tathā] F G Edd nakhakeśādhareṣu
ca 21 nābhiḥ karañ] F G P Edd nābhau haste (P kare) karañ] N karau 22
hastau] F G Edd haste | gaṇḍayos] A B C D E F G I J K N P Edd hastayos
24 deśe] H dehe | kuntale] B -kuntalau: A *p.c.* -kuṇḍale 25 kāmīni] E
mānīni 27 caiva] G cāpi | raktimā] G bhaktimān 28 śiraś] E tathā | śiraś
... deśakau] F G Edd śiraḥ kaṭiṣu pārvati | deśakau] H -deśake 29 vapu] F
G kāya- 31 prakṛtir īśvarī] E prakṛtirūpiṇī 34 tu] E ca 37 kṛṣṇo] F viṣṇur
38 yan] E H I J K O ca | mahāmāyā] H *p.c. i.m.* | priye] N śive 39 śaktim
vinā] G śaktināma | vinā ... rūpavat] A *om.* | brahmas tu] N brahmatvaṃ
| brahmas ... rūpavat] F G Edd paraṃ brahma śavākṛti

40 padminī] I J K *inc.*: A Edd *deest* 41 kṛṣṇasya] Edd *inc.* 42 kim] I J K *deest*
44 sarvaṃ] I J K *inc.* 48 kathyatām] D E I J K N O *deest* 49 īśvara] D E I J
K N O *inc.* 51 kṛṣṇa] Edd *deest* 52 praty] A Edd *inc.* 54 tat] I J K *deest* 55
viśṛjya] I J K *inc.* 56 koṭikoṭim] I K *deest* 57 padminī] J *deest* 58 kṛṣṇo] I J
K *inc.*: Edd *deest* 59 bahu] I J K N *deest* 60 kāya] I J K N *inc.*

40 māyā] G -vidyā- 42 kāmīni] P pārvati 43 candreṣu] N -candrasya |
brahma] N -candra- 44 sarvaṃ ... devasya] I J K etat sarvaṃ hi kṛṣṇasya
| kṛṣṇadevasya] E O vāsudevasya 45 devy] B C D E O P Bhaṭṭācārya śrī-
47 kathyatām deva] I J vada deveśa: K devadeveśa | deva] E nātha |
tattvaṃ uttamam] P -tanum uttamām | uttamam] I J K ucyate 49 īśvara]
C D E O P Bhaṭṭācārya śrī-50 rādhikā] D -kā *lac.* 51 kṛṣṇasaṅgaṃ] D E
kṛṣṇāṅgaṃ ca: P kṛṣṇapadmaṃ śucismite] N maheśvari 52 sudurlabham]
K sukhāvaham 53 yad] B tad yad ... varānane] Edd nānātantreṣu
yaccoktaṃ kulācaraṇam uttamam | | mantra] H pūrva- | tantreṣu] I J K
tantrabhadreṣu: A tantratantreṣu: B tantratantre ca: N ca tantreṣu: P
tantramantreṣu | varānane] A varāṅgane 56 koṭikoṭim] F G J Edd koṭiśas
tu | priye] G *add.* padminy uvāca 57 kṛṣṇa] G padma- 58 kṛṣṇo ... mene]
E kṛtvā ca bahudhātmānam | bahudhā mene] H bahudhātmena | mene] I
mena | sādhanam] B N -sādhanaṃ 59 bahu ... samāśritya] E bahukālāḥ
pariśritya 60 kāyavyuham] B *om.* | puṇḍarīkanibhekṣaṇaḥ] I J K N
kṛṣṇaḥ kamalalocaṇaḥ 61 go ... gopīṣu] B ca gopagopīṣu: E vai
gopagopīṣu: P sugopagopīṣu | sṛṣṭiṣu] O -yaṣṭhiṣu

81 lakṣaikaṃ ... viśet] KCT 6.4ab 82 tat ... dhariḥ] KCT 6.4cd (pūjayitvā tato yajet)

62 hemante] Edd *inc.*: I J K *deest* 63 hemanta] C D E F G O P *deest* 64 pūrvokta] C D E F G I J K O P *inc.*: G Edd *deest* 65 nāyikā] I J K *deest* 66 nāyikā] I J K *inc.* 68 hemanta] B F H N *deest* 69 padminī] B F G H N Edd *inc.* 72 yeṣu¹] I J K *deest* 74 kṛtvā] I J K *inc.* 75 etat] I J K *deest* 77 tasmāt] I J K *inc.*: F G Edd *deest* 78 saṃpūjya] F G Edd *inc.*: K *deest* 80 saṃpūjya] K *inc.*

64 pūrvoktatantravat] E pūrvoktaṃ kramavat | sarvaṃ] H kāryaṃ 66 sadā] F bhavet 68 hi] F G H I P Edd *add.* yathecchayā maheśāni kulācāraṃ karoti hi | G H *add.* pūrvoktaṃ tantravat sarvaṃ kulācāraṃ karoti saḥ | nāyikā paramaścaryā pīṭhāṣṭakasamanvitāḥ | nāyikāpūjanād devi kālīkāpūjitā bhavet (H sadā) | saptapīṭhe saptalakṣaṃ japtvā siddhīśvaro bhavet | Edd *add.* kāyavyūhaṃ samāśritya puṇḍarīkanibhekṣaṇaḥ | reme gogopagopīṣu padminī sṛṣṭīṣu kramāt | kṛṣṇo 'pi bahudhā mene ātmānaṃ kulasādhane | bahukāmaṃ samāśritya kṛṣṇaḥ kamalalocanaḥ | pūrvoktatantravatsarvaṃ kulācāraṃ karoti saḥ | nāyikā paramaścaryā pīṭhāṣṭakasamanvitā | nāyikāpūjanād devi kālīkā pūjitā bhavet | saptapīṭhe saptalakṣaṃ japtvā siddhīśvaro hariḥ | 70 adbhutam] N uttamam 71 pīṭhadevīm] I pīṭhe devīm | deha] P aṅga- | yaṣṭīṣu] E -sandhiṣu 72 yad¹ ... uktaṃ] G yad uktaṃ vai: P padmayuktaṃ 74 suduṣkaraṃ] A B P tu duṣkaraṃ devi] O karma 76 divyaṃ] O dravyaṃ 77 nāyikāsu] E nāyikatvaṃ 79 iṣṭa] G duṣṭa- 80 padminyā] E padminyām | aṅga] G J aṣṭa- | yaṣṭīṣu] E -sandhiṣu 81 tu] O P vai 82 pīṭhe] F G Edd -pīṭhaṃ | yoganidrākhyam] F G Edd yonimudrākhyam: N yoganidrāṃ tām | prajaped] J K pūjayed: N vidhivad

83 nījeṣṭa ... samāhitaḥ] KCT 6.5ab 85 kāmarūpaṃ ... śivā] KCT 6.5cd 87 tatra ... dhariḥ] KCT 6.6ab (japtvā lakṣaṃ tato rātrau kāmākhyam prathamam yajet |) 88 tato ... īśvarīm] KCT 6.6cd (pūrṇeśīm prathamam yajet) 91 tataḥ ... satvaram] KCT 6.7cd 95 kāma ... manohare] KCT 6.8ab (gatvā kāmākhyam prathamam yajet) 96 yajed ... vāsinīm] KCT 6.8cd (tataḥ prānte mahādevīm) 98 sapta ... hariḥ] KCT 6.9cd (rātrau samāhitaḥ)

86 kâma] I J K *deest* 87 tatra] I J K *inc.*: P *deest* 88 tato] P *inc.* 90 tatraiva] I J K *deest* 91 tataḥ] I J K *inc.* 93 mûla] I J K *deest* 94 prajapya] I J K *inc.* 97 pīṭhe¹] I J K *deest* 98 sapta] I J K *inc.* 104 mayûra] N *deest*

84 udḍiyānāñ] P uktayoniṃ | kāmākhyā] O kāmākṣā- 85 gatvā] P devi | yatra] G Edd tatra | kātyāyanī śivā] G Edd kātyāyanim śivām 86 rūpaṃ] P -rūpe brahmaṇo ... ucyate] P prajapya vidhivad dhariḥ 88 dharaṃ] G *om.* | kṛṣṇo] H *om.* | kṛṣṇo gatvā] I J K Edd *transp.* | saṃpūjya īśvarim] I J K japel lakṣaṃ samāhitaḥ | īśvarim] H ceśvarim śivām 90 tatraiva] H tatraika- | lakṣaṃ japtvā] E *transp.* 91 girau] N -giraṃ | gatvā] G *ins.* tu | caṇḍim ... satvaram] O caṇḍim saṃpūjya satvaram tadā 92 tatra ... vai] E tatraiva lakṣaṃ japtvā vai japtivā vai] F G Edd harir japtvā | vai] N tu 93 padminyā ... yaṣṭiṣu] M padminyām dehasandhiṣu 95 rūpāntare] Edd -cakrāntare | bindu] I J bilva-: O -ndu- *lac.*: O2 *i.m.* 96 yajed] O japed | sadā] H mahā- | dikkari] G dikcara-: A sikkara- 98 saptapīṭhe] F *om.* | hariḥ] A B C bhavet 100 ca] K *om.* 103 kala] Edd -gaṇa- | kūjite] H -pūjite 104 samākule] F G Edd -samāvṛte

106 ṣaḍ] I J K Edd *deest* 107 vraja] Edd *inc.* 108 yatra] I J K *inc.* 109 yatra] D E I J K *deest* 110 kadambaṃ] I J K *inc.*: H *om.* 111 kalpa] D E *inc.* 112 tava] N *inc.* 114 kṛte] H *inc.* 123 tvad] I J K *deest* 124 ity] I J K *inc.*

106 ṣaḍūrmi] P tatrormi- | bhadre] P deśe | vraja] P brahma- | bhūmau] F G -sthāne 107 śyāmaabhūmiṃ ... priye] D E tripurā vrajamaṇḍale | sadā priye] P varānane 108 devī] Edd kālī | sadā] B *om.* 109 yatra] Edd tatra | svayaṃ ... tamālakam] H puṇḍarīkanibhekṣaṇaḥ 111 kadambakam] N *add.* padminiṃ vāmabhāge tu saṃsthāpya varavarṇini | kāmākhyābhimukhe bhūtvā vyāpakaṃ nyāsam uttamam | pīṭhadevīm prapūjyātha padminyā dehayāṣṭhiṣu | yeṣu yeṣu ca tantreṣu yad yad uktaṃ śucismite | tatsarvaṃ parameśāni kṛṣṇaḥ padmadalekṣaṇaḥ | kṛtvā tu duskaraṃ devi rahasyam atigopanam | etat sarvaṃ varārohe sādhanam gopanam mahat | etad divyaṃ rahasyaṃ tu tvayi sarvaṃ pratiṣṭhitam | 112 tava] B tatra | maṇḍalam] I -maṇḍale 113 vasan] F G vrajan | vasan maheśāni] P tu parameśāni | nibhakṣaṇaḥ] N -nibhekṣaṇe 114 suduṣkare] H mantrākṣare | devi] F G O Edd devī 115 mantra ... paścād] P mantrasiddhyārthaṃ devī | mantra ... āvir] D E mantrasiddhiḥ syāt prasannāvir paścād āvir] O paścād āvi- *lac.*: O2 *i.m.* 116 re] N bho |

yat te] B yā tu vartate] H *add.* itaunmaras (?) 117 kṛṣṇa] A B C D E G H I O P Bhaṭṭācārya śrī-118 paścān] Edd sākṣān | parameśvarī] F G H I J P jagadīśvarī: B N parameśvari: A jagadīśvari 119 nato¹ ... mātaś] A F G H I J K O Edd namāmy ahaṃ (O -my ahaṃ *lac.*: O2 *i.m.*) jaganmātaś | caraṇe] G caraṇau | te] B tava te ... ahaṃ] E O tava sāmpratam: N tava kālīke 121 parameśvarī] E *add.* śrīkāly uvāca: Mukhopādhyāya *add.* devy uvāca 123 tvad ... kīrtanaṃ] B C D E O tava guṇotkīrtanaṃ | kīrtanaṃ] E -kīrtano | pracariṣyati] B prabhaviṣyati

125 iti ... saṃvāde] A iti vāsudevarahasye: B C H iti śrīvāsudevarahasye harapārvatīsaṃvāde rādhātantre: E iti śrīrādhātantre: F K iti rādhātantre ekaviṃśaḥ (K viṃśatiḥ): G J I Edd iti (J I śrī-) vāsudevarahasye (I śrī-) rādhātantre: O iti vāsudevarahasye rādhātantre harapārvatīsaṃvāde: P iti vāsudevarahasye harapārvatīsaṃvāde rādhātantre | ekaviṃśatiḥ] I J viṃśatiḥ: G Ed. pr. ekaviṃśaḥ: Vidyāratna dvāvimśaḥ

2,1 īśvara] A B C D E F G H I J K N O P Edd *inc.* 3 tac] J *deest* 4 śṛṇu] J *inc.*: B C *deest* 5 tvam] I J K *deest* 6 sadā] I J K *inc.* 8 tan] I J K *deest* 9 om¹] H Vidyāratna Bhaṭṭācārya *deest* 10 navārṇa] H I J K Vidyāratna Bhaṭṭācārya *inc.* 14 cintayed] I J K *deest*

2,1 īśvara] A B C D O P Bhaṭṭācārya śrī- | īśvara uvāca] E F K Ed. pr. *deest* 2 tataḥ] A tatra 3 uttamam] C *add.* *lac.* 4 śṛṇu ... vacanaṃ] K viśeṣaṃ śṛṇu cārvāṅgi paramaṃ padmini] O pārvati | sāmpratam ... rasāyanam] F N Edd madvākyam sāmpratam yadrasāyanam | me] A P mama | me rasāyanam] G tadrāsāyanam 6 dūtike] O dūtikā | rādhe ... dhruvam] P rādhe vrajabhave dhruvam | vrajavāsī ... dhruvam] N bhaja tvam vrajavāsini | bhaved] F G Edd bhava 7 nāmasya] B C D F G Edd kṛṣṇagovindeti nāmnor (G nāmnā): H I J K kṛṣṇagovindanāmno hi: N kṛṣṇagovindamantrasya | madhye śaktis] E I J N O P madhyaśaktis 8 tan ... parameśāni] N praṇavāntaritam mantraṃ 9 om¹ ... om²] N *i.m.* | rādhe] D *om.* 10 mantro] A E I N -mantraṃ | kathitaḥ] A E I N kathitam | kamalekṣaṇe] H Vidyāratna Bhaṭṭācārya *add.* om kṛṣṇarādhe govinda om | 12 prakṛti ... devi] E prakṛtiṃ deveśi 13 vāsudevasya] F G Edd vāsudevas tu | gopī] A -pī- *lac.* 14 anīsaṃ] G akhilaṃ | kṛṣṇo] A kṛṣṇam | rādhā¹ ... parākṣaram] N rādhām rādhām parākṣarām

16 kṛtvā] F N Edd *deest* 17 padminī] F I J K Edd *inc.* 20 tadaiva] I J K *deest* 21 mahā] I J K *inc.* 25 mahā] H I J K Edd *deest* 26 rādhā] Edd *inc.*: A D F G O P *deest* 27 prakāṣaṃ] A D F G H I J K O P *inc.* 28 smaraṇaṃ] G *deest* yathā] H *om.* 29 rāmasya] K *deest* | smaraṇaṃ] H *inc.* 30 mahā] K *inc.* 31 iti] G *inc.* 35 dāvānalaṃ] I J K *deest* 36 kṛṣṇasya] I J K *inc.* 37 tat] N *inc.* 38 rāsotsavaṃ] I J K *deest*

15 kṛṣṇaḥ ... guṇāśrayaḥ] N yad yat kṛtyaṃ varānane 16 suduṣkaraṃ] A tu duṣkaraṃ 17 padminī] F G Edd padminyā 18 yā] E sā: Edd yas 20 dhruvam] E bhavet 23 upāsyā ... varānane] Edd mahāvidyāṃ maheśāni pūjayet tu prayatnataḥ | | kālīkāyā] P ekām ekām 24 maheśāni] Edd mahāvidyāṃ paramayatnataḥ] Edd eva varānane 25 tu prayatnataḥ] A paramayatnataḥ: E devi guptataḥ: O paramaguptataḥ: P paraguptataḥ 26 smaraṇaṃ] Edd smaret tu 27 niśaṃ] A D F G H O P *add.* rādhākṛṣṇaṃ maheśāni smaraṇaṃ (F smaret tu: G smaret) prakāṭāya vai (G na prakāśyaṃ kadācana) | 31 atiguptaṃ] A E H *a.c.* O atiguhyaṃ: I J K iti guhyaṃ 32 kālīya ... caiva] F G damanaṃ kālīyasyāpi damanaṃ] E - madanaś 33 śakaṭasya ... priye] Edd bhañjanaṃ śakaṭasyāpi tṛṇāvartavadhas tathā | | tataḥ] A H I K O P tathā | tṛṇāvartasya ca] A E tṛṇāvartaṃ tathā 34 bakāsuram] E vṛkāsuram | bakāsuram ... keśim] F G Edd bakakeśivināśaś ca 35 dāvānalaṃ ... ghoram] F G Edd dāvānalasya pānaṃ ca 36 kṛtyaṃ] A satyaṃ 37 tat ... parameśāni] I J K etat sarvaṃ maheśāni sarvaṃ] A -satyaṃ 38 rāsotsavaṃ ... priye] F G Edd vatsotsavādikaṃ (G rasotsavādike) devi sarvaṃ keśavajaṃ priye | | sarvaṃ ... jaṃ] N sakaiśoravayāṃ

39 dr̥śyādr̥śyaṃ] I J K *inc.* 43 tat] E *deest* 45 padminī] O *om.* 47 vṛkabhānu] E *inc.* 48 padminī] O *inc.* 49 suveśā] N *deest* 50 kṛṣṇasya] N *inc.* 51 anyās] M *inc.* 58 capalā] Edd *deest* 59 kalahaṃsī] Edd *inc.*

40 śaktim] H śaktir | priye] K kvacit: I *i.m.* O2 *i.m.* *add.* iti śrīvāsudevarahasye (I śrī-) rādhātantre ekaviṃśatiḥ paṭalaḥ | 41 devy] A D E O P śrī-: Bhaṭṭācārya śrīpārvaty 42 yat] G hi 43 tat ... jagadīśāna] H etat sarvaṃ maheśāni jagadīśāna] P parameśāna | jagadīśāna ... prabho] A D H I J K O kathayeśāna vistārya varavarṇini (H I J K vṛṣavāhana: A ca varārṇava): N kathayeśāna vistareṇa mahāprabho | vistārya ... prabho] P vidhi vistārya kathyatām 44 īśvara] A D O P Bhaṭṭācārya śrī-

47 vṛkabhānu] G vṛṣabhānu-48 rūpalāvaṇya] H kamalā- 49 māna] K mānya- 50 vāma ... sthā] O vāmapārśve ca | mālinī] E -gandhinī 51 anyās] E asyās: G tasyās | śṛṇu deveśi] N devadeveśi: P parameśāni | śaktiḥ ... sundarī] A śaktiḥ paramasundarīḥ: E śaktiṃ paramasundarīm: H bhaktiṃ paramasundarīm: N śaktayaḥ paramādbhutā 53 candrā] D *ins.* ca | devi] E I J devī: G caiva 54 candrāṅkitā] E candrādityā | dhaniṣṭhikā] I J K dhaniṣṭhitā 56 gopālī] H gomālī | pārākhyā] K paramānyā: N parākhyā 57 rekhā] A -lekhā | ca] F *om.* sumukhā] K M N P sumukhī: J I mukhā ca | suratis] H I N O surabhis: K surabhī 58 capalā] M capalī 59 kalāpī ca] M kalāpīṭhā | vasyasaḥ] A I O -vayasā 60 sarvā] I J M sarve

62 prajaped] Edd *deest* 63 anyāḥ] Edd *inc.* 64 tāḥ] I J K M Edd *deest* 65 tāsām] I J K M Edd *inc.*: D *deest* 66 māyayā] D *inc.*: F M Edd *deest* 67 padmini¹] D E I J K O *deest* 68 mālayā] H *om.* 69 prasūyante] I K O Edd *inc.* 71 padmini] D E F *inc.* 72 mālāyāḥ] H J M *inc.* 73 tava] D *om.* 74 yathā] J K M *deest* | yoga] D *inc.* 75 yad¹] J K M *inc.*

61 bhūṣāḍyā] O -śobhāḍyā | vidhāriṇī] F G Edd -vidhārikāḥ: M -vidhāriṇā 62 prajaped] F tā jepur | prajaped anīśam] G tato 'harnīśam brahmapradāyinīm] F I J K brahmāṇḍamohinīm: O brahmaprakāśinīm pradāyinīm] N -svarūpiṇīm 63 anyāḥ ... nāryas] A D E H N O anyābhir varanārībhis: P anyās ca varanāryas ca | tatra syuḥ] A D E H N O tatrāste: P tatraiva 64 nārībhiḥ] P -nāryas ca 65 cittam caritraṇ] O cittaṇ ca vittaṇ caritraṇ] K N vicitraṇ | vanaukasah] E H I J O vrajaukasah: N yathārthataḥ 67 mālā ... padmini²] H padmamālā manoharā | prakṛtipadminī] N brahmasvarūpiṇī | padmini²] A P -rūpiṇī 70 patra] A padma- 71 padma ... manoharā] F mālā prakṛtirūpinī 72 guṇān ... śakyate] F yās tāḥ sarvāḥ śucismite 73 śaktyā] A E H N O P bhaktyā 74 jñānam ... samanvitam] P yogaṃ jñānasamanvitam 75 yad¹ ... uktaṃ] D yad uktaṃ sa 77 iti ... saṃvāde] A iti śrīvāsudevarahasye: E iti vāsudevarahasye rādhātantre harapārvatisaṃvāde: F J M iti (J śrī-) rādhātantre vāsudevarahasye: K iti rādhātantre: I iti śrīvāsudevarahasye śrīrādhātantre: H O iti vāsudevarahasye (H śrī-) harapārvatisaṃvāde rādhātantre: Edd iti vāsudevarahasye rādhātantre dvāviṃśatiḥ] K ekaviṃśatiḥ: M ekaviṃśaḥ: O dvāviṃśatitamah: Edd dvāviṃśaḥ

3,1 īśvara] A D E F G H I J K M N O P Edd *inc.* 5 bhairavena] I J K M *deest* 7 ekadā] I J K M *inc.* 11 yat] I J K M *deest* 12 nigadāmi] I J K M *inc.* 15 haṃsa] I J K M *deest* 16 śuddha] F G *deest* 17 nānā] F G *inc.* 18 dharmārtha] Edd *deest* 19 nānā] Edd *inc.* 22 pīta] A F G Edd *deest* 23 harid] A F G Edd *inc.* 25 evaṃbhūtā] I J K M *inc.*

3,1 īśvara] D E H P Bhaṭṭācārya śrī- 2 śṛṇu] E punaḥ 3 kṛṣṇa] M kṛṣṇaḥ 4 pradāyakam] F Edd -prasādhakam 5 bhairavena ... śrīmān] Edd rahasyaṃ satataṃ devi 7 harir ... mohanaḥ] P sarvavarṇavimohanaḥ 9 mahādurge] K M mahāmārge: G sadā dūrge: E maheśāni | bahu ... samākule] M bahuloke sadā kule 10 saṃkule] A saṃsthāna- 11 yat kṛtaṃ] N viracarya (?): P hṛdgataṃ kṛṣṇaḥ ... dalekṣaṇaḥ] Edd kṛṣṇena padmacakṣuṣā 13 svarūpiṇī] A -svarūpiṇām: E -svarūpiṇīm 14 nānā ... rūpiṇī] A E nānāratnamayīm śuddhāṃ svayaṃ prakṛtirūpiṇām (E - rūpiṇīm) | | śuddhā] N sākṣāt 15 kīrṇā] A E -kīrṇaṃ parisevitā] D H N O śobhitā parā: A E śobhitāṃ parām: G P pariśobhitā 16 śuddha ... saṃyuktā] O N P śuklacāmarasaṃyuktā 17 nānā ... sugandhena] H nānāgandhena saṃyuktā | nānā ... moditā] D nānāgandhena moditāṃ pavanaṃ moditā] A E moditāṃ: O padminī | parameśvari] Edd parameśvarī 19 dharā] A E -dharāṃ | veṣṭitā] A E -veṣṭitāṃ 20 kṣaṇe kṣaṇe] F G Edd pratikṣaṇaṃ dharā] A -dharāṃ 21 śuklavarṇā sā] Edd śuklavarṇābhā | sā] E *om.* | ca] A sā 23 vā] D E F G H O P sā: N ca 24 rūpā] N -kārā: P -lokā | svayaṃ] F -mayī

26 yamunāyāṃ] Edd *deest* 27 īśvara] F G *deest* 29 padminī] F G Edd *inc.* 30 āvīrbhūya] K M *deest* 31 kṛṣṇāya] J *deest* 32 kālīkovāca] J K M *inc.* 39 tatraivāntaradhīyata] F *om.* 40 tatas] I J K M Edd *deest* 41 tataḥ] I J K M Edd *inc.* 42 nanda] F *inc.*: I J K M *deest* 43 satvaram] N *om.* 44 kālī] I J K M N *inc.* 45 satvaram] I J K M *deest* 46 namas] I J K M *inc.*

27 īśvara uvāca] I J K M *deest* | īśvara] A B C D E H O P Edd śrī- 28 dadarśa sā] N tato dadau 29 ha] E saḥ 32 kālīkovāca] A I Bhaṭṭācārya śrī-: D E O *deest* 34 na cānyathā] K M ca sarvadā: H ca nānyathā 35 madhyamārge] E mārgamadhye 36 re] N bho | putra] O vatsa 37 tadāhaṃ] Edd tadā tvaṃ vatsa] K M putra | prāpsyāmi] D E F paśyāmi: G P prāpnomi: M Edd prāpnoṣi | adbhutam] F G Edd uttamam: Bhaṭṭācārya *add.* śrī īśvara uvāca 38 sā ... mājyā] F G Edd sahasā mājyā | kālī vṛndāvaneśvarī] P

tatraivāntaradhīyata 40 tatas ... nārībhyo] O tatrasthā varanaryaś ca: N tatas tā varanāryā yā 41 anyam ... āśritaḥ] H I J K M N anyadeham samāśritaḥ: P śarīrānyam samāśritaḥ: F G Edd āśrito 'nyat śarīrakam 42 cānyat] A E H O2 *i.m.* anyam: O *lac.* | sṛṣṭvā] A dṛṣṭvā: O suptā 44 kālī ... samīpagām] N kālīrūpā mahānaukā rājamārgasamīpagā | 46 kṛtya] O tubhyaḥ: P -kṛtvā sudāmādibhiḥ samyutaḥ] F G Edd śrīdāmādhībhīr anvitaḥ | samyutaḥ] H I J K M P āvṛtaḥ 47 vidyām] N -mantram

48 rātri] I J K M *deest* 49 jagatām] I J K M *inc.* 51 ekākṣaram] I J K M *deest* 53 etasmin] Edd *deest* 54 prātaḥ] Edd *inc.* 55 iṣṭa] I J K M *inc.* 56 punas] I J K M Edd *deest* 57 vādayan] Edd *inc.* 60 etasmin] I J K M *inc.* 61 sakhī] I J K M *deest* 64 gavya] I J K M *inc.* 65 candrāvalīm] I J K *deest* 66 vṛkabhānu] I J K *inc.* 68 sarva] I J K M *deest* 71 naukā] I J K M *inc.*: Edd *deest*

48 rātri ... vai] F G Edd mantram japtvā rātriśeṣe | vādayan hariḥ] O vādayed dhariḥ 49 mohanī] A J M P mohano: I O mohane 50 deveśi] E vā devi 51 kūrca] Edd tūrya- 52 iṣṭa ... priye] N iṣṭamantram jajāpa ha 54 samāsādyā ... gaṇair] N svayam japtvā śrīkṛṣṇaḥ svaganair | svasva ... yutaḥ] D E O saṃsvargasaṃyutaḥ 55 iṣṭa] N -mantram | vidyām] P brahmapūrṇabrahma ... priye] I J K M tariṇā khelayed dhariḥ | mayīm priye] N -mayam hariḥ 56 dhariḥ] N priye 59 tarijanyām] E tariṇ yonyām: N tarinyāñ ca 60 devi] O devī 63 saṃpūrya] E saṃpūjya | saṃpūrya ... ratna] H [...] saṃpūrya ... padminī] F G Edd saṃpūjya ratnabhāṇḍam sā amṛtair varavarṇini | amṛtair] E amṛte: O amṛtam | devi] N devī | padminī] D padmini 64 gavya ... varṇini] F G Edd jagāma yamunākūlam gavyavikrayaṇacchalāt (G gavyavikrayalakṣaṇāt) | 65 satvaram] H sādaram 66 grhād] D E I M -grhe āgatya ... saha] F G Edd nirgatya padminī tataḥ 67 ānyāḥ] E tābhyām: O tāsām ānyāḥ ... devi] I J K M kanyābhiḥ sahasraśo (K M sahasā) devi: F G Edd anyābhir gopakanyābhir 68 sphurac] O sphu- *lac.* 69 mukhāra] H [...] | tās ... gopyā] F G Edd tāsām devi | tā] H ca 71 naukā ... āgatya] E K M naukāsannidhim āśritya (E āgatya)

72 tat] Edd *inc.*

72 tat ... cārvāṅgi] F G I M Edd tacchṛṇuṣva varārohe | atigopanam] Edd *add.* naukā sannidham āgatya kṛṣṇāya yad uvāca sā | 73 iti ... saṃvāde]

A iti śrīvāsudevarahasye: E F K iti rādhātantre (E śrī-): I J iti śrīvāsudevarahasye rādhātantre (I śrī-): M iti rādhātantre vāsudevarahasye: H O iti śrīvāsudevarahasye (H śrī-) harapārvatisaṃvāde rādhātantre: Edd iti vāsudevarahasye rādhātantre | trayoviṃśatiḥ] K dvāviṃśatiḥ: M dvāviṃśaḥ: O trayoviṃśatitamah: Edd trayoviṃśaḥ

4,1 pārvaty] A D E F G H I J K M N O P Edd *inc.* 6 ati] I J K M *deest* 9 rādhikā] E *deest* 11 padmini] E *inc.* 12 āgatya] D E H O *deest* 13 japitvā] D E H O *inc.*: Edd *deest* | vai] H *deest* 14 japed] O *om.* 15 tāḥ] O *inc.*

4,1 pārvaty] A D E H I K M O P Bhaṭṭācārya śrī- 3 paramesāna] N *a.c.* O paramesāni 4 īśvara] A E O P Bhaṭṭācārya śrī- | īśvara uvāca] D *deest* 5 vakṣyāmi] N pravakṣyāmi | tattvam] I -tanum | uttamam] I J K M *add.* naukāsannidhim āgatya padmini sakhisamyutā | 6 guhyam] I J K M Edd -guptam | aprakāśyam] G na prakāśyam | sadā priye] F G I J K M Edd kadācana 8 kṛṣṇasya ... sadā] F G I J K M Edd kṛṣṇapremavivardhinī | vardhanī] O N vardhinī: A bandhanī: P mohinī vardhanī sadā] E varavarṇini 10 vāsudevāṃśasambhūtaḥ] H kṛṣṇadevaḥ samudbhūtaḥ 11 padmini] E bandhinī 13 iṣṭa] P kṛṣṇa- | tām ... kamalekṣaṇaḥ] O kūrcaḥ khyām kṛṣṇamohinīm | vai] F G sā: N re | kamalekṣaṇaḥ] A F G N P kamalekṣaṇe 15 tāḥ sarvāḥ] F G sarvās tā | japed] F G japuḥ

16 kātyāyanyāḥ] Edd *inc.* 18 tatra] Edd *deest* 19 rāja] Edd *inc.* 21 nānā] Edd *deest* 22 kālindī] Edd *inc.* 23 tatrāpaśyan] I J K M *inc.* | naukām] G *om.* 25 japed] I J K M *deest* | mahābījam] G *inc.* 28 padminy] I J *inc.* 29 bho] K M *inc.* | nanda] F *om.* 30 āgatāham] I J K M *deest* 31 pāram] I J K M *inc.* nandana] G *inc.* 36 tataḥ] I J K M *deest* 37 naukāyām] I J K M *inc.*

16 sarvās ... vāsinaḥ] F G Edd vrajavāsinya eva hi 17 prajaped] F G Edd prajepur | pradāyakam] A -phalapradam 18 tatra gatvā] A N tatrāgatya | pathi] A saha: O padma-: N sakhi- | pathi samyutā] F G naganandini: P nānāratnavibhūṣite 19 nānā ... vibhūṣite] P sakhīgaṇasamāvṛte 20 vana] O -phala- 21 nānābharaṇabhūṣite] A P nānāratnavibhūṣite 23 tatrāpaśyan] P tatrāgatya: Edd yatrāpaśyan | maheśāni ... vibhūṣitām] I J K M mahānaukāṃ nānāratnavibhūṣitām | naukām] P nānā- 24 nāmnā ... pravāhinīm] P svayam brahmasvarūpiṇīm 27 tatāna] O -na *lac.* 28 padminy] Bhaṭṭācārya śrī- 29 me vacaḥ] F G M Edd madvacāḥ 31 me

gopa] I J K M gokula- 32 kṛṣṇa] A D E I O P Bhaṭṭācārya śrī- | kṛṣṇa
uvāca] M kṛṣṇovāca 33 kuto] N Edd kutra 34 ratnabhāṇḍeṣu] E
ratnabhāṇḍe tu | ratna ... dravyaṃ] J K I M ratnabhāṇḍādidravyaṃ ca |
ca vā] Edd tathā 35 ity uktvā] Edd tad bhuktvā satvaram] E uttaram 36
tās ... gopikāḥ] E ābhāṣya sarvagopikāḥ 37 rādhikāṃ kamalekṣaṇe] I J K
M rādhikāyā varānane

43 kasmād] D *om.* 45 nāyakatvaṃ] E *deest* | yasmād] D *inc.* 46 nṛpateḥ] E
inc. 47 ata] I J K M *deest* 48 kraya] I J K M *inc.*: D *om.* | gamanāgamane]
H *inc.* 49 yamunā] E I J K M *deest* | pāne] D *inc.* 50 ahaṃ] E I J K M *inc.*
51 sāmānya] I J K M *deest* 52 yauvanam] I J K M *inc.* 53 etās] G I J K M
Edd *deest* 54 candrāvaly] G I J K M Edd *inc.*

38 kṛṣṇa] A I M O P śrī- | kṛṣṇa uvāca] D E F G Edd *deest* 39 mama vaco] A
I J mama vacaḥ: D E O2 *i.m.* madvacanaṃ: M mama vācā: O *lac.* 40 na ...
pāram] N pāram naiva 41 rādhikovāca] I O Bhaṭṭācārya śrī-: E rādhikā
uvāca 43 kadā] M *om.* | kasmād] I *i.m.* | kasmād ... kamalekṣaṇa] E
yasmād vā bhava tena kim | vā] K tvam: M tu 44 kṛṣṇa] A G I K O
Bhaṭṭācārya śrī- | kṛṣṇa uvāca] M kṛṣṇovāca 45 tava tena] J K M
taraṇena: O tava teti 46 nṛpateḥ kaṃsarājasya] N kaṃsanāmnā
narapater 48 kraya ... tathā] E kaṃśena mahipālena tari ārohaṇe tathā |
49 pāne ca] H -pānena | tarim ārohane] Edd pāre vā rohaṇe 50 tathā] K
sadā 51 caiva] H cāpi | harāmy] A tarāmy 52 tava] F G Edd tatra |
trailokye] D E trailokyaṃ | cātidurlabham] E O P cāpi durlabham 53 etās
tu] N etābhir | sahitābhir harāmy] D sahitāṃ bhavāmy: E sahitā
āgayāmy 54 candrāvaly] O Bhaṭṭācārya śrī- | candrāvaly uvāca] D E
deest 56 vraje ... gopasya] A vrajeśāna gopanandasya | śasane] Edd
śāśanāt 57 nando ... gopāla] H I J K M nandagopo mahābaho | gopāla] N
gopālaḥ śyāmasundara] P śṛṇu sundara

63 go] H *om.* 64 yauvanasya] J I P *deest* 66 bahu] K M Edd *deest* 67 caurāsi]
K M Edd *inc.* | kuto] H *inc.* 68 kasyāhr̥tya] P *inc.*: K M *deest* 72 yūyaṃ]
Edd *deest* 75 hr̥di] Edd *inc.* 77 caurāsi] F Edd *deest* 78 yad] F Edd *inc.* 81
saubhāgya] Edd *deest*

61 pāram ... śubham] F G Edd pāram kuru tvam asmān bho yadiccheḥ
kṣemam ātmanaḥ | | pradāpaya] I J K M dāpaya he: P pāraya he |
ātmanaḥ] I J K M akhilaṃ 62 kṛṣṇa] A E I O P Bhaṭṭācārya śrī- | kṛṣṇa

uvāca] M kṛṣṇovāca 63 gorasasya] M nagare 'sya | go ... jane²] I J P kuto
yāsyasi tad vada 64 tathā] G yathā: K tadā | drutaṃ] Edd druvaṃ 65
hṛdi] K M dehi | hṛdi yad] O hṛdaye | hṛdi ... vartate] F G vartate hṛdi
yat 66 bahu] F yadu-: G padadurārādhyam] I O P durābodhyam 67 tad
vada] Edd matpuraḥ 69 me] A yaṃ dṛṣtvā] F kṛṣṇa- |
hṛdayasaṃsthitam] O hṛdayam āśritam 71 ratnaṃ] G drutaṃ dūyate] P
duṣyate 72 yūyam kasyāsi] N kā tvaṃ kasyāpi | rambhoru] E kumbho
'yaṃ | kuto] N kutra 73 haṃ] O hi | kaṃsasya ... vayam] N kaṃsena
preṣita priye | preṣitā] P preritā | preṣitā vayam] F G preṣito 'smy aham
74 cañcalākṣā] G N cañcalākṣi | śubhe] P śubhāḥ 75 hṛdi yad] D E
hṛdaye yad vidyate] N te vartate | bhadre] H yatra | prabham] N -prabhā
77 niścayaṃ] D E śiṣyaḥ yaḥ: G niścitaṃ 78 yad ... hīnaṃ] E yad
ratnāny atha rāgādīn gandhaḥīnaṃ | ratnaṃ] H yad dṛṣṭaṃ 79
saṃsthitam] E vartate 80 mohanam] O -durlabham: P -vallabham 81
saubhāgya] G śrībhāgya- | nāma ... sadā] N nityaṃ
gandhenāgurusannibham | agaura] H aguru- | agaura ... sadā] F G
sadāgurusamaṃ priye

82 nānā] Edd *inc.* 84 kañcukī] Edd *deest* 85 bahu] Edd *inc.* 87 iyaṃ] F Edd
deest 88 kuto] F I J Edd *inc.* 89 satyaṃ] Edd *deest* 90 adya] M Edd *inc.* 91
etāḥ] K *inc.* 92 sudāma] I J K M Edd *deest* 93 chrutvā] I J K M Edd *inc.*

82 saṃyutaṃ] F G Edd moditaṃ | tava sundari] N ratnasundari | sundari]
Edd vartate 85 bahu ... cācchādyā] F G Edd *transp.* | cācchādyā] N
ācchādyā bandhanaiḥ] D -vaṛnane: E -bandhanam: O -bandhane 86
kṛṣṇa uvāca] A H N Edd *deest* 87 iyaṃ] P imāṃ | candrāvalī] G
vṛndāvana- | candrāvalīpriye] N candrāvalī priye | priye] M *add.* satyaṃ
vada kurāṅgākṣi bho kasmād ānīya gacchasi | 88 kuto ... matiḥ] N kuto
labdhvā kathaṃ kasya cauro 'si tvaṃ suniścitaṃ | | kasyāpi] E P kasyāsi:
O prāptosi | caurā te] G J I P caurāsi: A cauro 'si: M *lac.*: O kasyāsi |
caurā ... matiḥ] E niścitaṃ vada sundari 89 satyaṃ vada] F G *transp.* |
kuraṅgākṣi] H suvarṇābhe: I suraṅgī te: J suraṅgī me | ānīya] E ādāya |
gacchasi] D F yācchasi 90 praṇeṣyāmi] N praśaṣyāmi bahu] G ratna- |
yat] D F *add.* śrīkṛṣṇa uvāca | iyaṃ hi kañcukīm bhadre śṛṇu
candrāvalīpriye (F vṛndāvana-) | 91 etāḥ sarvānārībhiḥ] I K M N etāḥ
sarvāś ca (N tu) nāryāś ca: A O etāḥ sarvāś ca nārībhir: E etā vai
sarvanārībhiś: H etāś ca etāḥ sarvanāryāś ca: P etāḥ sarvāś cañcalākṣyā |

etāḥ ... hi] Edd cauraprāyā nirīkṣyante etāḥ sarvāś ca yoṣitaḥ | | caura] O deva- 92 sudāma ... matiḥ] N sudāmavasudānāmā etau cauro na saṁśayaḥ | | etāś ... matiḥ] O etāsāṁ sudṛḍhāmatiḥ 93 tasya padminī] A D E *transp.* 94 ha] K M O P sā 95 iti ... saṁvāde] A H O iti śrīvāsudevarahasye harapārvatisaṁvāde rādhātantre: N P iti vāsudevarahasye rādhātantre harapārvatisaṁvāde: F K iti (E śrī-) rādhātantre: I J iti śrīvāsudevarahasye śrīrādhātantre: M iti rādhātantre vāsudevarahasye: Edd iti vāsudevarahasye rādhātantre | caturviṁśatiḥ] Edd caturviṁśaḥ: K trayoviṁśatiḥ: M trayoviṁśaḥ: O caturviṁśatitamah

5,1 pārvaty] A D E F G H I J K M N O P Edd *inc.* 3 etat] I J K *deest* 4 īśvara] I J K *inc.* 6 kṛṣṇāya] I J K M *deest* 7 padminy] I J K M *inc.* 9 devakī] I J K M Edd *deest* 10 śrīhīnaḥ] I J K M Edd *inc.* 12 nirānandaḥ] I J K M *deest* 13 na¹] I J K M *inc.* 15 nirlajjas] J K M *deest* 16 paradāra] J K M *inc.* 18 labdhvā] Edd *deest* 19 gopracārī] Edd *inc.*: I J K M *deest*

5,1 pārvaty] A D E O H I P Bhaṭṭācārya śrī- 2 kṛṣṇasyoktiṁ] N kṛṣṇaśaktiṁ akarot tadā] N uvāca ha 3 etat ... vada] N etad rahasyaṁ paramaṁ kṛpayā vada me prabho | | deveśa] D E deva | rahasyaṁ] P sutīkṣṇaṁ 4 īśvara] H O Bhaṭṭācārya śrī- | īśvara uvāca] D E I J *deest* 5 yad ... padminī] H padminyā bhāṣitaṁ | yad ... priye] N padminī yad uvāca ha | priye] Edd purā 6 nauka] Edd lola- | naukamadhya] E tataḥ śṛṇuṣva 7 padminy] O Bhaṭṭācārya śrī-8 śṛṇu ... hariḥ] F G Edd śṛṇu putra (F kṛṣṇa) nandasūno yaśodānandavardhana | : N śṛṇu nandasya tanaya yaśodānandavardhana | | hariḥ] O hare 10 śrīhīnaḥ] I J K M śrīrahaḥ: E N śrīhīnaṁ: A śrīhīne: H śrīrahaṁ | yataḥ] I J K M sadā: P sutaḥ 11 pauṣya] A I J O P puṣṭa-: E K N puṣya- H duṣṭa- 12 nirānandaḥ] F G Edd vinānandaṁ: E na bāndhavaḥ 13 pitā] G *ins.* na | param ... vā] J parameśvara 14 ādyanta ... tava] F G Edd ādyantarahitasyāpi na lajjā tava vidyate (G *transp.*) | | mūḍha] H deva | na ... tava] N lajjā tava na vidyate vidyate tava] A E O *transp.* 15 nirlajjas tvam] H na lajjase 16 paradāra ... parāyaṇaḥ] I J K M paradāradhṛtas (I -vṛtas) tvam hi paradravyaparāyaṇaḥ (M -dhanāḥ) | | para ... parāyaṇaḥ] G paradravyopahāraḥ 17 gopa] N tvam hi 18 labdhvā janma] D E N O *transp.* | labdhvā ... kule] G labdhvā kṣatrikule janma āgato | ālaye] H I J K M N -mandire: F -gokule: G -gokulam 19 gopracārī ... saṁgatas] D E

gopacāraiḥ sadā gopaiḥ satataṃ | gopaiḥ saṃgatas] F G Edd
gopīsaṅgatas

20 godohana] I J K M *inc.* 28 vidyamāne] G I J K M *deest* 29 kasmim] G I J
K M *inc.* 30 cakravartī] I J K M O *deest* 34 nāsāgre] I J K M O *inc.*: D
deest 35 paśyāmi] D *inc.*: J K M *deest* 36 dānaṃ] J K M *inc.* 37 anyathā] I
J K M *deest*

20 gavya ... tvam] N gavyacaurarataḥ | gavya ... sadā] Edd gavyacaurā
bhavān yataḥ | tu tvam] F G tataḥ | tvam sadā] I J K M nityadā: H
sarvadā 21 hantā ca] A E G H O -hantāsi | strīghātī] H I J K *ins.* hy: M
strīghātīty 22 'si] H Edd hi | yatas] G tatas | te] J bho 23 kṛṣṇa] A D E H I
K O P Bhaṭṭācārya śrī-kṛṣṇa uvāca] M kṛṣṇovāca 24 yad¹ ... vadasi] F
Edd yat kathayasi: G yan me vadasi: K M aye vadāmi | tat satyaṃ] A
satyaṃ tvam | satyaṃ] K sarvaṃ 25 dehi] N vinā | na ... kadācana] P
satyaṃ satyaṃ bravīmy aham | tyajāmi] E na tu yāmi 26 padminy] O
Bhaṭṭācārya śrī- | padminy uvāca] D E *deest* 27 mahī ... parāyaṇaḥ] I J K
mahīpāle kaṃse satyaparākrame | parāyaṇaḥ] N O P -parākramaḥ 28
parākrame] E *add.* śrīrādhikā uvāca 29 kasmim ... aham] G Edd kadācid
api kasmai cin na dānaṃ pradadāv aham | | hi] E I J K M N P cit: O tu |
dānaṃ ... aham] E hi dānaṃ dadāmy aham | aham] B C D F G J K L M
O *add.* yas tu saṃyācate (O yācayate) dānaṃ tasya hantā sa eva tu | 31
tasyādhikāre] D tasyādhikāraiḥ | bho ... aham] Edd satataṃ aham dānī
suniścitam 32 yo ... yācate] E H N P yas tu yācayate (H saṃyācate): A
yad yad astu yācate | tu] P hi 33 kṛṣṇa] A D E H M P śrī- 34 nāsāgre] F
yaśodā: Edd hṛdi te | prabham] I J -pradam: K M -svayam 35 satvaram]
E sundari 37 āhariṣyāmi] G Edd saṃhariṣyāmi: H cāhariṣyāmi: N te
hariṣyāmi: O prāhariṣyāmi | ratnañ ca] E saratnaṃ: O suratnaṃ

38 rādhikovāca] I J K M *inc.* 40 śṛṇu] I J K M *deest* 41 hṛdayasthaṃ] P *deest*
43 kañcukīm] F H Edd *deest* 44 nāsāgre] F H Edd *inc.* 46 yad] G Edd
deest 50 śṛṇu] G I J K M Edd *inc.* 55 etā] I J K M *deest* 56 kṛṣṇa] I J K M
inc.

38 rādhikovāca] I O Bhaṭṭācārya śrī- 39 gopāle] G O M P Edd gopāla
bahavo ... satataṃ] A satataṃ doṣo vidyante bahavaḥ | doṣo vidyate] H
doṣā vidyante | vidyate ... sadā] N vidyante tvayi sarvadā | sadā] I Edd
tava: O tadā 40 bho mūḍha] Edd vṛttāntaṃ 42 stanana] H stanau |

stavakākāraṃ] A E N O korakākāraṃ: H korakākārau | svarūpiṇaṃ] H - svarūpiṇī: N -svarūpakam 43 kañcukīm kuṇḍalīm] E N O kañcukī kuṇḍalī | śabda ... svarūpiṇīm] E N O chandabrahmasvarūpiṇī 45 mama] A D E F G H N tava | gopāla] N govinda yat ... paśyasi] A E H N O yad yad (E yac ca) paśyāmi (O paśyati) 47 nāyikā] O nāsikā 48 mattamohinī]: F G muktamohinīm 49 rūpinī] G Edd *add.* yat mama hṛdaye yad ratnaṃ na sāmānyaṃ paśyate | tad api mauktikaṃ jñeyā citriṇīnāmanāyikā |: Bhaṭṭācārya *add.* śricandrāvalī uvāca 50 rādhikā ahaṃ] H I J K M N rādhikā hy aham: D F G rādhikāsmi aham: Edd rādhikā svayam 51 etasyāḥ] A E G O etās tu: I J K M eṣā tu: N eṣā me | kālāvatī svayam] G Edd nāmnā kālāvatī 52 vayam tu] E yaṃ yaṃ | vayam ... gopa] A G N O vayam sarvā gopavadhvaḥ (N gopavara) | vayam ... sundaryāḥ] Edd etāḥ sarvagopakanyāḥ kumāryāḥ | tu] I J K hi | re] I *om.* | re gopa] E gopavara 53 na hi] F G Edd naiva | jānāsi] O jānāmi | yatas] F G Edd atas | yatas te] O yatrāste | yatas ... capalāmatih] D E matas te capalāyate 54 rataḥ] A G -paraḥ 55 etā] N ete 56 kṛṣṇa] A E H I K O Bhaṭṭācārya śrī- | kṛṣṇa uvāca] M kṛṣṇovāca 57 padmavaktre] F Edd padmanetre: G padmarāga- 58 nāsāgrasaṃsthitāṃ] F G nāsāyāṃ saṃsthitāṃ

59 dṛṣtvā] D F Edd *deest* 60 kāma] D F Edd *inc.*

59 tu padmavadane] G te kāyavadane | sandīpanaṃ mama] N -sandīpanī sadā 60 nāsāyāṃ] A N nāsāgre 61 iti ... saṃvāde] A iti śrīvāsudevarahasye: E F K iti śrīrādhātantre (K rādhātantre): I J iti śrīvāsudevarahasye śrīrādhātantre: M iti śrīrādhātantre vāsudevarahasye: H O iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre: Edd iti vāsudevarahasye rādhātantre | pañcaviṃśatiḥ] F Edd pañcaviṃśaḥ: M K caturviṃśatiḥ: O pañcaviṃśatitamah

6,1 rādhikovāca] A D E F G H N O P Edd *inc.* 8 ity] Edd *deest* 9 kṛṣṇa] I J K M Edd *inc.* 13 sutīkṣṇaṃ] I J K M *deest* 14 tavāṅga] I J K M *inc.* | bhadre] K *om.*

6,1 rādhikovāca] E O Bhaṭṭācārya śrī- 3 varṇituṃ ... śakyate] E na hi varṇituṃ śakyate | na hi] O naiva 4 svarūpinī] N -svarūpakam 5 asmin] F tasmin | tiṣṭhanti] H *a.c.* tiṣṭhati: N tiṣṭhate 6 hare] E hariḥ: O N mayā 8 kṛṣṇāya ... sā] O virarāma tadā priye 9 kṛṣṇa] A E H I O P Bhaṭṭācārya

śrī- | kṛṣṇa uvāca] M śrīkṛṣṇovāca 10 madvākyam] N P
'mṛtavadvākyam: E vakṣyāmi: G me vākyam | kāmīni] A O *i.m.* add.
idaṃ muktāphalam rādhe kāmasandīpanam mama | 11 rādhe] F G H N
O Edd bhadre | madanasya ... mandiram] D E H P kāmasandīpanam
mama ca] G *om.* | mandiram] E H *add.* idaṃ muktāphalam bhadre
madanasya ca mandiram | 12 madanasyeṣudhiḥ] E O madanasya sudhā:
I J madanasya purī: G madanasyāyudham | madanasyeṣudhiḥ sadā] K M
madanasya ca mandiram 13 karma] E H N P marma- 14 sparśanam] F G
Edd -darśanam

16 nakha] I J M *deest* 17 nakhāgre] I J M *inc.*: E Edd *deest* 18 āliṅgam] E
Edd *inc.* | bhadre] K *inc.* 25 eṣā] Edd *deest* 26 ete] P *deest* 27 ete] N *deest*
28 īśvara] N P Edd *inc.*

15 mayam] F G Edd -samam 16 nakha ... mayam] A nabhaś candram idaṃ
mayam] F G Edd -prabhā | pūrṇa ... sthitam] F G Edd pūrṇacandrasamā
tava candram] H -candraḥ | sthitam] H sthitaḥ 17 sthitā] I J M prabhā 18
dehi] D *om.* | patito ham] A F G Edd patitam mām 19 pāpārṇavāt] D
pāpārṇave: E kāmārṇavāt 20 rādhikovāca] I O Bhaṭṭācārya śrī- 21 mama
sundara] K M śyāmasundara | sundara] I J P sundaram 22 śivām] A
parām 23 iṣṭa] J aṣṭa-24 aniruddhasarasvatīm] Edd dhyātvā siddhim
avāpsyasi 25 sadā] P *add.* eṣa me paśya nāsāgre gopālārcayamauktikaḥ |
hṛdaye mama govinda yad yat paśyasi tac chṛnu | yad dṛṣṭam hṛdaye
gopa mauktikān mama jāyate | etan muktāphalam kṛṣṇa citriṇī nāyikā
sadā | etat stanadvayam kṛṣṇa gandhinī mattamohinī | kañcukīyam
hastinī ca dṛḍhabandhanarūpiṇī | śṛṇu kṛṣṇa mahāmūḍha padmini
rādhikā aham | etās tu kaṇṭhasamsthā yā mālā kalāvati svayam | vayam
sarvā gopa rādhāsundaryāḥ paricārakāḥ | ātmānam na hi jānāsi yatas tu
capalāmatih | capalas tvam sadā kṛṣṇa paranārīrataḥ sadā | ete mūḍhā
mandabhāgyā tava saṅgaratāḥ sadā | kṛṣṇa uvāca | padmavaktre
smitamukhi ekam pṛcchāmi padmini | nāsāgrasamsthitām rādhe
sthirasaudāminīprabhām | dṛṣtvā tu padmavadane kāmasandīpanam
mama | kāmasandīpanī muktā nāsāyām tava tiṣṭhati | iti
śrīvāsudevarahasye rādhātantre harapārvatisamvāde pañcaviṃśatiḥ
paṭalaḥ || rādhikovāca | muktāphalam idaṃ kṛṣṇa trailokyabījarūpakam |
tava saṅgatatāḥ sarve mahābhairavaśaṅgakāḥ | ete kulīnās tu tantrajñā
kulasādhanatatparāḥ | 26 ete te] E O eṣā tu 27 ete] H sarve | ete kulīnās]

- E ete ca bahu- 28 īśvara] E O Bhaṭṭācārya śrī- 29 tadvacanam] D E F I J K M N O tu vacanam padmadalekṣaṇaḥ] K M kamalalocanaḥ 30 tathā] J O Edd tataḥ | śivām] K M parām: Edd yajet 31 tataḥ] Edd atha
- 41 rādhāvākyam] G *om.* 43 kuṇḍagolaḥ] G *inc.* 45 dharmadam] I J K M *deest* 46 catur] I J K M *inc.* 47 etat] I J M *deest* 48 mahākālī] I *inc.*: Edd *deest* 50 yad] I *deest* 51 etad] I J M Edd *inc.*: D E H J K M O *deest*
- 32 devī] N devi | hitakāriṇī] D E hitakāmyayā 33 kātyāyany] O śrī-kātyāyany uvāca] Ed. pr. Vidyārṇava Bhaṭṭācārya *deest* 34 re suta] A suvrata: E bho suta: N sāmpra[...]: O vatsa tat 35 varam ... varam] N tat prayacchāmi bhadram te yat te manasi vartate |: Edd varam dadāmi te bhadram bhaviṣyati suniścitam | | atulam] H I J K O cātulam: P tādṛśam | atulam varam] F G varam īpsitam 36 kṛṣṇa] A D H I P O Bhaṭṭācārya śrī- | kṛṣṇa uvāca] M śrīkṛṣṇovāca 38 yena ... vidyā] Edd manaḥsiddhiṃ dehi devi | siddhir] A E siddhiṃ | vidyā] A E vidyām | kālī brahmamayī] A E kālīm brahmamayīm 39 kātyāyany] O Bhaṭṭācārya śrī- 40 rādhāsaṅgena mādharma] Edd rādhāsaṅgam avāpnuhi 42 kṛṣṇa] D *om.*: E putra | utpādaya] A E I utpādayed | utpādaya dhruvam] M upārjitadrutam 44 svayambhuñ ... tathā] N svayam tu saṅkaram | vivardhanam] K -vivardhakam 45 kāmadañ] F dhanadañ | mokṣadam] A *a.c.* kāmadam 46 puṣpam] O kṛṣṇa | rādhā ... jāyate] D F O P rādhāsaṅge prajāyate | saṅgena jāyate] H -saṅge prajāyate 47 etat kulamatam] Edd tena puṣpeṇa he | japa ... saṃyutam] Edd japapūjām samācara | saṃyutam] Edd *add.* iṣṭadevyāḥ suraśreṣṭha satatam rādhayā saha | 48 tava iṣṭā] F G *transp.* 49 prajapya aniśam] I prajapyāharniśam | aniśam] H cāniśam: N satatam | aniśam kālīm] F *transp.*: G kālīm manasā 50 vibho] A prabho 52 yad¹ ... sarvam] Edd yad yad anyan mahābāho śṛṇu tu
- 53 śrutvā] I Edd *deest* 54 kulavratam] I Edd *inc.* 55 śṛṇu] D E H O *inc.*: I Edd *deest* 56 ity] I J K M Edd *inc.*
- 53 rādhikāyāḥ] N samācara 54 putra] Edd caitan | prajāyate] D F J M *add.* etat kulamatam kṛṣṇa japapūjanasaṃyutam | mahākālī mahāmāyā tava iṣṭā sanātānī | prajapya aniśam (J prajapyāharniśam) kālīm kuloktam rādhayā saha | 55 kṛṣṇa] E G H N O P putra | kālīkājapam] P aniśam japam 56 uktvā] F G Edd uktā 57 iti ... saṃvāde] A F K iti rādhātantre (E

śrī-): I J iti śrīvāsudevarahasye śrīrādhātantre: M iti śrīrādhātantre
vāsudevarahasye: O H iti vāsudevarahasye (H śrī-) harapārvatisaṃvāde
rādhātantre: Edd iti vāsudevarahasye rādhātantre ṣaḍviṃśatiḥ] D N
saptaviṃśati: K M pañcaviṃśatiḥ: F Edd ṣaḍviṃśaḥ: O ṣaḍviṃśatitamah

7,1 padminy] A D E F G H I J K M N O P Edd *inc.* 3 tavāṅga] I J K M *deest* 4
parakīyam] I J K M *inc.*: H N *deest* 5 etad] D E Edd *deest*: H *inc.* 6 ata] I J
deest 7 idam] D E Edd *inc.* 9 kṛṣṇa] I J N *inc.* 11 śarīram] K M *deest*: N
om. 12 dalitāñjana] I J *deest* 13 etat] I J *inc.*

7,1 padminy] A P Bhaṭṭācārya śrī- | padminy uvāca] E H I J K M O
rādhikovāca (I O śrī-): D *deest* 2 kṛṣṇa] N śyāma 3 saṃsthitam ... yad²] H
-saṃyutam sākṣāt | yad yad] E O padmam 5 ābharaṇam] I K
āvaraṇam vadasva me] I J mahāprabho 9 kṛṣṇa] A D E H I K O P
Bhaṭṭācārya śrī- | kṛṣṇa uvāca] M kṛṣṇovāca 10 rādhe] I J M prājñe |
vākyañ ...] N tripurāpadapūjanāt ca ... saṃyutam] Edd paramakāraṇam |
śabda] E sarva- 11 vibhūṣitam] F G I J O -vibhūṣanam 12 vigrahaṃ] Edd
vibhramam

14 etat] N *inc.*: O *om.* 15 śarīram] K M *inc.* 16 tripurā] I J K M Edd *deest* 18
adyaiva] I J K M Edd *inc.*: Edd *deest* 19 etat] D E F H I J K M N P *deest*
20 śabda] D E F H I J K M N P *inc.*: P *deest* 22 eko] I J K M *deest* 24
asādhyam] I J K M Edd *inc.* 25 śarīrastham] O *inc.* 26 etat] H *deest* 27
cūḍā] I J M *deest* 28 keyūram] I J M *inc.* 29 etat] I J K M Edd *deest* 31
etat] H I J K M Edd *inc.* 33 cūḍāyām] I J K M Edd *deest* 34 etad] I J K M
inc.

14 etat ... vigrahaṃ] F G Edd eṣa (G evaṃ) me vigrahaḥ | sākṣāt] I J bhadre
śabda] E -sarva-: I -śava-: N -brahma- | svarūpiṇīm] F G N -svarūpiṇī 15
brahmas tu] N brahmatvam | brahmas ... śavarūpavat] F G Edd param
brahma śavākṛti 16 satatam kamalekṣaṇe] Edd śarīram prāpnuyām idam
17 śarīram ... priye] A tripurāpadapūjanāt 18 adyaiva] H adyaivam |
adyaiva saphalam] I J K M śarīram sakalam | tvad] E P tat- 20 śabda] I
śava- 21 mahyam] P me 'sti ca] G P hi 22 eko] P *ins.* 'ham | nirañjanam]
E N nirañjanaḥ | sūkṣmam] N sūkṣmaḥ | kāryakāraṇa] E P kāryakarma-:
H sarvakarmavi- | varjitam] N -varjitaḥ 23 bhaktyā] E bhadre | idānīm
śavyam] A H P idam śarīram idānīm ... āpnuyāt] F G śarīram
prāpnuyāmīdam: N śarīram āśritam mayā śavyam] E sarvam 24 kiñcin

- me] I J K *transp.* | tripurā ... pūjanāt] N tripurāyāḥ prasādataḥ 25 ca] P tu 26 māyā] M -moha- 27 caiva] G *om.* | nāsāgre ... mauktikam] O nāsāgre mauktikaṃ tathā: Edd nāsāgram aṣṭamauktikaṃ 28 keyūram ... ca] I J K M keyūram aṅgadādyās tu cūḍakuṇḍalamauktikāḥ | hāraṃ] P hāro | muralī] A muralīm | veṇum] O P veṇur 29 dhatīm] G -paṭīm: N -paṭaṃ: P -dhaṭaṃ 30 vā] E tu 31 māyā] J *om.*: J2 *i.m.* | jaganmayī] G *add.* āśrayaṃ vyāpya tiṣṭhāmi satataṃ kamalekṣaṇe | 32 aham] J svāham | varjitaḥ] A -varjitaṃ 33 pucchakam] G rūpakam 34 śire] N mūrdhni
- 35 yad] I J K M *deest* 36 mamāśrayaṃ] I J K M *inc.* 37 āśrayaṃ] G I J K M O *deest* 38 yad] G K M O *inc.*: D *deest* 40 etadrūpaṃ] D Edd *inc.* 42 rādhikovāca] I J *inc.* 45 naro] Edd *deest* 46 nāsāgre] I J K M *deest* 49 īśvara] Edd *inc.* 52 śṛṇu] I J K M *inc.*: Edd *deest* 53 amṛtaṃ] Edd *inc.* 56 tasyās] Edd *deest*
- 35 atulaṃ] P vartanaṃ: Edd anantaṃ | atulaṃ rūpaṃ] E O anurūpaṃ hi: G añjanaṃ bhadre 36 mamāśrayaṃ] G mama eva | jaganmayī] I J *add.* yad etad atulaṃ bhadre manmathe ca jvālāmy aham | 38 atulaṃ bhadre] E ratnaṃ cārvāṅgi | saṃjñakam] N -sañjitaṃ 40 kuraṅgākṣi] H suvarṇābhe | prakṛtiṃ parameśvarīm] E H N O prakṛti (H N prakṛtiḥ) parameśvarī 41 manmathena jvālāmy] K M manmathe capalo 'py: Edd manmathenākulas tv 42 rādhikovāca] A D E I O P Bhaṭṭācārya śrī- 43 dvibhujo] Edd gopāla 44 saṅgo] A N saṅgaṃ 45 aham ... padminī] F G *transp.* | prakṛtipadminī] N prakṛtir īśvarī | padminī] I M -rūpiṇī 46 nāsāgre ... yā] H nāsāgreṇa mayā | mālikā] E H N O -māṭṛkā 49 īśvara] D E H O P Bhaṭṭācārya śrī- 50 sā] N ha 51 mahābhāge] G mahābāho: N varārohe | sāvadhānavadhāraya] J M Edd *add.* rādhikovāca (Bhaṭṭācārya śrī-): O *add.* śrīpadminy uvāca 52 si tvam] F nityaṃ | sadā ... gataḥ] A G N P narasaṅgarataḥ (N -gataḥ) sadā: E O sadā tvam (O sarvadā) narasaṅgataḥ ramaṃ] I J K -vaśaṃ 53 pātra] O P -bhāṇḍa- 54 hi vinā] E vihinam | kālīkāṃ parām] E K M kālīkāmanum 55 ante ca] G tadante | ante ... vrajet] Edd tadante kupito manuḥ | ca] O tu 56 tu] A F N P tad | nipīya kṛṣṇaḥ] H I J K M *transp.* | nipīya ... satvaram] F G tat papau satataṃ hariḥ
- 57 amṛtaṃ] I J K M *deest* 59 amṛtaṃ] I J K M *inc.*: F G *deest* 62 paśya] F G Edd *inc.*: I J K M *deest* 67 paśya¹] I J K M *inc.* 68 muktā] Edd *deest* 69

tasmin] Edd *inc.* 71 ḍimbasya] I J K M Edd *deest* 73 mahāvidyā] I J K M *inc.* 74 padmini] Edd *inc.*: I J K M *deest* 75 saṃhārya] I J K M *inc.* 76 evam] J K M *deest*

57 dharmakāmārtha] E dharmārthakāma- 58 tatkṣanāt] N tatkṣaṇaṃ | kṛṣṇaḥ] P bhadre | kālīkāmanum] N P kālīkāṃ parām: G *add.* kādaṃbaryā dravyakaṃ madyaṃ pītvā pītvā punaḥ punaḥ | prajapaṃ tantrarājan taṃ kālīkā gatamānasah | rādhikovāca | 59 ratna ... sthaṃ] P paramāścāryaṃ | pātra] N O -bhāṇḍa-60 japet ... ananyadhīḥ] I J K M prajapet kālīkāmanum | kṛṣṇo] E kṛṣṇam: N *ins.* hy: O kṛṣṇas tv 61 rādhikovāca] A D E H I O P śrī-: N *deest* 62 gato] A E H yato 63 muktā ... ca] G muktāṃ prabho kṛṣṇa | paśya he] A E H O paśyatāṃ he] D bho: N P tvam | kamalekṣaṇe] H kamalekṣaṇa: C *add.* śrī īśvara uvāca 65 śirasā] P manasā 66 kṛṣṇamātām] F G Edd mokṣadātrīm: N mahākālīm mokṣarūpinīm] F G Edd kṛṣṇamātaram: N -dāyinīm 67 paśya²] I J K M kṛṣṇa muktāyāḥ ... padam] G *om.* 68 muktā ... maheśāni] D E muktāyām paramesāni phalān] A -phalaṃ | brahma] P koṭi- | brahma ... kṣaṇāt] G brahmāṇḍam atarat sadā | abhūt] E sṛjet | kṣaṇāt] N priye 69 tasmin] O asmin 70 taṃ drṣṭvā] N taddrṣṭvā: P udastho 71 ḍimbasya ... kṛṣṇasya] N ḍimbasthasyaiva kṛṣṇasya yasyaiva 72 nakhacandrasya jyotiṃṣi] F G *transp.* | ācchādya] H āsādya 73 prabhāvena] P -prasādena | sthīratā] N sthīratāṃ | sthīratā priye] I J K sthīratām iyāt 74 devī] A devī | taṃ ḍimbaṃ] A N O tadḍimbaṃ | kṣaṇaṃ] A D F O -kṣaṇe: E P kṣaṇād 75 vilīyate] A K vyalīyata: E vilīyatām 76 evam ... prakāreṇa] E evaṃ prakāreṇa jātaḥ

77 darśayām] J K M *inc.* 78 bho] I J K M Edd *deest* 79 mauktike] I J K M *inc.* 80 anyad] Edd *inc.*: J K M P *deest* 81 mauktikān] P *inc.*: Edd *deest* 82 koṭi] J K M Edd *inc.* 83 drṣṭvāścāryaṃ] J K M *deest* 84 ātmānaṃ] J K M *inc.* 86 kramāt] D E F I J K M *deest* 87 phalenaikena] Edd *deest* 88 phalaṃ] D E F I J K M *inc.* 91 saudāmanīgrathitā] I J K M *deest*

77 tripurā ... pūjanāt] K tripurāyāḥ prapūjanāt | pūjanāt] A *add.* śrīrādhovāca 78 dvibhujo deva] F G *transp.* | deva] O dehaḥ | kiṃ] E *ins.* kiṃ 79 dvibhujo hariḥ] F G bhavatā hare: N bhavatā 'dhunā | hariḥ] H I K hare 80 anyad] A H N O anyam | anyad ... kṛṣṇa] F G Edd apaśyad anyad āścāryaṃ | muktāyām] N muktāyāḥ | lakṣaṇaṃ] Edd tatkṣaṇaṃ |

hariḥ] H N O hare: A *add.* īśvara uvāca **81** mauktikān] E mauktike | mauktikān mauktikāṃ] F G mauktikaṃ mauktike prasūte] D E prasṛte: F G jāyate **82** devi] E devī: H bhadre | devi ... priye] Edd tatra jāyate tatkṣaṇāt priye | prasūte] D prasṛte: H prasūtaṃ | tatkṣaṇāt priye] N naganandini **83** mahādbhutaṃ] A E H mahajjātaṃ: O P mahajjñātaṃ: G mahajjñānaṃ: N mahad devi | kṛṣṇas tu] A H O P kṛṣṇasya: E kṛṣṇaḥ sa **84** garhayām] Edd darśayām | kṛṣṇaḥ] F G Edd hariḥ | padmadalekṣaṇaḥ] F G I J K M *add.* kramāt kramān maheśāni tāni saṃhārya pārvati | **85** koṭi ... prajāyate] D E I J K M prasūte (D sūyate) koṭikoṭīśaḥ | prajāyate] A H N prasūyate (H prasūyata) **87** prasūte] G sūyate **88** ekaikena] H ekenaiva **90** nāsāgrasaṃsthitā] D E I J K nāsagre saṃsthitā | muktā] H mudrā | tiṣṭhati] P pārvati **91** saudāmanīgrathitā] F vidyutasaṃgrathitā: G viṣṇusaṃgrathitā saudāmanīgrathitā muktā] A saudāminīvagrathitā | nāsāgre ... sadā] A muktā nāsāgrasaṃsthitā | sadā] E *om.*: H sā mālā **93** nāsāgre] A nāsāgra- | satvaram] P pārvati **94** sundari] P pārvati **95** sudāmādibhiḥ ... gopālaiḥ] F G N sudāmādīṃś ca gopālān: A H sudāmādīn sa gopālaiḥ **96** asmin] G tasmin devi] E devī

98 vṛndāvana] N *deest* **100** ataḥ] I J K M *inc.* **101** yathā] F G I J K *deest* **102** drṣṭvāścaryam] F G I J K N Edd *inc.* **103** ātmānaṃ] I J K M *deest* **104** jajāpa] I J K M *inc.* **105** nirīkṣya] D E F O M *deest* **106** nirīkṣya] D E F M *inc.*: Edd *deest* **107** prajaped] O *inc.* **108** iti] Edd *inc.*

97 darśayet tatra] F G darśayām āsa | padminī] N padminyā | saha] F G tatra: O sa ca **98** nānya] A nānā- | pīṭhañ ... vai] F G -pīṭhayutaṃ priye **100** varārohe] I J K M maheśāni | udgārya] E G J M O P udgīrya: D saṃhārya mauktikāt] J K O mauktikāt: E mauktikaṃ: I mauktikān: P pārvati **101** tasyaiva] A O tathaiva | tasyaiva parameśvari] E tat tathaiva maheśvari parameśvari] F G *add.* pūrvavat sthāpayām āsa tatraiva naganandini | **102** idaṃ] G Edd ayam | kṛṣṇasya ... iyāt] I J M kṛṣṇa āścaryahānitām iyāt: D E kṛṣṇaḥ vismayatām iyāt: F G kṛṣṇa udvignatām iyāt: P Edd śrīkṛṣṇo mohitām iyāt **103** anuttamam] N manoharam **104** jajāpa] F G Edd prajapet: K M yo japet mahākālīm manoharām] P aniruddhasarasvatīm | manoharām] E manocchalām **105** rādhikā] G kālīkā- **106** vigrahaṃ] N kālīkāṃ | vigrahaṃ ... rādhāyāḥ] P rādikāvakraṃ vigrahaṃ | kamalekṣane] A H I N kamalekṣaṇaḥ **107** prajaped ... vidyām] G jajāpa vidyām anīśam | aniruddhasarasvatīm] P

mahākālīm manoharām 108 iti ... saṃvāde] A iti vāsudevarahasye: E F K
iti rādhātantre (E śrī-): I J iti śrīvāsudevarahasye śrīrādhātantre: M iti
śrīrādhātantre vāsudevarahasye: H O iti śrīvāsudevarahasye
harapārvatisaṃvāde rādhātantre: Edd iti vāsudevarahasye rādhātantre |
saptaviṃśatiḥ] K ṣaḍviṃśatiḥ: M ṣaṣṭaviṃśatiḥ: O saptaviṃśatitamah:
Edd saptaviṃśaḥ

8,1 śvara] A D E F G H I J K M N O P Edd *inc.*

8,1 śvara] D E H O P Bhaṭṭācārya śrī- 2 vidhānena] P *a.c.* prakāreṇa

4 kuṇḍa] Edd *deest* 5 yad] Edd *inc.*: I J K M *deest* 6 rādhikovāca] I J K M
inc. 8 vāsudevāt] I K M *deest* 9 vāsudeva] I K M *inc.* 12 anyathā] I J K M
deest 13 manuṣyeṣu] I J K M *inc.* 18 mano] I J K M *deest* 19 prajapya] I J
K M *inc.* 20 vāsudevasya] I J K M Edd *deest* 22 vāsudeva] I J K M Edd
inc.

3 kuṇḍagolasya puṣpasya] F K Edd kuṇḍagolakapuṣpasya: G
kuṇḍagolothapūṣpasya | sādhanāya] E sāvadhānam | śucismite] O śu-
lac.: O2 *i.m.* 4 trailokye] D E J K O trailokyañ | cātidurlabham] D E F
cāpi (E api) durlabham 5 ukṭvā] D H P ukṭam: A ukṭā 6 rādhikovāca] I O
Bhaṭṭācārya śrī-: A śrīrādhovāca 7 śṛṇu] D śrī *a.c.* | vacanam] G caraṇam
| kāmaya] Edd -kāraṇam 8 vāsudevāt param] Edd vāsudevaparam |
kṛṣṇa] E kṛṣṇaḥ: Edd brahma | jñānena yujyate] G yonau viyujyate: N
jñāne niyujyate | yujyate] F vidyate 9 śarīratvaṃ] A K P -śarīraṃ tvaṃ |
yadi ... śakyate] F G dhartuṃ śaknoṣi ced dhare: Edd śaknoṣi yadi ced
dhare | hi] E na 10 prakṛtir] A N O P pratītir: E prītītir | prakṛtir mama]
Edd mama prītir hi 11 tadaiva] E tad eva 12 manuṣyatvaṃ ... matiḥ] E
manuṣyeṣu varākeṣu 13 manuṣyeṣu varākeṣu] E *lac.* | manuṣyeṣu ...
kadācana] I J K M anyathā hi manuṣyeṣu nāsti saṅgaṃ kadācana | |
varākeṣu] P śarīreṣu 14 yadi] H yadā | saṅgatām iyāt] H I J K M
saṅgamo bhavet: F G Edd saṅgatā bhavet 15 tava mātṛkā] Edd *transp.* 16
bhasmatvaṃ] I J M tasmāt tvaṃ: F G bhasmasāt: E bhasmatām | kṛṣṇa ...
tṛnadāruvat] F G Edd mām kariṣyati nānyathā | nītā] E nīya 19 nija] O
japa-20 pūrvāṅge] F N P pūrvoktaṃ: O pūrvāṅgām | pūrvāṅge ... rūpaṃ]
A G yad rūpaṃ pūrvoktaṃ 21 samāsthāya] H samastāyām 22 vāsudeva]
A D E H I O P Bhaṭṭācārya śrī-

24 yaḥ] I J K M *deest* 25 saṅgopanārthaṃ] I J K M *inc.* 27 tena] I J M *deest*
28 tava] I J M *inc.* 32 prasannāhaṃ] I J K M *deest* 38 śṛṇu] I J K M *inc.*
41 kuṇḍa] Edd *deest* 42 mama] Edd *inc.* 43 tadā] D F M Edd *deest*

23 anyathā ... mayi] G anyā tu kathayāmi te: N kathayāmi tavāgrataḥ: P
anyat kiṃ kathanam mayi: Edd tava yat kathayāmy aham | te katham]
A kathanam te ... mayi] F kathayāmy aham 24 sadā] F G Edd priye 26
tava ... suraṅgābhe] F G Edd tvad arthaṃ hi maheśāni | suraṅgābhe] J I
suraṅgābhaiḥ: N P kuraṅgākṣi: O suraṅjāte | taptvā] F G Edd taptam 27
dharmeṇa satyena] F G Edd *transp.* saṅgam eva] H -saṅgamo na | ca] E
H O hi 28 vidyāsiddhiḥ] E vidyāṃ siddhiṃ 29 vrajāmy] E prajāmy 30
padminy] A O Bhaṭṭācārya śrī- 31 vāsudeva] G *a.c.* śṛṇu kṛṣṇa |
vrajādhunā] N vraje 'dhunā 32 tava] A O N P tvayi 33 tad] A E O tu |
dvibhujatvam] Edd manuṣyatvam 34 padminy] A O śrī- | padminy
uvāca] N Edd *deest* 35 tvam ... ca] F tu me vacaḥ | ca] E hi 36 tvam¹]
Edd te | kṛṣṇa] Edd deva | śivas² ... śyāmasundara] F G Edd
śyāmasundara dehabhāk 37 yas] A N yat | sa] N sā: Edd tad 38 tattvam]
Edd kṛṣṇa 39 sadā] N aham (?) 40 sadā me] H I J K M O sadāhaṃ: E2
i.m. śṛṇuṣva | me] D E tvam | yonim] N yonir: P yonī | yonim ...
rūpiṇīm] I J M yoniṅ cākṣararūpiṇīm: F G Edd yoniś cākṣatarūpiṇī |
akṣata] H cākṣata- | rūpiṇīm] N P -rūpiṇī 41 puṣpasya] E -golasya |
golasya ca] A golokasya | golasya ... tathā] G golapuṣpasya ca priye] D F
M *add.* tadā (M sadā) puṣpaṃ mahābāho svayam eva hi sidhyati | 42
nīladeha] I J K mīnadeha: O nīlahāraṃ: Edd mahābāho | retaḥ ... cācaret]
F G I J K retaḥpatanam ācaret | pātaṃ na] H pātena | cācaret]
Bhaṭṭācārya *add.* śrī īśvara uvāca 43 tadā] J *a.c.*tathā | puṣpaṃ] Edd
puṣpo

44 tasyās] D F M Edd *inc.* 45 padmini] Edd *deest* 46 kṛṣṇasya] I J K M O
deest 47 kṛṣṇasya] O Edd *inc.* 54 saudāminyāḥ] F G Edd *deest* 55 kiśora]
F G *inc.*: D E H O *deest* 57 kṛṣṇo] F G Edd *deest*: H *inc.* 58
paurṇamāsyām] D E I J K M *inc.* 62 yatheṣṭam] Edd *deest*

44 kṛṣṇaḥ prāha] F G *transp.* | kṛṣṇaḥ ... vacaḥ] Edd tuṣṭā sā padminī parā
45 padmini] G padminyās: N padminī | kamalānane] A E K M
kamalekṣaṇe 46 kṛṣṇasya vacanam] O śrīkṛṣṇavacanam | śrutvā] G *ins.*
śrutvā 48 kārtikyām yamunākūle] A H N kārtikīpūrṇimāyāṅ ca: D E

kārtikīpaurṇamāsyāñ ca: O kārtike paurṇamāṣāñ ca 50 vaidagdhā] A -
vaidagdhyaṭ 51 kandarpa ... vāsudevaś] G kandarpasadrśāsobhā
kṛṣṇadevaś | vāsudevaś ca] A D F vāsudevaḥ sa: O P vāsudevāṃśaḥ |
vāsudevaś ... pārvati] N vāsudevāṃ sa eva hi | ca] H sa 52 ubhayor
milanaṃ] H nirmāṇam ubhayor | milanaṃ] O nirmalaṃ |
taḍitsaudāminī] D mene saudāminī: E *a.c.* ghane saudāminī: F
moghasaudāminī: Edd śṛṅgo saudāminī | yathā] H *a.c.* tathā 53
saudāmanī ... prabhaḥ] H N saudāminī tu deveśi śailaṃ
mārakataprabham | Edd ubhayor milanaṃ devi ghanasaudāminī samam
| | sadā] G yadā | sadā ... kṛṣṇaḥ] A E O P tu (E ca) deveśi | prabhaḥ] E -
prabham 54 saudāminyāḥ] A E N saudāminyāṃ | priye] D E O *add.*
kṛṣṇaḥ saudāminīśailo rādhā sthirataḍitprabhā | 56 devi] G bhadre | taḍit
... yathā] F G ghanasaudāmanīsamam 57 kṛṣṇo marakataḥ] A H N
kṛṣṇaḥ saudāminī- 58 paurṇamāsyāṃ] F G Edd paurṇamāsyā: J I
paurṇamāsyē: K M paurṇamāse | kārtike tarimadhyagaḥ] F G P Edd
kārtikyāṃ tarimadhyataḥ | tarimadhyagaḥ] I tava madhyagaḥ 59 kālīm
bhavavimocanīm] E kālīkāṃ bhavamocanīm 60 manasā] J mānasāṃ |
manasā vidyāṃ] K M mānāṃ vidyāñ ca | pūritām] H M -pūjitām: A -
bhūṣitām 61 sarvaṃ] N bhadre | kamalekṣaṇe] P kamalānane 62
yatheṣṭaṃ] I J K M yathoktaṃ | rādhāyāḥ naganandini] A tantroktena
vidhānataḥ | naganandini] G *add.* saṃpūjya manasā vidyāṃ
śṛṅgārarasapūritam |

63 saṃpūjya] Edd *inc.* 64 rādhāyā] B C *inc.* 69 kṛṣṇāya] E I J K M O P *deest*
70 kālīkovāca] E I J K O P *inc.* 71 śṛṅgu] K *deest* 73 naukāṃ] Edd *deest* 74
kuṇḍa] Edd *inc.* 75 sarvaṃ] K *inc.*

63 tathā] F G Edd priye 64 vardhanam] E -vardhinīm 65 niśithe ...
samārabhya] F G Edd samārabhya niśithe ca (G 'tha) 66 tatas] C etas 67
manasā kālīm] B ca mahākālīm 68 etasmin ... devī] I J K M kṛṣṇāya
paramesāni | devī] A devi 69 mahāmāyā jaganmayī] A B H kālī
pratyakṣatām gatā: N jagāda madhurīvacaḥ 70 kālīkovāca] A B C D E O
(A O śrī-) kālī uvāca: I Bhaṭṭācārya śrī-: K *deest* 71 śṛṅgu] N kṛṣṇa 72
paramā dhanyā] A paramārādhyā | tripurā ... pūjanāt] E tripurāpadam
āpnuyāt | padapūjanāt] H padam āpnuyāt 73 naukāṃ saṃhārya] F G
transp. | re] G bho 74 yonisiddhiṃ] D E J N O gola-: B *om.* svayambhuñ
... suta] N svayaṃ tu puṣpam eva ca 75 prāptaṃ] N prataptaṃ suta] J K

surā- | bhāgyataḥ] G Edd bhāsmata 76 vilāsaṃ] O -saṃ *lac.*: O2 *i.m.* 77
 kurusva] Edd kuru tvam | manah ... vihāriṇam] A manahsvecchāvinam
 sadā: E manahsveccha vivāhaya | svecchā] P -sneha- | vihāriṇam] N -
 vihārakam 79 iti ... saṃvāde] A B C P iti vāsudevarahasye (A P śrī-)
 harapārvatisaṃvāde rādhātantre muktāvilāse tarikhaṇḍe: E iti
 śrīrādhātantre vāsudevarahasye harapārvatisaṃvāde: F K iti rādhātantre:
 J I Edd iti śrīvāsudevarahasye śrīrādhātantre: M iti śrīrādhātantre
 vāsudevarahasye: H O iti śrīvāsudevarahasye harapārvatisaṃvāde
 rādhātantre (O *ins.* muktāvilāse): Edd iti vāsudevarahasye rādhātantre |
 aṣṭaviṃśatiḥ] K M saptaviṃśatiḥ: F Edd aṣṭaviṃśaḥ: B dvāviṃśatiḥ: C
 dvāviṃśaḥ: O aṣṭaviṃśatitamah

9,1 īśvara] A B C D E F G H I J K M N O P Edd *inc.* 4 dine¹] A *om.* 5
 āliṅganam] A *inc.* 6 sarvābhir] H I K M *deest* 7 divase¹] H I K M *inc.* 8
 kālindī] I J K M *deest* 9 śṛṅgam] H N *deest* 10 āpūrya] I J M N *inc.* 12
 nimajjya] I J M P Edd *deest* 13 drṣṭim] H I J K M P *inc.* 15 vahni] J K M
deest 16 evam] J K *inc.* 17 yamunopavane] K I *deest* 18 kṛṣṇaḥ] J *deest*
 19 nihatya] K I *inc.* 20 katicid] J *inc.*: F G Edd *deest* 21 dvārakām] N
deest 22 dvārāvati] N *inc.*

9,1 īśvara] B E F H O P Bhaṭṭācārya śrī- 2 bāho nandagopa] F G Edd -bāhur
 hr̥ṣṭo gopa- 3 kāyāni] B F G Edd -kāyāṃś ca: E H I -kā māni: K -
 kāminyāṃ svayam ... janārdanaḥ] A kaiśorajanitāni ca 4 janitāni] I J K
 M -vayasāni janitāni ca] F G Edd -janitāṃś ca tān | ca] E *add.* om namaḥ
 paramadevatāyai | 5 hāsyam] E hāsyō 9 huṅkāṛā ... priye] E
 huṅkāṛādhvaninādayet: Edd vāsudevaḥ svayam hariḥ | dhvaninā] B -
 dhvaninaḥ 10 āpūrya] A prāpūrya: B āsārya: E āpūjya | muralim] Edd
 dharaṇim | vādayan] A B C D P vādinaḥ: I J O vādinim 11 bhṛtyo haṃ
 Edd bhartāhaṃ | haṃ] J M 'smi: I 'si 12 nimajjya ... yatnena] E
 bahuśokena yatnena 14 sandīpane] O -pa- *lac.*: O2 *i.m.* | vahnau] G
 raddhau | nimajjya] N niḥkṣipya | nimajjya ... priye] I J K M mām
 nikṣipya kuto gatā | priye] M *add.* dvārakām prayayau śīghraṃ yatra
 dvārāvati purī | 17 śoka] E 'śoke | maṇḍite] Edd -khaṇḍite 18 vihared] B
 C D vihāra: F G Edd vyaharad 19 daityakaṃsādīn] B N Edd daityān
 kaṃsādīn 20 katicid] O kadācid | divase] A divasaiḥ 21 priye] I J K purī
 22 dvārāvati ... deveśi] N dvārakā ca maheśāni | ca] B *om.* |
 mahiṣamardinī] I prakṛtīvighrahā: J vikṛtīvighrahā | mardinī] F G M Edd

add. tato dvārāvatīm devi (M dvārāvatī ca deveśi) svayaṃ mahiṣamardinīm (G M -mardinī) |

23 śata] F G M Edd *inc.*: J I *deest* 24 samudra] K M *deest* 27 ṛtavaḥ] Edd *deest* 29 pracīra] Edd *inc.* 30 vajra] F G P Edd *deest* 31 apsarobhiḥ] F G P Edd *inc.* 32 navalakṣa] Edd *deest* 35 tatra] Edd *inc.*: B C D H P *deest* 36 sarva] B C D H P *inc.* 40 mahā] Edd *deest* 42 tanmadhye] Edd *inc.* 44 tadūrdhve] N *deest*

24 parikhā] B -parikhām | kuṇḍalinī] B kuṇḍalinīm | svayaṃ] E priye 25 gr̥haṃ] G -gr̥he | citravicitritam] F G Edd -hīrakacitritam 26 nava ... suśobhanām] N O navaratnaprabhākārā purī sarvataḥ (N sarve) suśobhanā | 27 ṛtavaḥ] D saṃstuvāḥ: G surataḥ | vasantyādyāś ... vai] G sadvādyās tatra caiva hi 28 sākṣinī] E H sākṣiṇaḥ 29 pracīra ... saṃyuktām] C D F G Edd pracīraśataśo yuktām: E prācīraṃ śubhasaṃyuktām | saṃyuktām] N O -yuktā nirmītām] A -sannibhām: N O -nirmītā 30 racitām] N -khacitrā: O -racitā nirmītām] N -nirmītā: O -karmanā 31 apsarobhiḥ] A B N apsarādyaiḥ samākīrṇām ... sevitām] N O samākīrṇā devagandharvasevitā | gandharva] B -ndha- *om.* 32 śiva] G -rasa- | tiṣṭhanti ... yataḥ] F G satatam yatra tiṣṭhati: H satatam tiṣṭhati priye | satatam yataḥ] E paramottamam 33 dvādaśaṃ lakṣam] F G lakṣadvādaśam 34 tiṣṭhanti ... śucismite] F G tanmadhye parameśāni viśvakāraṇakāraṇam | 36 sarva ... śubhe] A B H P sarvaśaktimayīm devīm (B H devi) purīm dvāravatīm śubhe | | śubhe] O priye 37 purīm gandhaviḷāsinīm] N O purī gandhaviḷāsinī 38 vistīrṇām ... viḷāsinīm] E N O -vistīrṇā nāmnā (N purī) gandhaviḷāsinī (E adhaḥ-) 40 prākhyam] E -prabhām | vicitritam] A H N O -vinirmitam: E -vicitritām 41 nityā kamalavāsinī] P kalā nityāntavāsinī kamalavāsinī] B kalaviḷāsinī 43 prakhyam] O -khyam *lac.*: O2 *i.m.* 44 tadūrdhve] Edd tanmadhye | candracandrātapah] A E tatra candrātapam

46 śveta] N *inc.* 50 mama] Edd *deest* 52 tavoṣṭha] N *deest* 53 tava] H *deest* 54 nityānananda] H *inc.* 56 tatrāste] N *inc.* 62 tatraiva] N *deest*

45 mukta] B O P muktā- 46 varnaiḥ] F G Edd -dikṣu 47 saṃyutam] P -saṃprabham 49 mayam] A B C D P -mayīm | yutam] B C D E H N P -mayam sadā] C D E tadā: Edd. *add.* tatra tiṣṭhasi bho kṛṣṇa nānābharaṇabhūsitah | kaustubho hi maṇiḥ kṛṣṇa hr̥daye tava śobhate |

cūḍā manoharā ramyā nāgarī cittakārṣiṇī | mahāvidyā mūrtimayī cūḍā
yā tava tiṣṭhati | nīlakaṇṭhasya pucchena śobhitam paramādbhutam |
cūḍāyā bandhanam rajjuḥ sthirasaudāminī svayam |
nīlakaṇṭhapucchamadhye nāgarī mohinī prabhā | yonirūpā mahāmāyā
prakṛtiḥ paramā kalā | evambhūto mahāviṣṇur dvārikāyām uvāsa ha |
sarvābharaṇaveśāḍyaḥ sarvanārīmayāḥ sadā | etasmin antare devi rādhā
rādheti vīṇayā | gīyamāno muniśreṣṭho nāradaḥ samupāgataḥ |
praṇamya śirasā devam papraccha dvijasattamaḥ | matpraśnam deva
deveśa bruhi tvam jagadīśvara | etaccūḍā kuto labdhā viśvasya mohinī
sadā | 50 mama ... parimitam] P samastaparimitam devi | dvādaśam
bhūmim] N *transp.* 51 yavayāvaka] O javājīvaka- 52 puṭa] H -yugma- |
nirmāṇam] F G -samānam: O -rmāṇam *lac.* | bhūmi] A B H bhūmiḥ 54
mayīm ... mādhabaḥ] F -mayaiścaryā cidānandasvarūpinīm | veśya] G
iṣṭa-: E śreṣṭhām: H O śreṣṭha-55 nityānanda ... pūryām] G
nityānandamayīśvaryā | cid ... svarūpinīm] P nityānandasvarūpinīm 56
tatrāste] B C yatrāste 57 khaṇḍam] G -śaṅkham 58 yojana ... yojanam] E
lac. | āyatam] O uttamam 59 yuktaḥ] H -yuktaḥ kuṇḍalīm prakṛtiḥ] E
H N kuṇḍalī prakṛtiḥ | prakṛtiḥ] B prakṛtiḥ | prakṛtiḥ svayam] F G
tatra jāgratī: O prakṛtidvayam | svayam] A parām 60 kathyate] E *ins.*
tatra | tatra] E G P yatra | caṭuṣpathē] F G caṭuṣpatham: H caṭuṣpathi 61
tatraiva] B atraiva | ayutam śiva] G ayutīśvara- | śiva] D devi- 62
tatraiva] O P tatraivam | tatraiva ... mandiram] D *om.* | tatraiva ...
nirmitam] F G śivaśaktimaye liṅgamandire ratnanirmite | | adbhutam] B
E O P ayutam: A a[...]tam: H cāyutam

63 bhavānyāḥ] N *inc.*: G *deest* 64 suvarṇa] G *inc.* 68 nivāsa] C D F *deest* 71
nityānanda] C D F *inc.*: H P *deest* 72 nityānanda] P *inc.* 73 nityānanda]
A *om.* 74 nityānanda] A H *inc.* 81 kṛṣṇasya] N O *deest* 82 kaḥ] K M *inc.*
83 evam] N O *inc.*: K M *deest* 84 dvārāvatī] K M *inc.*

63 bhavānyāḥ] O bhavanam 64 bhūṣitam] F -bhūṣite 65 saṃyuktaḥ] F G -
saṃyuktair | kalasam] F kalasaiḥ: G śasi- | sūrya] A pūrya- | sannibham]
F G -sannibhaiḥ 66 sannibham] N -nirmitam 67 saṃveśya] O P
saṃveṣṭya: F nīraṣṭha-: G saṃveṣṭa- 68 nivāsa tatra] B E H N O P vāsa
tatraiva 69 prācīram] A prācīraḥ | kramataḥ] E prakṛtam 71 mayīm] F G
N O -mayam saṃveśya] G saṃveṣṭa-: O saṃveṣṭya | svayam] E sadā 72
mayīm] F G N O -mayam | tamātmakam] B -tamātmajaḥ: N -

tamomayam 73 mayīm] O -mayam 74 mayīm] G N O -mayam |
 parameśvari] F G naganandini: B parameśvarīm: N parameśvarī 76
 brahmādibhir dheyam] B brahmādidheyam tu | dheyam] E sevyam |
 pīṭhayutam sadā] F G -pīṭham anuttamam 77 samstutam] A samstutām:
 E samyutam | śivām] H N O śivam: F G priye: B śivā 78 yoga ... veṣya] F
 veṣṭayitvā yogapīṭham | veṣya] O P veṣṭya 79 vinirmānam grham] F G -
 grham yatra tapta-: N -grham tatra śuddha- | grham] E śuddha- 80
 anyebhyo bāndhavebhyaś] N anyeṣām bāndhavānān | samkhyām
 kartum] O apūrvakartum | utsahe] H utsahet: N arhati 81
 bāndhavādīnām] H tasya devīnām 82 samkhyā] A samkhyām |
 saṅkṣepāt ... mayā] K M dvārāvatyāḥ sureśvari | kathitam] P kathito 83
 evam] P ata | nityā ... purī] A B H nityām dvārāvatiṃ purīm 84
 dvārāvati ... deveśi] F G mahāmāyāsvarūpā sā prakṛtivyāgrahā] N prakṛtir
 uttamā | vighrahā] K M -rūpinī: H a.c. priye

85 tatrāvātsīn] K M *deest* 86 nāradasya] I J K M *inc.*: A G N *deest* 87 iti] A
 G N *inc.*

86 nāradasya] O na vedasya | nāradasya mukhāt] I J K M nāradaḥ
 padmadalekṣaṇaḥ] H padmadalekṣaṇe 87 iti ... samvāde] A iti
 śrīvāsudevarahasye: B C H O iti śrīvāsudevarahasye harapārvatīsamvāde
 rādhātantre: E F K iti rādhātantre (E śrī-): G I J iti vāsudevarahasye (I J
 śrī-) rādhātantre (I J śrī-): M iti śrīrādhātantre vāsudevarahasye |
 ūnatriṃśat] K M aṣṭaviṃśatiḥ: B trayaviṃśatiḥ: E ūnaviṃśatiḥ: F
 ūnatriṃśaḥ: O ūnatriṃśatamaḥ

0,1 īśvara] A B C D E F G H I J K M N O P *inc.* 5 kṛṣṇam] J K M *deest* 6
 nārada] J K M *inc.*: G *deest* 11 nārada] G *inc.*: I J K *deest* 12 āgato] M
deest: P *om.* 14 ekaṃ] I J K M *inc.*

0,1 īśvara] B C D E H O P śrī- 3 tāpasām] I [...] 4 mathurā ... maṇḍalam] I J
 K M kṛṣṇam kiñcid uvāca ha 5 kañja] F G padma-6 nārada] O śrī- 7
 yādavaśreṣṭha] K yaduvaraśreṣṭha: M devadeva tavāśrayam] E
 tavāśramam 8 pādyādīn vinivedayet] I [ādīn vinive-] vinivedayet] A
add. śrīkṛṣṇa uvāca 10 pūjyapāda] H priyapada | namas²] E nityam 11
 nārada] O śrī- 13 kamalānātha] H kamathānātha 14 ekaṃ] O evam |
 devendra] I J K M te kṛṣṇa: A F G deveśa | vada me] N *transp.* vada ...

prabho] I J K M kathaya prabho | me prabho] B yādava 15
cūḍāmanoharām] B cūḍā manoharī

24 cūḍā] P *inc.*: I J K M *deest* 36 etac] D F *deest* 37 etac] D F *inc.* 39
sarvābhir] Edd *inc.*: B O *deest*

16 tu] O te | pītavarṇam] G pītaṃ caiva 18 etad ... bhuvanamohinī] B N
etad (N etām) vinodinīm vaṃśīm sadā bhuvanamohinīm | |
bhuvanamohinī] G tu vanamohinī 19 mudrā ... mukhā] B E N mudrām
ratnamukhīm | mukhā] A G -mukhī | vasanaṃ ... sannibham] N
vasanām hemsannibhām 20 nigamāgama] B -āgam- *om.* 21 kalavākārā]
A B G O kalajhaṃkārā: N kalajhaṅkārīm 22 vali] A F G -maṇi- |
prākhyam] O -khyam *lac.*: O2 *i.m.* | manimālā taḍitprabhā] B E N
maṇimālām taḍitprabhām 23 khyamaṇīm] A F G -khyām maṇiḥ |
maṇīm] B H -maṇiḥ | hṛdaye tava] N hṛdayopari | śobhitam] F G
śobhate: A śobhite: I J K M *add.* kuladharmalakṣaṇam hi tava sarvaṃ
pratiṣṭhitam | 24 cūḍā ... ramyam] A cūḍam manoharam ramyam: H
cūḍā manoharī ramyā: N cūḍā manoharām ramyām | nāgarīrūpam] O
nāgaram rūpam | nāgarīrūpam adbhutam] N nāgarīyūthamohinīm 25
mayī] B -mayīm 26 pucchena] O picchena | śobhitam paramādbhutam]
N śobhitam paramādbhutam 29 puccha] O -piccha- | prabho] N O -
prabhā 30 prakṛteḥ] E prakṛtiḥ 31 mālatī] H yās ca yā 32 pānaratā] C O -
pāne ratā | rādhā] E rādhe 33 suśobhitam] A suśobhanam 35 pīkaiḥ] B
pikaiḥ | bahubhir] H bandhubhir | āvṛtam] G anvitam 36 me] N te | me
... manah] E 'ham hṛdayam manah: O tu sadayātmanah 37 sadā] O tathā
38 bhramarāṇām yadūdvaḥ] E bhramarān yadurmaha 39 sarvābhir
vrajanārībhiḥ] A E sarvās tāḥ vrajavāsībhiḥ (E -nāribhiḥ) |
vrajanārībhiḥ] N vrajavāsībhiḥ

40 vraja] Edd *deest* 41 niścalo] B O *inc.* 42 kuṇḍalam] Edd *inc.* 46 etad] Edd
deest 49 divya] D E H O P *deest* 50 aṅgadam] D E H O P Edd *inc.*

40 sarvān ... rūpān] E rūpeṇa mohaya | pīka] H P divya- 41 niścalo] E
niścayo strīmayah] B E N strīmayam 42 yad ... hare] O saptadhā
raktimam | hare] A E hariḥ: G *i.m.* 43 taḍit] B bhrājat- | taḍitkuṇḍalinīm]
F G Edd kuṇḍalīvigrahaṃ kuṇḍalinīm] E -kuṇḍalinī | prabho] N
prabham 44 nāsāgra] H nāsagre saṃsthitā muktā] A B E N -saṃsthitām
muktām | muktā] H P devi | taḍit ... prabhā] A B E N O P

taḍitpuñjaprabhāṃ parāṃ (A E O -prabhā parā): D C taḍitpuñjaparā
prabhā: F G taḍitpuñjaprabhā samā 45 yā tu] Edd yat te bhuvanamohinī]
Edd sā vanamohinī 46 sundaram] A mukuṭam 47 vyajanam] H [...] |
amṛtopamam] H cāmṛtopamam 48 vilase kānanam] A B N
vilāsakārmanam: H O P vilāsakānanam: E vilāsakāmanam: G
vilāsakarmikam karmukam] B karmakam: H kāmṛakam | citrakam] E N
O P -citritam 49 muṣṭi] N mūrti | straṣṭi] A N tuṣṭi- 50 rava] H P rasa-: B
vaca-: O kalaravasamyutam] Edd labdhavān kutaḥ 51 śṛṅgam veṇum] C
D E śṛṅgaveṇū: F G Edd veṇuśṛṅge: B P śṛṅgaveṇum | kaustubham
tilakam] E O *transp.* kaustubham ... hare] F G Edd kasturītilakam kutaḥ |
hare] B E hariḥ 52 saptadhā raktimam] F G O Edd *transp.* 53 eṣā] E etat |
eṣā ... parā] A B O etat pītadhaṭim kṛṣṇa kuṇḍalim prakṛtim (B prakṛtim)
parām | | dhaṭi] G -paṭi 54 vara] F -rava- | samyuktā] A B E O -
samyuktām | vicitramaṇinirmitā] N nānācitravinirmitā | nirmitā] A B E
O -nirmitām 55 śarīram hi] B E H O P -śarīras tvam | hi] N te 56 varjite]
A B F N -varjitaḥ: G -varjitāḥ: E H O P -varjitam 57 cikkanam] Edd
cikuram 58 yatra ... vigrahaḥ] A B E H O yad etat vigraham | sa] C D te |
svayam] D *om.*: E sadā | kālī] E kālīm 59 nirañjanas] N nirguṇas |
nirañjanas ... deva] F G Edd yato nirañjanas tvam hi | tvam] B *om.* |
mayaḥ] B E H N -mayam

61 kiṃ] I J K M *inc.* 62 madhupānam] D E *deest* 63 adharam] Edd *deest* 65
mayā] D E Edd *inc.* 69 satyam¹] Edd *deest* 70 yat] Edd *inc.*: E H I J K M
O P *deest* 73 pūrvoktam] H *inc.*

60 adharam] B avaram | kautukalālasam] E *a.c.* -kautuhalānvitaḥ | lālasam]
H P -mānasam 61 kiṃ vātha] A B G I J P vā tvam: N kasmāt tvam | kiṃ
... maṇḍale] E kiṃ vā katham jagadvandyaṃ tava vigrahasamsthitam |
devakīputra] I J K M puṇḍarīkākṣa 63 adharam] G adhara 64
samsthitam] N -samyutam 65 mayā ... śreṣṭha] G jñātvāham āgato nātha
| mayā ... prabho] Edd jñātum samāgato nātha kulācāraṇ ca śāśvatam | |
jñātam] F jñātvā: I J jñānam matam] F -mataḥ 66 kṛṣṇa] F G nātha: Edd
deva 67 kṛṣṇa] A *p.c.* B C D E G H I J K N O P Bhaṭṭācārya śrī-: A *a.c.*
īśvara uvāca: M śrīkṛṣṇovāca 68 tāpasām vara] F G tāpasādhipa: Edd
mama sannidhau 69 dvija] A F G muni- | na ... mithyām] N mithyā
naiva | tavoditam] A *p.c.* tvayoditam 71 prakṛtimayam] F Edd hi
prakṛtim | dvijanandana] Edd *add.* tato bahuvidhaiḥ puṣpair atigandhair

manoharaiḥ | atiprayatnato bhaktyā pūjayām āsa kālikām | tatas tuṣṭā
mahāmāyā svayaṃ mahiṣamardinī | kṛṣṇa kṛṣṇa mahābāho śṛṇu me
paramaṃ vacaḥ | na bhayaṃ kutra paśyāmi kulācāraprabhāvataḥ |
gaccha kṛṣṇa mahābāho sattvaram ratnamandiram | mandirasya
prabhāvena sarvaṃ tava bhaviṣyati | praṇamya śīrasā devīm praviveśa
puraṃ tataḥ | dṛṣṭvā puraṃ mahadramyaṃ samudraparikhāvṛtam |
navaratnasamūhena pūritaṃ sarvato gṛham | tataḥ katidinād ṛddhaṃ
rukmiṇyādyāvarastriyaḥ | vivāham akarot kṛṣṇo rukmiṇīprabhṛtistriyaḥ
| atiguhyam śṛṇu prauḍhe hṛdisthaṃ naganandini | yena kṛṣṇo
mahābāhuḥ siddho 'bhūt kamalekṣaṇaḥ | 72 pūjanāt] A *add. i.m.* ī ū | D
add. na hi brahmapara śreṣṭha niścalaś ca sanātanaḥ | 73 parameśāni]
Edd ca maheśāni | nārada] B *a.c.* sādaraḥ: E nāradaṃ: Edd tattvataḥ 74
vismayaṃ] G vismayo 75 nārada] A O śrī- | nārada uvāca] Ed pr.
Bhaṭṭācārya *deest* 76 deva] I J K M kṛṣṇa: Edd devīm

78 tvam] I J K M Edd *deest* 79 śṛṇu] Edd *inc.* 83 sarva] Edd *deest* 84
aṣṭābhir] Edd *inc.* 85 pūrvoktaṃ] Edd *deest* 87 gaccha¹] I J K M Edd *inc.*
88 tava] N *deest* 89 tava] I J K M *deest* 90 tatra] I J K M *inc.* 91
saṃpūjya] N *inc.* 93 drutaṃ] I J K M *deest* 95 īśvara] I J K M *inc.* 96
tataḥ] I J *deest*

77 nirguṇo ... guṇī] A saguṇo nirguṇī | bhavet] E H O P *add.* śrīkṛṣṇa uvāca
| yat tvayā dvijaśārūla dṛṣṭaṃ me vigrahaṃ kila | sarvaṃ prakṛtimayaṃ
viddhi (H P viddhi sarvaṃ prakṛtimayaṃ) nānyathā dvijanandana |
niścalo 'haṃ dvijaśreṣṭha tripurāpadapūjanāt | O *add.* śrīnārada uvāca |
78 tvam] E na | niścalaś ca] N niścalo 'pi | niścalaś ... sanātanaḥ] O
niścalaḥ sacalācalaḥ | sanātanaḥ] B N sanātana: E H P *add.* śrīnārada (H
P nārada) uvāca | 79 dvārakāṃ] Edd mathurāṃ 80 kārāṃ ... vibhūṣitāṃ]
O -ākārā ratnamālāvibhūṣitā 84 sadā] H P ca sā: E *a.c.* yadā: E *p.c.* tathā:
N śubhā: Edd vibho 85 deveśa] A B E H N P deveśi | mādhave] B
sādhane: N mādhave 87 mahābāho] H paraṃ sthānaṃ dvārakāṃ purīm]
Edd mathurāpurīm 88 sthānaṃ] I ṣūlaṃ | kutrāpi niścayaṃ] F G Edd
anyad (F yogaṃ: G anyam) yadūdvaḥ | niścayaṃ] A niścitaṃ: I
niścalam 89 yoga] B E P yogaṃ | dvārakā purī] B E P dvārakāṃ purīm]
90 bhava] P bhaya- 91 manoharaiḥ] B *om.* 92 tadaiva] Edd tad eva |
kṛṣṇa ... āpnuyāt] O kṛṣṇo 'nuttamāṃ siddhim āpnuyāt | niścitaṃ] A
adhunā: B sādhanāḥ: N uttamāṃ | niścitaṃ ... āpnuyāt] I J K M P drutaṃ

siddhim avāpsyasi (M avāpyati): C D F dhāmasiddhim avāpnuyāt: E adhamāsiddhim āpnuyāt āpnuyāt] H avāpsyati 93 parām] B purīm 94 viprah] H P tatra | dvijah] N śive 95 īśvara] A H O P śrī- | īśvara uvāca] C Bhaṭṭācārya *deest* 96 bandhūn ādāya] B bandhunā saha

97 nihatya] K M *deest* 98 dvārakām] K M *inc.* 99 yatrāste] K M *deest* 103 japañ] Edd *deest* 106 mā] O *om.* 108 mandirasya] O *inc.* 110 tatrāvāsin] K *inc.* 111 dṛṣtvā] K *deest* 116 tataḥ] I J K M *inc.* 118 atrātiguhyaṃ] I J K M *deest*

97 asurān] H P cāsurān | asurān ... kaṃsādīn] G daityān kaṃsādīn kṛṣṇas tu 98 yatrāste parameśvarī] B *om.* 100 stutvā ... kāmīni] P mahāsūktena kāmīni sūktena kāmīni] Edd yuktena yoṣitā 102 pūjayed] F G Edd pūjayan | bhogaiḥ] H N *om.* | puṣpair ... atimanoharaiḥ] Edd sarvavrataparāyaṇaḥ 103 japañ ... bhaktyātiyatnataḥ] F G atiprayatnato bhaktyā akaron (G ākāran) mānasam japam | | bhaktyātiyatnataḥ] H P kṛtavān atiyatnataḥ: N bhaktyā prayatnataḥ 104 tatas tuṣṭā] N tataḥ stutvā 105 śṛṇu ... vacaḥ] O satvaram ratnamandiram | paramam vacaḥ] H P vacanam kila 106 kṛta] B H N P kuru: A G kutra: E kuta 110 tatrāvāsin] A B H O tatrāvātsin | kṛṣṇaḥ ... dalekṣaṇaḥ] K M bandhuvargasamanvitaḥ | kañja] A N padma- 111 purīm] G puram mahadramyam] H N P mahāramyam | vṛtam] H N P -vṛtām 112 yuktam] H N P -yuktām | duḥkha] D -duṣṭa- | vivarjitam] H N P -varjitām 113 puṣpādya] O puṣpaugha- | puṣpādya ... samyuktam] N P puṣpaiḥ sagandhasamyuktām: A puṣpena gandhasamyuktam: H puṣpaiś ca gandhasamyuktām 114 nava ... samūhaiś] D *lac.*: E navaratnaś ca hemaś | samūhaiś] G -samūhena 116 ākhyā] H -ādyā | ākhyā varastriyaḥ] A B E N -ākhyām (B E -ādyā: N -ādi-) varastriyam 117 rukminīprabhṛtā] N rukminīm prakṛtīm | rukminī ... striyaḥ] E rukminīm prakṛtām striyam | prabhṛtā] H P -pramukhāḥ: G prabhṛti-: O prakṛtistriyaḥ] I J M smṛtāḥ: A B -striyam: N tataḥ: A *add.* śrī īśvara uvāca 118 atrātiguhyaṃ] E H N O P atra (N tatra) guhyaṃ

120 īśvara] Edd *inc.* 121 rukminī] I J K M *inc.* 124 tataḥ] I J K M *deest* 130 aṣṭau] I J K M *inc.*: Edd *deest* 131 divase¹] Edd *inc.* 132 niśithe] I J K *deest* 133 pūjayed] M *deest* 135 daśākṣarīm] K *inc.* 136 evaṃ] K N *deest* 138 ity] K *inc.* | keśavasya] G *om.*

119 kamalānane] G N O kamalekṣaṇe 120 īśvara] B D E O P śrī- | īśvara uvāca] A Bhaṭṭācārya *deest* 122 lakṣmaṇā] M *lac.* 123 nāgnajitā] E I nagnajitā: N nāgnajīti: Edd nāgnajityā | prakṛtir uttamāḥ] Edd prakṛtayāḥ smṛtāḥ uttamāḥ] H N uttamā 124 prabhuḥ] A P vibhuḥ: G tadā 125 etābhyo] Edd etāsām 126 anyābhiḥ parameśāni] F G Edd anyāni ca maheśāni | śoḍaśa ... ca] F G Edd sahasrāni ca śoḍaśa 127 sahasrāni maheśāni] F G Edd strīṇām śatāni cārvāṅgi | rūpānvitāni] A B E H N -rūpāyutāni: P -rūpādharāni 128 deveśi ... vilocanāḥ] P bhāryās ca deveśi rucirānanā | cāru] G P Edd sārācāruvilocanāḥ] C D E O rucivicakṣaṇāḥ 129 pradhānāḥ] E pradhānyāḥ pradhānāḥ ... padminī] F G Edd pradhānās tā mahiṣyo 'ṣṭau (G pradhānāṣṭamahiṣyās tā) rukmiṇyādyā varānane | 130 sarvāḥ] M *lac.* | kula] N kaula- | kulavrata] E kulācāra- 131 rātrau] K M kṛṣṇo | niśīthe kamalekṣaṇe] I J K M aṣṭābhiḥ prakṛtiḥ (K M prakṛtibhiḥ) saha | kamalekṣaṇe] B -kṣaṇe *om.*: I J K *add.* kuloktenaiva deveśi (K vidhinā) pūjayet śiṃhavāhinīm | 132 niśīthe ... tathā] F G Edd ratnamandiragaḥ | kṛṣṇa ... prakṛtibhiḥ] A E H O kṛṣṇo aṣṭābhiḥ prakṛtibhiḥ (E prakṛtiḥ): N kṛṣṇas cāṣṭaparakṛtibhiḥ | aṣṭa ... saha] B C D aṣṭābhiḥ saha śaktibhiḥ (B *transp.*) 133 pūjayed] F G Edd pūjayan: P pūjitair | bhogaiḥ] A bhāvaiḥ | paramānnaiḥ] O parānandaiḥ 134 pūjayet śiṃhavāhinīm] F G Edd pūjayan parameśvarīm 135 prajapet] E pūjayet: G prajapan 137 adhipo ... hariḥ] F G adhipo 'bhūd dhariḥ svayam: Edd siddho 'bhūd dharir īśvaraḥ 138 tattvaṃ] M sarvaṃ

139 etat] N *inc.* 140 ajñātvā] I J M *inc.* | pūjayed] G *inc.* 141 viṣṇuṃ] D H K M P *deest* 142 sarvaṃ] D H K M P *inc.* 143 śṛṇu] K I *deest* 144 upāśya] F G J M Edd *deest* 145 rādhā] G Edd *inc.* 147 yad] F *inc.* 148 kṛpayā] B *deest* 156 brahmāṇḍa] H Edd *deest*

140 tattvaṃ] M *lac.*: G keśavasya...tattvaṃ *om.* | pūjayed ... pārvati] H I J K M P yajed drutaṃ sureśvarīm: E yaḥ karoti narādhamāḥ | pārvati] A B N pārvatīm: D *lac.* 141 rudraṃ] Edd rūpaṃ 143 śṛṇu ... manoharam] Edd atiguhyaṃ varārohe śṛṇu tattvaṃ manoharam | 145 rādhā ... dhīmān] Edd rādhākṛṣṇasya tattvañ ca | tato] P tathā 146 pārvaty] A B C D E H O śrīdevy: P Bhaṭṭācārya śrī-: N devy 148 kṛpayā] A vistārya: C *om.* 149 īśvara] C E O Bhaṭṭācārya śrī- | īśvara uvāca] Ed. pr. *deest* 150 nava] N nānā-: Edd sarva- 151 akṛtimam ... priye] F G Edd ṣaḍvargasamyutaṃ

devi nityarūpam akṛtrimam | | ṣaḍ ... saṃyutam] H caturvarṇayutam 152 svayaṃ ... nūtanām] F G Edd yatra kuṇḍalinī devī kaulikī nityanūtanā (Edd nityam uttamā) | | kaulikīm] E kaulikām nūtanām] B -nūtanīm: P - pūjanām 153 kalpa ... svarūpinīm] F G Edd janani kalpavṛkṣasya devamātr̥svarūpiṇī | | vedamātā] H O P vedamātr̥-: B devamātā-154 śuklākāraṃ kadā] N śuklatvaṃ karhicit | śuklākāraṃ ... vrajet] F G kadāpi śuklavarnā sā kadācid raktatām vrajet | | yāti] E jyotiṃ | raktatām] H P tapasā: O tv aparām: Edd tatsutām 155 kramah] B krame | kramah krameṇa] F G Edd krameṇa dhatte: C vrajet krameṇa: P kramāt krameṇa | ṣaḍvarṇam] P śubhavarṇam | varṇam] A -vargam | dhatte] F G Edd bhadre 156 bhadre ... mūrtimān] O mūrtir manmandiraṃ śubham | mūrtimān] N -rūpiṇam 157 dhanuḥ] N veṇuḥ | samīyājam] A B N - samāyātaṃ saharāchrāyasamsthitam] A N ugrātaṃ (N unnāham) sahasrasammitam: B unmāham saha sammitam

158 sahasra] Edd *inc.*: D E O P *deest* 164 ṣaḍūrmi] Edd *deest* 166 gr̥hasya] Edd *inc.* 177 mathurā] Edd *deest* 179 tripurā] Edd *inc.* 181 śrīmandiraṃ] A *om.* 182 śrīmandirasya] A *inc.* 183 śrīmandiraṃ] Edd *deest*

160 tatrāste parameśāni] D F G Edd tatra santi varārohe 162 aṅganā yatra] B anaṅgātraya | aṅganā ... vidyante] N anaṅgamadayuktābhiḥ 163 vijyate] A vijyante: B vijante | mandiraṃ] A mandire 165 veda] N -varga-166 gr̥hasya ... varānane] A B gr̥hasya daśa deveśi dikṣu ca kamalānane (B dikṣu...kamalānane *om.*) | : N gr̥hasya ca varārohe daśa dikṣu varānane | 167 dikpālāḥ] F dikpālyah 168 bahurūpam] N bahurūpā 169 sarvadaṃ devi] G sarvadevī ca | devi] B deśaś 171 sarvadevāḥ] A sarve devāḥ | savāsavāḥ] B suvāsuvāḥ 172 vaktro] B -vajro 173 gr̥he] Edd gehe 176 pañcāśat ... saṃyutam] G pañcāśat cāṣṭasaṃyutam 177 padminīprabhṛtādayaḥ] F G prakṛtiḥ padminīsukhā: N prakṛtir yataḥ 178 parameśāni] F G santi yatrāpi | koṭiśāḥ kṛṣṇarāśayaḥ] A sarveśām āśrayaṃ priye 181 sarveśām āśrayaṃ] C sarve dhāmatrayaṃ 182 rūpiṇī] D Edd -vāsinī 183 praśantaṃ] A praśastaṃ 184 saṃdr̥ṣṭvā] G N yad dr̥ṣṭvā: A yaṃ dr̥ṣṭvā

188 evaṃ] Edd *inc.* 190 śrīmandiraṃ] Edd *deest* 191 kṛṣṇas] F G *deest* 193 kṛṣṇasyaivaṃ] C *deest* 195 saṃhārya] C F G Edd *inc.* 197 tadaiva] F G *deest* 203 kṛṣṇasya] F G *inc.*

186 tu yad] A *transp.* | kṛṣṇaḥ padmadalekṣaṇaḥ] F G kṛṣṇenātyadbhutaṃ priye 187 adhīyata] B *add.* kim asādhyam maheśāni tatraivāntaradhīyata | 189 kim ... maheśāni] F nāsādhyac ca kiṃ devi: G nāsādhayat kiṃ deveśi: Edd sa sādhayet kiṃ deveśi 194 mandiraiḥ saha] Edd mandiraṃ priye | saha] F *add.* prāpya śrīmandiraṃ devi pralaye viśvarāśayaḥ | brahmā viṣṇuś ca rudraś ca yatrāste koṭikoṭiśaḥ | sarvatīrthamayam devi pañcaśatpīṭhasaṃyutam | mathurāpīṭhasaṃyuktaṃ prakṛtiḥ padminīsukhā | yatrāste santi yatrāpi koṭiśaḥ kṛṣṇarāśayaḥ | tripurāmandiraṃ kṛṣṇo dṛṣṭvā moham avāpnuyāt | yat tu śrīmandiraṃ bhadre svayaṃ tripurā sundarī | śrīmandiraṃ maheśāni sarveṣāṃ āśrayaṃ priye | śrīmandirasya dakṣaṃśe mardinī nityavāsinī | śrīmandiraṃ maheśāni praśantaṃ dakṣiṇāmukham | saṃdṛṣṭvā parameśāni śaṅkhacakraḡadādharaḥ | bhavanti mānavāḥ sarve tatkṣaṇāt parameśvari | śrīmandire tu yad dṛṣṭaṃ kṛṣṇenātyadbhutaṃ priye | tatsarvaṃ parameśāni tatraivāntaradhīyata | evaṃ muktigṛhaṃ prāpya kṛṣṇaḥ padmadalekṣaṇaḥ | nāsādhyac ca kiṃ devi tripurāpadapūjanāt | śrīmandiraṃ maheśāni svayaṃ tripurasundarī | Edd *add.* kṛṣṇo mokṣagrhaṃ prāpya ṣoḡaśastrīśahasrakam | śatam aṣṭottarakaṅ caiva reme paramayatnataḥ | 196 svadhāmaṃ ... vrajet] F G yadā svaṃ dhāma yāsyati 200 satataṃ] N sadā 201 prasūya] B C asūya: N prasūte 202 mandiro yas] N mandire yā | viśvamāṭṛkā] F G *add.* prāpya śrīmandiraṃ devi pralaye viśvarāśayaḥ | śaktipuñjāni ca tathā tiṣṭhanti kamalekṣaṇe | punaḥ śrīmandiraṃ devi prasūya dvārakāṃ imāṃ | viśvaṅ ca mṛgaśāvākṣi sa jale viśvamāṭṛkā | 203 parameśvarī] E *add.* brahmāṇḡakāraṇaṃ bhadre mūrtimān bhavaḥ sadā |

204 iti] D E H I J K M O P *inc.*

204 iti ... saṃvāde] A B C H P iti śrīvāsudevarahasye harapārvatīsaṃvāde rādhātantre: F iti rādhātantre: G I J Edd iti vāsudevarahasye (I J śrī-) śrīrādhātantre (I J śrī-): K iti rādhātantre: M iti śrīrādhātantre vāsudevarahasye triṃśat] B caturviṃśatiḥ: D E triṃśataḥ: K M Edd ūnatrīṃśat: O triṃśattamaḥ

1,1 devy] A B C D E F G H I J K M N O P Edd *inc.* 5 yadi] N *deest* 6 īśvara] N *inc.* 7 upavidyāṃ] I J K M *deest* 8 upavidyā] I J K M *inc.* 9 yathā] D E *deest* 10 yathāparājitā] I J K M *deest*: N *om.* 11 rādhā] I J K M N *inc.* |

kavacena] H *om.* 12 stotraṃ] D E *inc.* rādhāyā] H *inc.* 13 nyāsādi] I J K
M *deest*

1,1 devy] A C D E I O Bhaṭṭācārya śrī- 2 aparaikaṃ mahādeva] Edd kiñcid
anyan maheśāna | mahādeva] F G maheśāni 3 parameśāna] C D I J
parameśāni: K M parameśānyā | yady] O kim | pūjanaṃ] D E F G M N
Edd pūjane 4 vada deveśa] O devadeveśa: Edd parameśāna 5 no] I J K na
| kathyate] Edd kathyase | tanuṃ tadā] Edd *transp.* | tadā] O sadā 6
īśvara] A B C D E H O P Bhaṭṭācārya śrī- 7 upavidyāṃ] D E Edd
upavidyā | padminīm rādhikāṃ] D E Edd padminī radhikā 8 upavidyā]
N P upavidyāṃ | varānane] D E *add.* yathā vā caritaṃ tantraṃ yathā
mantraṃ tathā priye | 9 yathā] K M tathā | yathā ca] O yathāyaṃ |
jayāmantraṃ tathā] O viśeṣeṇa yathā | jayāmantraṃ ... priye] N tathā tu
aparājitā | tathā] F yathā 10 mantraṃ] A B C -tantraṃ: N -yantraṃ 11
rādhātantraṃ] H mahāmantraṃ | rādhā ... devi] I J K M tathā ca
rādhikāmantraṃ | tantraṃ] P -mantraṃ | tathā] B G N yathā | sadā] I J K
tathā 12 rādhāyā] N vidhāyā | nigadāmi te] G naganandini | te] B C D E
F I O P *add.* nyāsādi rahitaṃ bhadre satataṃ naganandini (I mantraṃ
uttamam) | 14 ādau] E N devi | ādau chandas] I J K M bhadre satataṃ
mantraṃ uttamam | chandas] A B chandaṃ | tato mantraṃ] N tataḥ
stotraṃ | param] Edd śṛṇu

15 chandaḥ] I J K M *inc.* 16 asya] F G Edd *deest* 18 śṛṇu] F G Edd *inc.* 21
punar] F *om.* 23 rādhāyāḥ] I J K M *deest* | ekākṣaraṃ] F *inc.* 24 raṅginī] I
K M *inc.* 25 bindhv] I K M *deest* 26 eṣā] I K M *inc.*: N *deest* 27
aparaikaṃ] N *inc.*: I J K M *deest* 28 manmatha] I J K M *inc.*: G *deest* 29
māyā] B *om.*

15 chandaḥ] A chandaṃ: G mantraṃ | kamalekṣaṇe] F *add.* bṛhatī chanda
ity uktaṃ mahāvidyābhigopane viniyogaḥ |: G *add.* asya
śrīrādhāmantrasya gāyatrīvyāhṛtīpañktiranuṣṭup chando
mahāvidyāgopane viniyogaḥ |: F G *add.* etat sarvaṃ (F etat sarvaṃ *om.*)
kuraṅgākṣi satataṃ parikīrtitaḥ | 16 śrī ... tantrasya] H I J K O P
śrīrādhāmantrasya: E rādhāmantrasya: B N śrīrādhātantrasya 17 mahā
... arthe] B D E H M N O P mahāvidyāguptārthe: C mahāvidyānuprārthe
19 kāmabījaṃ] A2 *i.m.* (klīm) | vāgbhavaṃ] A2 *i.m.* (aiṃ) 20
caturthyāntaṃ ... varavarṇini] F G Edd rādhāpadaṃ caturthyantaṃ

uddharet varavarṇini | | uddhṛtya] M samāhṛtya | uddhṛtya varavarṇini]
K samuddhṛtya varānane 21 punar ... yatnataḥ] F G Edd yatnataḥ punar
uddharet | yatnataḥ] I J saṃjapet: K M pārvati: J2 *add. i.m.* klīm aiṃ
rādhikāyai klīm aiṃ 22 eṣā] I *ins.* hy | eṣā ... coktā] F Edd idam
aṣṭākṣaram proktaṃ: G anyam aṣṭākṣarī vidyā: H vidyaiṣāṣṭākṣarīty eṣā |
eṣā ... kamalekṣaṇe] K M eṣā saptākṣarī vidyā rādhāyā naganandini | |
coktā] I J proktā: N vidyā: P jñeyā | rādhāyāḥ kamalekṣaṇe] I J2 *i.m.*
rādhāyā naganandini: J rādhāhṛdayasaṃsthitā 23 rādhāyāḥ ... deveśi] G
Edd śṛṇu deveśi rādhāyā | ekākṣaram param] C E O ekākṣarīmatam |
param] A B matam: H P mahat 24 raṅginī ... 25 priye] J2 *i.m.* | kuru] N
tathā 25 kṛtvā ... idam] F G J2 Edd paramekākṣarī: E kṛtvaikākṣara vai
priye | priye] E *add. i.m.* raṅginī rakāraḥ | vanabīja ṛkāraḥ | rakāreṇa
yakāreṇa rākāram ity arthaḥ | bindu ardha candrasaṃyute rām iti bījam
ekākṣaram | 26 eṣā] F G Edd iyam: H I P *ins.* hy | eṣā ... vidyā] J2 *i.m.* K
M eṣā hy (K *om.*) aṣṭākṣarī proktā | rādhā ... saṃsthitā] O *a.c.* rādhāyāḥ
kamalekṣaṇe: O *p.c. i.m.* 27 aparaikaṃ] F G Edd param ekaṃ | mantraṃ]
B N O -tantraṃ | priye] D *add.* (iyam ekākṣarī vidyā): G *add.* praṇavam
pūrvam uddhṛtya rādhā ca űeyutaṃ sadā | ante māyāṃ samādāya
ṣaḍākṣaram idam sadā | praṇavam pūrvam uddhṛtya kūrca bījadvayaṃ
tataḥ | rādhāśabda űeyutaṃ ca pūrvabījāni coddharet | ekādaśākṣarī
vidyā padminyāḥ kamalekṣaṇe | 28 vāg ... uddharet] B rādhāśabdañ ca
űeyutam

30 pūrva] B *inc.* 34 rādhā] I J K M *deest* 35 eṣā] I J K M *inc.* 36 devy] G *inc.*:
Edd *deest* 39 īśvara] Edd *inc.* 41 prasaṅgāt] I J K M *deest* 42 vāgbhavañ]
I J K M *inc.* 43 jayā] A *deest*: D *om.* 44 eṣā] A *inc.* 45 hara] I J K *deest* 46
bindhv] D *inc.* 48 űgeyutaṃ] O *om.*

30 kiśorīm ṣoḍaśīm] Edd kiśorī ṣoḍaśī 31 sadā] K N tathā 32 priye] I J K
smṛtam 33 praṇavam ... tataḥ] J K praṇavam kūrca bījañ ca dvayaṃ
pūrvāni (K pūjabījāni) coddharet | | tataḥ] I *om.*, *add.* pūrvabījāni
coddharet 35 eṣā daśākṣarī] H ekādaśākṣarī 36 devy] A B C D E H O P
śrī- 37 jayāmantraṃ] E yathā mantraṃ | mahābāho] A *a.c.* mahāvāśo |
prabho] B *add.* vāgbhavam śrībījañ ca yathoktanāmasaṃyutam | 38 yan
... tantreṣu] B sarvatantreṣu svantreṣu (?) | vada śaṅkara] I J M kathaya
prabho 39 īśvara] A C D O P Bhaṭṭācārya śrī-: N mahādeva | īśvara
uvāca] B E I J K *deest* 40 vakṣyāmi] H madbhaktā: P madvākyāj |

jayāmantram] E yathā mantram 42 vāgbhavañ ... samuddhṛtya] F G Edd vāgbhavaṃ bījam uddhṛtya | samuddhṛtya ... samuddharet] H pareśāni jayāmantram prakīrtitam | mājā ... samuddharet] D E vanabījayutam kuru: N mājābījadvayaṃ tathā | samuddharet] H *add.* ādyante praṇavaṃ dattvā vijayādiṣy pārvati | lakṣaṃ jape tu deveśi vijayādiṃ labhet tu saḥ | īśvara uvāca | ataḥ paraṃ pravakṣyāṃ candāñ ca samuddhṛtya mājābījam samuddharet | 43 caturthyantaṃ] I caturthaṃ hi | pūrva ... samuddharet] I J K pūrvabījāni coddharet 44 eṣā] H I K P *ins.* hy | vidyā] K proktā 45 hara] D E Edd śiva-: B sthirā- H sthira- | vana] O bala- 46 candrayuktam] P -bindusaṃyuktam | yuktam] E F -saṃyuktam | smṛtam] A B C manum: D E manuḥ: H P priye 47 praṇavaṃ pūrvam] G praṇavaṃ bījam: Edd praṇavadvayaṃ | tataḥ param] O tathā priye

54 ṣoḍaśī] D E H *deest* 55 eṣā] D E H *inc.* 57 caturthyantaṃ] O *inc.* 60 anenaiva] I J K *inc.* 61 padmāsu] I K M *deest* 62 ādyante] O *deest* 63 etat] I K M *inc.* 64 dūtītattvaṃ] I J K M *deest* 66 padminyādiṣu] I J K M *inc.* 67 upavidyāsu] I J K M *deest* 68 bhūta] I J K M *inc.* 69 dhyānaṃ] I J K M *deest* 70 dhyānaṃ] I J K M *inc.*

51 yugalañ coddharet] A C D E yugalam uddharet 52 yogini] N sundarī 53 ante ... uddharet] E H P ṣoḍaśīm paramāṃ kalām 54 ṣoḍaśī ... mohinī] A B ṣoḍaśīm parameśāni kālīm (B kalām) bhuvanamohinīm | | kālī] N kalā 55 vidyā] E *ins.* vidyāṃ | vayasī] E P ramañī: F ramaṇā 56 dvayaṃ] H -dvandvaṃ | tathā] G tataḥ 57 bījadvayaṃ] G dvayaṃ bījam | bīja ... param] A *a.c.* mājābījadvayaṃ tataḥ: A *p.c.* bījadvayaṃ tataḥ param: N pūrvabījadvayaṃ tataḥ | ataḥ] B E O tataḥ 58 eṣā] F G Edd iyam: H P *ins.* hy: G jñeyam aṣṭākṣarī] A C D aṣṭākṣarā 59 dattvā] B *om.* | priye] F G O Edd smṛtam 60 kāmīni] E kāmīni: G pārvati 62 ādyante ... uddhṛtya] K praṇavabījam uddhṛtya | ñeyutam sadā] F G H I J K N O P Edd ñeyutāni ca 63 etat ... tattvaṃ²] N [etat te kathitam tattvaṃ dū-] | dūtī ... śucismite] I J K sarvaṃ vijayāmantram uttamam 64 pārvatīm] F G Edd pārvati 65 viphalā] B niṣphalā sā] F *om.* | na] E nāsti 67 nyāso] A B E nyāsaṃ | nyāso nāsti] N [...] varānane] H P kadācana 68 pūrvakam] F -pūrvikīm 69 dhyānaṃ kṛtvā] N [...] dhyānaṃ ... paṭhet] F G Edd dhyānaṃ kuryāt (G kṛtvā) tato devi kṛtvā chando varānane | | chandañ] B E O P chandaś | yatnataḥ] N [...] 72 raṅginī] G P raṅkinī- |

raṅginīkusumākārām] N [...] | kusumākārām] J -kuṇḍamākārām: Edd
-ākārā | kalām] Edd -kalā

31,73 camarī ... keśinīm] KMK 18855 74 ratna ... manoharām] KMK 18858
75 kuñjareśvara ... nāsikām] KMK 18859 76 maṇi ... maṇḍalām] KMK
18861 77 sūrya ... bhūṣaṇām] KMK 18862 78 bīja ... virājitām] KMK
18864 79 kāma ... pravarṣiṇīm] KMK 18865 80 mātaṅga ... dekṣaṇām]
KMK 18867 81 manojña ... viḍambinīm] KMK 18868 82 padma ...
samanvitām] KMK 18870 83 nānā ... kaṅkaṇām] KMK 18871 84
nāgendra ... pāṇinīm] KMK 18873 85 aṅkurīyaka ... ghaṇṭikām] KMK
18874 86 paṭṭāmbara ... rāginīm] KMK 18876 87 karpūrāguru ... lepitām]
KMK 18877

74 ratna] I J K M Edd *deest* 75 kuñjareśvara] I J K M *inc.* 76 maṇi] A I J K M
deest 77 sūrya] A *inc.* 79 kāma] I J K M *inc.* 81 manojña] I J K M *deest*
82 padma] Edd *deest* 83 nānā] Edd *inc.* 84 nāgendra] I J K M *inc.* 85
aṅkurīyaka] Edd *deest* 87 karpūrāguru] Edd *inc.*: F J P *deest* 88 śveta] P
inc.: N Edd *deest*

73 camarī ... śyāma] N [...] | nirmala] K *om.*: O nirmāṇa- | nirmala ...
keśinīm] G nirmalā śyāmakeśinī: I sasmeraśyāmakeśinī | keśinīm] Edd -
keśinī 74 ratna] H P rakta- | gāṇḍamanoharām] G -karṇavibhūṣaṇām 75
kuñjareśvarakumbhottha] E kuñjareśvaragandhottha- 76
prabālāḍyaśobhitā] O -prabāḍyaiḥ śobhita- 77 sūrya ... bhūṣaṇām] N
sū[...]: G sūryakāntāsyasparśā śyakambhūṣaṇabhūṣitam | kāntāḍyā] A B
H -kāntāḍya- | sparśāsyā] E māṇikya- | sparśāsyakaṇṭha] P
sparśanotkaṇṭha- | bhūṣaṇām] Edd -bhūṣaṇā 78 paṅktivirājitām] Edd -
paṅktir anuttamā 79 kodaṇḍakā] O -ko- *lac.*: O2 *i.m.* -kṣā- | pravarṣiṇīm]
J N -pravardhinīm: Edd -varṣiṇī 80 vakṣojalasat] H N O -vakṣojām lasat-
| dekṣaṇām] Edd -dekṣanā 81 suṣkalī] H saṅkṣalā | karṇā] A karṇe: B
karṇa-: N [...]: O2 *p.c.* varṇī | viḍambinīm] D -nitambinīm: P -virājitām:
Edd -viḍambiṇī 82 padma ... jyotir] N [...]: H P padmarāṅgadām vidyāt |
bāhu ... samanvitām] E bāhudvayam aninditām 83 nānā ... kaṅkaṇām] F
G Edd nānāmaṇiparicchinnavastrakāñcanakaṅkaṇā | | kaṅkaṇām] E -
kāñcanām 85 aṅkurīyaka] K aṅgabīkākā- 86 kala] I phala- | rāginīm] E -
rañjinīm: O -lāsinīm 87 karpūrāguru]: N [karpūrāguru-] | lepitām] Edd -
lepitā

90 bahu] F J Edd *inc.* 93 aparañ] I J K M *deest* 95 kavacaṃ] H *om.* 97 kavacaṃ] O *deest* | padminī] H *inc.* 98 etat] O *inc.* 99 yatra¹] I J K M *inc.*

89 rūpāṃ] H varṇāṃ: P -vastrāṃ | sā] C K tām | kṛṣṇarūpāṃ ... priye] I K M kadāpi ca: G kadācit kṛṣṇarūpinīm 90 bahu] O bindu- | mayī rādhā] F -mayīm rādhām | priye] D E I J K M O P sadā: F G Edd *add.* evaṃ dhyātvā yajed devīm caturvargapradāyinīm |: H -pradā 91 nikaṭasthitā] F nikaṭe sthitā 92 tu] B E F I te 93 aparañ ca] A B H O P aparaikaṃ 94 yannoktaṃ] F yathoktaṃ 97 vaśa] E -nāma- | kārakaṃ] G -kāriṇīm 99 yatra²] H I J M P tatra | vinirdiṣṭā] E vinirdiṣṭam | upavidyā] I *ins.* ca 100 kavacena ... varjitāḥ] D E O kavacaṃ (O kavace) nigadāmi te | ca varjitāḥ] P vivarjitāḥ | varjitāḥ] D E O *add.* trailokyamohanaṃ nāma (E devi) kavacena ca varjitā (E varjitāḥ: O vivarjitā) | 101 iti ... saṃvāde] A B C G O P iti śrīvāsudevarahasye harapārvatīsaṃvāde rādhātantre: E F K iti rādhātantre (E śrī-): J iti śrīrādhātantre vāsudevarahasye: I M iti śrīvāsudevarahasye śrīrādhātantre: H iti śrīvāsudevarahasye haragaurīsaṃvāde rādhātantre: Edd iti vāsudevarahasye rādhātantre ekatrimśat] B pañcaviṃśatiḥ: E ekatrimśataḥ: K Edd trimśat: O ekatrimśattamaḥ

2,2 devy] A B C D E F G H I J K M O P Edd *inc.*

2,1 Paṭala] Ed pr. Mukhopādhyāya *add.* atha rādhikākavacam 2 devy] A H O P Bhaṭṭācārya śrī- 3 sṛṣṭi ... kāraka] I J K M saṃsārārṇavatāraka sthityanta] G -saṃhāra- 4 deva] O nātha 5 īśvara] A B C D E H O P Bhaṭṭācārya śrī-

7 gopitaṃ] K M *deest* 8 yā] I J *deest* 11 yatra] I J K M *inc.* 12 śakti] Edd *deest* 13 bhakti] Edd *inc.*: C D J K M *deest* 14 cumbukāya] C D J K M *inc.*: J Edd *deest* 15 na¹] Edd *inc.*: K *deest* 16 dvija] K *inc.*: J M O Edd *deest* 17 na¹] O *inc.*: K P *deest* 18 na] K P *inc.* 19 śiṣyāya] J M Edd *inc.* 25 hrīm] K *deest*

9 kramād] B E F G H O P krame 10 sarva ... dam] O sarvaṃ susiddhidam: Edd sarvasya śuddhidam 11 tatra] A *a.c.* B M yatra: A *p.c.* kutra 12 dīkṣā] K M -hīna- | vihināya] B -vihāya | śaṭhāya] B śivāya 13 bhakti] B śakti- | bhakti ... ca] J2 *i.m.* 14 cumbukāya] I J2 P chadmakāya: K chalakāya | śūdradeśīni] B E śūdradeśī ca: A dūtādeśīni | śūdradeśīni

brāhmaṇe] I J2 śūdrādeśidvijāya ca: F śūdrām evāparayāya ca: G dvijasevaparāya ca 15 na¹ ... kadācana] F G Edd na śūdravājiviprāya vaktavyaṃ parameśvari |: I J² *i.m.* na śūdrabhōjine devi na vaktavyaṃ kadācana |: O śūdrayājīnaviprāya na vaktavyaṃ kadācana | śūdrayājine] H śūdrayāpi | vaktavyaṃ] B kartavyaṃ 19 śiṣyāya] O śi- *lac.*: O2 *i.m.*

20 viśeṣeṇa] D vihināya: E viśuddhāya | guru] B sura- | ratāya] F G J K Edd -parāya 22 śrī ... kavacasya] G śrīrādhākavacasya: O śrītrailokyamohanakavacasya: Vidyāratna śrīrādhājanamohanakavacasya rādhā] H -dhā- *om.* 23 śrīrādhikā] H I J K M P śrīrādhā | sādhanā] O -sādhanā-*lac.*: O2 *i.m.* svarūpa, devatā | sādhanaguptyarthē] G -sādhane | guptyarthē] D C -guptārthaḥ: E -guptārthe: Edd -gopyarthē 24 oṃ] H *deest* | oṃ ... sadā] Edd oṃ pūrve ca pātu sā | śubhadāyini] D E *deest* 25 pātu] E 'vatu | satyā] B F G *ins.* ca: D tasyā ca | sarva ... prapūriṇī] I J K M klīm (K dakṣe) jāmbuvatī sadā: E sauḥ śatyabhamā devi aṅguṣṭyāṃ (?) parirakṣatu | prapūriṇī] H P -prasādhinī

26 vāmyāṃ] I J M *deest* 27 uttare] I J K M *inc.* 28 ūrdhve] I J K M *deest* 29 adhaś] K *inc.* 30 adhare] I J M *inc.*: K *deest* 31 namaḥ] I J *deest* 34 rāṃ] Edd *deest* 35 klīm¹] Edd *inc.*

26 vāmyāṃ] B E O yāmyāṃ | vāmyāṃ ... pātu] H P klīm jāmbavatī pātu yāmyāṃ | sarvakāma] G kāmāpūrṇa- | phalapradā] I3 *i.m. add.* nairṛte huṃ kubjikā ca klīm kālindi ca paścime | vāmyo hrīm viṣakāra devi sarvadā parirakṣatu | 27 uttare] B oṃ uttare | pātu] B E F H K M O P *ins.* mām: I J *ins.* sā | bhadraśakti] G bhadrabhakti- | bhadraśaktisamanvitā] I J K M hrīm klīm kṛṣṇapriyā sadā 28 kṛṣṇa ... yaśasvinī] F kṛṣṇapriye śākhinī: P kṛṣṇapriyāya padminī 29 ca] D I *om.* | pātu mām] P paścimāṃ | pātāla ... vāsinī] F pātālanivāsinī | tala] H *om.* 30 rādhikā pātu] J K M pātu mām devī | hṛdi tāraṃ] B hṛdi bhāvaṃ | hṛdi ... turīyakam] I J M Edd pātu hṛdayaṃ mama: C hṛdbhāvaṃ oṃ bījahṛdayaṃ rakṣatu: D hṛdi tāṃ turīyakam: E hṛdi oṃ tāṃ oṃ arīyakam: P hṛdi tāraṇabījakam | turīyakam] I J K M *add.* aiṃ hṛdi oṃkāraṃ (K oṃ tāraṃ) namaḥ | sarvāṅgaṃ aiṃ hrīm rādhikāyai hrīm aiṃ (K hrīm oṃ) hṛdayaṃ rakṣatu (K śiraḥ pātu vām ekākṣarī sadā) |: K M *add.* klīm klīm rādhikāyai klīm aiṃ huṃ rakṣatu mama | hrīm hrīm rādhikāyai hrīm hrīm rakṣatu mama

|: I J K M *add.* klīm klīm aiṃ aiṃ huṃ huṃ rādhikāyai hrīm hrīm aiṃ
aiṃ klīm oṃ sarvāṅgaṃ mama rakṣatu| klīm aiṃ klīm sundarī klīm (J
om.) aiṃ (J *om.*) klīm annapūrṇā rakṣatu mama (K annapūrṇā...mama
deest, add. svadhiṣṭhānaṃ liṅgamūlaṃ rakṣatu mama)| hsām (I he sāḥ)
hsauḥ suraṃ skandadvayaṃ (K sundaradvayaṃ) hrīm annapūrṇā
rakṣatu mama | oṃ mahādevaḥ sadā pātu sarvāṅgaṃ me (I *ins.* oṃ)
nārāyaṇaḥ sadā | oṃ kṛṣṇaḥ pātu sarvagātraṃ rukminīnāthaḥ | 31
sarvāṅgaṃ] A B F H sarvāṅge: O sarvāṅgo nēyutā] E H O -yutañ 32
mām] Edd me | īśvarī bhuvaneśvarī] H P rādhikā parameśvarī 33 hrīm¹] C D E O klīm | hrīm²] C D E O klīm | rām] D E vaḥ: F Edd mām 34
ekākṣarī] H *ins.* pātu | rām ... rakṣatu] P rām ekākṣarī pātu bījaṃ
hr̥dayaṃ pātu | bījaṃ] O mahābījaṃ | raṅginī] H vardhinī 35 klīm¹ ...
rādhikāyai] F *deest* | klīm²] O *om.*: O2 *i.m.* | rakṣatu mama] H *transp.* 36
hrīm¹ ... rakṣatu] O *om.* | hrīm hrīm²] A hlīm hlīm | vāmāṅgaṃ] E H P
vāmabāhuṃ (H *ins.* mama) | rakṣatu] A C D P *ins.* mama: F *ins.* sadā: H
P rakṣa | padminī] A *om.* 38 aiṃ¹ ... rādhikāyai] E O *om.* | aiṃ²] C F G
hrīm aiṃ² ... aiṃ³] D P *om.* | rādhikāyai ... aiṃ⁴] H *deest* | rakṣatu] G *om.*

39 klīm¹] E *deest* | hrīm¹] D *om.* 41 klīm¹] E *inc.* 42 hrīm²] D *inc.* 43 aiṃ¹] G
deest 45 oṃ¹] G *inc.*: Edd *deest* 46 oṃ¹] Edd *inc.* 49 hrīm¹] H *deest* 51
aiṃ¹] H *inc.* 55 laṃ¹] G E *deest* 56 aiṃ¹] G *inc.* 58 hrīm¹] E *inc.*

39 aiṃ²] F H O P *ins.* hrīm hrīm: A *ins.* hlīm hlīm: G *ins.* hrīm | hrīm hrīm]
A hlīm hlīm | aiṃ aiṃ²] O *om.* | oṃ] O *om.* 40 sarvāṅgaṃ] B sarvaṃ 41
klīm¹] Edd hrīm | klīm²] Edd hrīm | sadā] F *om.*: G *ins.* mama | mama]
Edd *deest* 42 hrīm¹] A hlīm | hrīm²] A hlīm | akṣi] D akṣara- 44 hrīm¹] O
klīm | hrīm²] O klīm | sadā] H *deest* 45 oṃ²] P *deest* | oṣṭra] G aṣṭa- |
sadā] A *om.* mama] E *add.* klīm klīm aiṃ aiṃ hrīm hrīm rādhikāyai
hrīm hrīm aiṃ aiṃ klīm klīm oṃ sarvāṅgaṃ mama rakṣatu | klīm
rādhikāyai aiṃ karṇayugmaṃ sadā rakṣatu mama | 46 oṃ²] P *om.* 47
lalāṭaṃ] E H O P lalāṭakaṃ 48 hrīm] O klīm | sadā] H *deest* 49 hrīm¹ ...
hrīm³] A hlīm hlīm hlīm: G *deest* | hrīm¹ ... 50 dvārakāvāsini] P *om.* |
mahiṣamardinyai ... hrīm⁵] B C D E O *deest* | hrīm hrīm³] A hlīm hlīm
hlīm: F *ins.* hrīm 51 hrīm] A hlīm | sadā mama] O sadāvatu | mama] F
om. | mama rakṣatu] O *om.* 52 hrīm¹] A hlīm | sadā] E *om.* 53

svādhiṣṭhānaṃ] G *deest* 56 aiṃ²] O hrīm | aiṃ³] O *deest* | aiṃ³ ... aiṃ⁶] H *deest* | aiṃ aiṃ⁴] O *deest* 57 he¹ ... sauḥ²] B hāsahaum bhairavī sahaum: G he sāḥ bhairavī se hā: H hsauḥ hsauḥ | bhairavī] O *om.* | mama] F *om.* 58 hrīm¹] A hlīm | hrīm²] A hlīm | sadā] P Edd *deest* | sadā mama] B H *transp.* 59 aiṃ¹ ... trayam] G *om.* | aiṃ²] O *deest* | trayam] A B -trayaḥ: O -dvayam | mama] A *a.c.* B C *ins.* sadā: A *p.c.* maiva hi 60 sadā] P Edd *deest* me] A mama sarvadā 61 sadā] C P Edd *deest* | sarvāṅgaṃ] D E F G P Edd *ins.* sadā mama (D E me: G *transp.*)

63 rukmiṇī] I J K *inc.* 66 aṣṭa] I M *deest* 67 om] I M *inc.* 70 padminyāḥ] I J K M *deest* 71 yaḥ] I J K M *inc.* 73 tadaiva] M *deest* 74 etat] I J K *deest* 75 upavidyā] Edd *deest* 77 phala] Edd *inc.* 79 anenaiva] I J K *inc.*

62 om] P Edd *ins.* om | pātu ... gātram] E sadā pātu sarvatra | gātram] B gotram: O *om.* | rukmiṇīnāthaḥ] G *p.c. i.m.* rukminīvallabhaḥ 63 rukmiṇī] H *ins.* satyā ca | satyabhāmā ... śaibyā] M satyabhāmā ca śaibyā ca rakṣam | śaibyā] I *ins.* ca tathā 64 lakṣmaṇā] Edd lakṣmī | bhadra] K M tathā | nāgnajitī] E I nagnājītā: B nagnajītā: F nāgujitī: K nāgnajītā: Edd nāgrajitā 65 etāḥ sarvā] E sarvās ca śobhanās ... locanāḥ] Edd śobhanāśvā sulocanāḥ 66 aṣṭa ... rakṣet] F G P Edd rakṣeyur mām aṣṭadikṣu: O aṣṭadikṣu mām rakṣeyuḥ | dikṣūṣu] A -dikṣu ca mām rakṣet] A rakṣed yāḥ 67 nārāyaṇāś ... govindaḥ] H nārāyaṇagovinda- | ca] E F G I J K M O *deest* | śivaḥ] A kṛṣṇaḥ: Edd śiraḥ 69 itīdam] H I J K M idānīm | maṅgalaṃ] A O -mohanaṃ | śubham] I J K M śubhe 70 saṅgataṃ] E saṅgataḥ 72 saṃvatsara ... sadā] K saṃvatsarakramaṃ sadā: F samutthanamayam sadā: Edd ayutam vatsare yadā | sadā] M *add.* iti rādhātantrasamāptam | 73 tadaiva] H sadaiva 77 tyajya] F H Edd tyaktvā: G muktvā | saṃvatsaram paṭhed] C F Edd *transp.* 78 āyāti] O āpnoti | tadaiva] B tatraiva: O sadaiva 79 paṭhet ... param] K kavacam prapaṭhet sadā 81 saṃgopya] F gopyā | mahāvidyām] E śṛṇu devi 82 prapaṭhet] G prakāṣe 83 priye] B *a.c.* mama: A B H P *add.* padmīnīsammatam devi kavacam prapaṭhet yadi | G *add.* mahāvidyām vinā bhadre yaḥ paṭhet kavacam priye | 84 sahasā bhadre] I J hi mahābhadre | pākam] Edd -pāke | priye] O sadā: Bhaṭṭācārya dhruvam

85 iti ... 86 paṭalaḥ] A iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre dvātriṃśatpaṭale trailokyamohanaṃ nāma śrīrādhākavacam

samāptam: B iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre pañcaviṃśatiḥ paṭalaḥ | trailokyamohanam nāma rādhākavacam samāptam: C iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre trailokyamohanam nāma kavacam samāptam dvātriṃśat paṭalaḥ: E iti śrīrādhātantre dvātriṃśat paṭalaḥ: F iti rādhātantre trailokyamohanam nāma rādhākavacam samāptam dvātriṃśat paṭalaḥ: G iti vāsudevarahasye rādhātantre trailokyamohanam nāma rādhākavacam samāptam dvātriṃśat paṭalaḥ: H iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre dvātriṃśatpaṭale trailokyamohanam nāma rādhikākavacam samāptam: I iti śrīvāsudevarahasye śrīharapārvatisaṃvāde śrīrādhātantre śrīrādhātrailokyamaṅgalakavacam dvātriṃśat paṭalaḥ: J iti śrīvāsudevarahasye śrīrādhātantre harapārvatisaṃvāde rādhātrailokyamaṅgalakavacam nāma dvātriṃśat paṭalaḥ: K iti rādhātantre śrīvāsudevarahasye harapārvatisaṃvāde trailokyamohanam nāma ekatriṃśat paṭalaḥ: O iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre dvātriṃśattamaḥ paṭalaḥ: P iti vāsudevarahasye harapārvatisaṃvāde rādhātantre dvātriṃśat paṭale trailokyamohanam nāma rādhākavacam samāptam: Edd iti vāsudevarahasye rādhātantre harapārvatisaṃvāde trailokyamohanam nāma kavacam samāptam ekatriṃśat paṭalaḥ 86 paṭalaḥ] I *add.* samāpto rādhātantram | śakābdāḥ 1756 | śāl 41 śā| tārikh 2 āśvinasya| śrī umānātha devaśarmaṇaḥ svākṣaram pustakañ ca| śrīśrīrādhākṣṇacarane mama matir āstām |: J *add.* samāpto 'yam rādhātantram | om gurave namaḥ | viharākhyavare deśe nānātantrīsamāvṛte | vāmeśvadricandraśāke phālgune ravivāsare | vaidyanāthadvijenāpi pāthāya bahuyatnataḥ | prālekhitam tantrarājam tu rādhātantram parāt param |: K *add.* śrīkṣṇāya namaḥ | śrīvāmādidulālasya śrīkāñcikulajanmanaḥ | cātarāvāsinaḥ dustam gaṅgāmarañavāñjuyā | ādarśadoṣo dayālūnām mamāpi lekhaḥ | tatsarvam śuddhatām dhīraiḥ kṣemavadbhiḥ kṣayānvitaiḥ|

3,2 īśvara] A B C D E F H O P Edd *inc.* 3 iti] P *deest* 4 śrotrī] P *inc.* 5 devy] G *inc.*

3,1 Paṭala] Ed pr. Mukhopādhyāya *add.* atha rādhikāsahasranāmastotram 2 īśvara] H O Bhaṭṭācārya śrī- | īśvara uvāca] A D E *deest* 3 iti te] P ity etat 4 śrotrī] B H śrotā | śāśvataḥ] A B E H śāśvatam 5 devy] A B C D E

H O P Bhaṭṭācārya śrī-6 aparaikaṃ] F G Edd kiyaḍ anyan | mahādeva] G maheśāni | yadi] C *om*.

26 etat] B *deest* 28 asya] B *inc*.

7 hr̥daye] F dadāya: P kṛpayā 8 deveśa] H mantrāṇi | deveśa rahasyāni] F G P Edd mantrāṇi bahulyāni | rahasyāni] B mantrāṇi 9 bahūni] E rahasi | tava] B C D E F G O santi | deva] C D E H O tava 10 parameśāna] D kathayeśāna: P parameśāni *a.c.* 11 īśvara] A E O Bhaṭṭācārya śrī- | īśvara uvāca] B C D *deest* 14 anyat kiñcin] F G Edd aparaikaṃ | me] D *om*.: E vai | gocare] A O P gocaraṃ 15 yad¹ ... asti] D E P Edd yad vadanti 16 devy] A D E O Bhaṭṭācārya śrī- 17 parameśāna] A *a.c.* D P *a.c.* parameśāni | kathaya] D E Edd kathitaṃ 18 kathyate] G kathyase | deva] E nātha | tadā] D E P sadā 19 īśvara] A B C D E O Bhaṭṭācārya śrī- 21 tyaja] Edd yadi | carvāṅgi] B sarvāṅgi | te] B C D E F G H P *add.* śrī īśvara (G H P īśvara) uvāca 22 rahasyaṃ] P sarahasyaṃ 24 atiguhyaṃ] Edd atiguptaṃ 26 tu] H *deest* 27 yan noktaṃ] F yathoktaṃ 28 asya ... stotrasya] B etat tu padminīsahasranāmastotrasya | śrī ... stotrasya] G śrīsahasrastotrasya | śrīkṛṣṇa] D E śrī īśvara 29 adhiṣṭātrī] A B adhiṣṭātr mahā ... arthe] F mahāsiddhyārthe 31 hrīm¹] A hlīm | aiṃ¹] H *i.m.* | hrīm²] A hlīm | hrīm² ... aiṃ²] F G aiṃ hrīm oṃ: Edd *deest* | aiṃ²] O *add.* oṃ raṅginyai rādhikāyai |

32 raṅginī] O Edd *deest* 33 ramyā] O Edd *inc.* 50 gāndharī] Edd *deest*

32 raṅginī] A E oṃ raṅginī: B C oṃ padminī | rukminī] A B rūpinī 33 ramyā ... yuktā] F G rūpavatī rūpadhanyā ramyā rāmā: E ratyā ratipriyā raṅga rāmā: O rādhā ca ramaṇī rāmā ramyā rāmā | ramyā ... rajoguṇā] Edd rādhāramaṇīrūpā nirupama rūpavatī rūpadhanyā vaśyā vāmā rajoguṇā | rāgavatī ... yuktā] B *om.* | rāgavatī ... rajoguṇā] A rajoguṇā raktāṅgī raktapuṣpabhā 34 raktāṅgī ... puṣpābhā] A raktoṣṭā raktanayanā | raktāṅgī ... parāyaṇā] O raktāṅgī raktalocanā raktavāsā raktapuṣpābhā rādhyā rasaparāyaṇā | raktapuṣpābhā] E raktavasanā | rādhyā] H rādhā | rāsa] P rasa- 35 mālā] F G Edd -śīlā: O -mātā | rañjanī] B E G rañjinī 36 priyā] B -premā | ramaṇīyā] B rāmaṇīyā: P rāmaṇī ca | puñjā] Edd -puṇḍā 37 rāsaveṣā] A B rasāveśā: F rasoveśā: O rāsavegā | rāsaveṣā rasotsukā] P rāmā rasaparāyaṇā | rasotsukā] E O rasānayanā: B rasāghanā 38 rāsavatī] A rasāyanā: P rāmāvatī: Edd

rasavatī rasikā] O rādhikā 39 raktapaṭṭa] F raktavastra- 40 kamalā] F kalpalā 41 kuntī ... nāśinī] E kānti kālīkalālamālikā: O kānti karmikā kolamālinī | kali ... nāśinī] P kalikā lolamālikā: G kelikallolanāsikā 42 kulīnā kulavatī] E kulākulāvati | kāmī] F *om.* 44 kāmukā] F G Edd kāmukī | kulajñā] G kulaṅgā: O kalaṅkā | paṇḍitā] G H P -maṇḍitā 45 kṛṣṇāṅgī] B F O P kṛṣṇāṅgī 46 kṛpā] B *om.* 47 kṣemaṅkarī] Edd kṣamāvati | gāminī] F *a.c* -kāminī 48 khagā] E *om.* sadā khaga] F khagaśaśvad-: G khageśvara- | sadā ... vihāriṇī] Edd khagaṇasya vihāriṇī 49 gariṣṭhā ... tathā] E gariṣṭhā garīyasā gandhā goptī gokulavāsini | tathā] F G Edd gatiḥ: Edd *add.* gāndhārī guṇinī gaurī gaṅgā gokulavāsini | 50 guṇinā] H guṇinī | guṇaśālinī] B gaṇamālinī | śālinī] A -mālinī 51 gomati] H gotamī | gaṇakā] A H gaṇikā: B gāṇakā: O guṇikā 52 gaṅgā goṣṭhī] A B O gandhā goptrī

33,64 churitāmṛta ... vāsini] KK 29.63ab 65 chaṭī¹ ... nijāmṛtā] KK 29.63cd 66 jamunā ... dāyini] KK 29.64ab (jāhnavī) 67 jayā ... ambikā] KK 29.64cd 68 jīvā ... kārini] KK 29.65ab 69 jagad¹ ... jaganmayī] KK 29.65cd 70 jagadānanda ... sampadā] KK 29.66cd 71 jhaṅkāra ... jharjharāvati] KK 29.68ab (jhimṭīśavandyā jhāṅkarakārini jharjharāvati)

53 gandharvī] Edd *inc.* 61 citriṇī] D E H O P *deest* 62 chadmarūpā] D *inc.* 64 churitāmṛta] E H O P *inc.*

53 gandharvī] E gandhārī | gāṇakuśalī] E golakusumā | kuśalī] B F H O P -kuśalā | guptā] F G Edd guṇā | vilāsini] B C *add.* 24: H -nivāsini 55 karma] O -rma- *lac.*: O2 *i.m.* | vivarjitā] F *add.* 9 57 candrākhyā] H candrāsyā 58 śilā] D F -lilā 59 cāruvinā] D E cārulilā-: C cāracinā-: Edd cāraveśā- 61 mūrti] G -rūpa- | sadā] B C *add.* 14 62 ca chadmeśī] D E F G Edd chadmaveśī 63 chatrāṅgī] B chatrajñā | chatraghnī] A B chadmaghnī | chatrapālinī] A B C satataṃ sadā (B tadā): B C *add.* 6 64 churitāmṛtadhāraughā] E charitāmṛtadhānaughā: O chatrāmṛtadhārauṣṭhā ca: P charitāmṛtadhāraughā satataṃ ... vāsini] G Edd chadmaveśānivāsini: F chadmaśaśvadvivāsini chadma] E O chanda-: H P candra- 65 chaṭī¹] A B chuṭī-chaṭīkṛtāmarālaughā] P kaṭīkṛtāmarālaukhā | chaṭī²] A B chuṭī- | nijāmṛtā] B C *add.* 11 66 jamunā] A B C E O P yamunā: F G Edd jayantī 67 jayā ... ambikā] F G Edd jayā jetrī ca jaratī (G jaitrīvratavatī) jīvanī jagadambikā | | jayantā]

A B E H jayantī | jaśodhā] A B yaśasā: E yaśodā: H janayā: O jaladā: P jayanā **69** yonir] A -vāsir | ayonijā] A ajonijā: B F G Edd janaśreṣṭhā | ayonijā ... jaganmayī] H jagatprasū jagadyonir ayonijā | jagad² ... jaganmayī] B jagadyonir ajonijā | jaganmayī] A jagacchreṣṭhā **70** janani¹] B -mātā ca | janani²] F janatrī: G janitrī: Edd janayitrī | sampadā] B *add.* 19: C *add.* 21 **71** vāhinī] F -vāsinī | jhañjā] B *om.*

72 ṭaṅkāra ... rūpiṇī] KK 29.69cd (ṭaṅkāranṛtyatkallolā ṭikanīyamahātaṭā) **73** ḍambarāḍambarā ... ḍamburā] KK 29.70ab (ḍamaḍḍamaruhastā ca ḍamaroktamahāṇḍakā) **74** ḍhaukitāśeṣa ... locanā] KK 29.70cd **75** tapanī ... tridaseśvarī] KK 29.72ab **76** trilokagāmī ... taruṇekṣanā] KK 29.72cd **77** tāpa ... tapāvatī] KK 29.73ab **79** trilakṣā ... mohinī] KK 29.73cd **80** trailokya ... tvarā] KK 29.74ab **81** tṛṣṇā ... vihāriṇī] KK 29.74cd (trivikramapadobhavā) **82** tamomayī ... phalā] KK 29.75ab **83** trailokya ... tulātulī] KK 29.75cd **84** trailokya ... pradā] KK 29.76ab **85** tripadī ... candrikā] KK 29.76cd **86** tejorūpā ... sthitā] KK 29.77ab (tripurārīśirogrhā) **87** trayī ... vāhinī] KK 29.77cd

72 rūpiṇī] B *add.* 9: C *add.* 12 (?) **73** ḍambarāḍambarā] A B E H ḍambarā ḍambarī: F O ḍamarā ḍambarā (O ḍambarī): P ḍamburā ḍamburī | ḍama ... ḍamburā] A P ḍamaḍambaraḍambarā: B ḍuḍiṇḍimatrambarā: E ḍiḍḍiḍiḍimaḍambarā: O ḍayaḍḍamaruḍambarā **74** ḍhaukitāśeṣanirghoṣā] A E O ḍhokṛtāśeṣanirvāṇā | ḍhaukitāśeṣa ... locanā] B ḍhaukitā ḍhaukitāśeṣaḍhalatḍhalitalocanā | | nirghoṣā] G -niryogā | ḍhala] A ḍhalat-ḍhalaḍhalita] E ḍholā ḍholita- **75** tapanī] A tapinī: Edd tapino | tīrtha ... tripathā] F G Edd tripathā (F trī tathā) tīrthavāsinī | vāsī] E -vādī: P -vāṇī **76** trilokagāmī] F G Edd trilokatrayī: B trilokagāminī | trailokyā taruṇī] D E Edd trailokyatāriṇī | taruṇī taruṇekṣanā] Edd tarāṇe taruḥ **77** hantrī] B E -hantā: O -hārā | tapā] E trapā | tapanīyā] B tamanīyā | tapāvatī] A E H trapāvatī **78** tāpasī] B tāpanī: Edd tāpinī | tripurā ... karī] G tapasādevī ripunāśakarī devī] B E F O -deśī: A H P -dāsī **79** trilakṣā tāriṇī] E O trailokyatāriṇī | tāra² ... mohinī] E tārānāyakagehinī ramā: G tarirnāyakamohanī **80** gamana] A -maṅgalā-: H -mohanā- | gamanahlādā] Edd -gamanā tīrṇā | hlādā] O -nādā tuṣṭidā] Edd tuṣṭitā **82** tāmasī] H P tāpasī | tapasyā] A tapasā | tapasyā tapasaḥ] P tapasyā ca tapaḥ- | tapasaḥ] O tapanā | phalā] D E O

sadā: B kalā 83 vyāpinī] A -vāsinī | tuṣṭā] B E P tṛptā: O tṛṣṇā | kṛtyā] D E Edd -stutyā: O -kartī | tulātulī] A E tulāturī: B guṇāguṇī: Edd tulā tathā 84 tūrṇā] O lac.: O2 i.m. 85 sadā ... candrikā] F G Edd timiradhvaṃsacandrikā 86 tripurāri ... sthitā] F G Edd tripurā tripadasthitā 87 tāpaharā] B om.: O tāpaharī: P tāpahārā

88 taris ... priyā] KK 29.78ab 89 tīvra ... tanūnapā] KK 29.78cd 90 dāridra ... dayāvatī] KK 29.79ab 91 divyā ... dravā] KK 29.79cd 98 dugdhāmbu ... priyā] KK 29.83cd 99 dyunadī ... vihāriṇī] KK 29.84ab 100 durgamā ... dūravāsinī] KK 29.85ab 101 durvigādyā ... nāsinī] KK 29.85cd 102 durāśayā ... stutā] KK 29.86ab 103 daitya ... śuddhidā] KK 29.86cd 105 dāna ... vigāhinī] KK 29.87ab 106 dṛṣṭidā ... saṃsthitā] KK 29.87cd

94 durvārā] D *deest* 95 deva] E *deest* 100 durgamā] O *deest* 101 durvigādyā] D E O *inc.* 105 dāna] H P *deest*

88 taraṇis] B tarālā | tāruṇyā] P taraṇī | tapitā] A B F tarpitā | taraṇī] A taruṇi-: H taruṇe- 89 pāpatṛna] A2 p.c. C O tāpatūla-: D tūla- om. | tanūnapā] F tulapātanupāt | tanūnapā] B add. 57 | 21: C add. 281 90 dāridra] F daridra-: Edd dāridrya- | dātā] F G Edd dātrī 92 divya²] E dravya- 93 drumā¹] B H drutā | drumā¹ ... rūpā] Edd drutā ca drutarūpā | drumā²] H draca- | danda] B danta-: H dvandva- 94 durvārā ... grāhyā] H P durvā ca damanāgrāhyā: F durvārā ca damayājyā: G durvārā ca drumāyādyā: O durārādhyā dūlāgrāhyā: Edd durvārā damayādyā ca | deva ... sadā] E dayārādhanatatparā | kārya] H -karma- 95 deva ... sadā] O P devapriyā ca daivāṅgā (O daivajñā) devadevapriyā sadā | | devayājyā] A ca daivajñā: F ca daivatā: G ca devejyā daivādaivadhiyā] A F G H daivādaivapriyā 96 dikpāla ... ca] G dikpālā āpadādātrī | padadātā] O P -pradadātā | dātā] Edd -dātrī | dīrghāyur] D E P Edd dīrghādyā 97 sadā¹ ... sadā²] Edd duṣṭadveṣakāmadughā daugdhī | dūṣaṇa] O bhūṣaṇa- 98 dugdhāmbusadrśābhāṣā] F G dugdhā duḥśadrśābhāṣā: Edd dugdhā dusadrśābhāṣā 99 dīnaśaraṇā] G dīnarūpā ca 100 durgamā] P durdamā 101 durvigādyā] A durvigāhyā: E dūradarśī: H durviśāhyā: O durvigrāhyā dayādharā] E durārādhyā: O dayārādha 102 druhiṇaṣṭutā] E dūtivastutā: P druhiṇas tathā 103 dānava] O naraka- | śuddhidā] D E -śaktidā: Edd -siddhidā 105 dānadāyī] F G Edd dānadātrī

107 dīrgha¹ ... dayāvatī] KK 29.88ab 108 daṇḍinī ... dharārcitā] KK 29.88cd
109 dānārcitā ... niyamāparā] KK 29.89ab 110 duṣṭa ... vairiṇī] KK
29.89cd 112 dārindrādri ... pracāriṇī] KK 29.90ab 113 dharma¹ ... dhruvā]
KK 29.91ab 114 dhenunādā ... mokṣadā] KK 29.91cd

108 daṇḍinī] D *deest* 109 dānārcitā] H P *inc.* 110 duṣṭa] D *inc.* 111 devī] G
deest 112 dārindrādri] G *inc.*

107 karmā] F G Edd -gharmā: O -dharmā 108 ca] F *om.* 109 dravyā] E -divyā
| dravyaika] E divyaika- 110 duṣṭa] A G dūra-: B prāṇa-: O
dūmaduṣṭasantāpaśāmyā] E F P dūrasantāpanāśā | dātrā] B H dātrī: E
dīti: Edd devā davathuvairiṇī] G devasya vairiṇī: Edd davasubodhinī 111
devī] Edd dātrī devī ... dāntā] H devī dānaratā dāntā sadā |
divyabalavatī] E vidāruṇavatā divyabalavatī dāntā] P dānaratā dāntā
sadā | dānta ... priyā] E dantadharā priye 112 taṭṭā] G -jaṭṭā | durgāraṇya]
H P durgāratha- | durgāraṇyapracāriṇī]: E durgāraṇyaprāciravāsini |
pracāriṇī] O -pratāriṇī: B *add.* 68: C *add.* 361(?) 113 dharma¹ ... dhurā] O
dharmadhārā dharmarūpā | dhurā] E -vṛtā | dhenu] G dhanu- | dhruvā]
O tathā 114 dhenunādā] H dhenudānā 115 mātā] O -dātā dhanurdharā]
E dhanurjjarā: F dharmadhārā 116 dhoyī] F dheyī: H dhāyī: Edd dhorī |
dhāriṇī ... kalmaṣā] E dharaṇīdharakacchapā | dhṛta]: D *lac.* kalmaṣā]
Edd -kalmasī 117 dhanadā] E O dhanajā | dhānyā] H dharmā dhānyadā]
F G dhānyahṛt: B dhanadā | dhānyadā dhanyadā] A *transp.*: E dhanadā
dhānyadā | dhānyadā ... dhanā] H P dhaneṣā dhānyasāadhanā dhanyadā]
G dhānyadā: O dhanadā 118 dhanyā] A dhānyā | dhanyā
dhanyādhirūpā] O dhanyadharmasvarūpā | dhanyādhirūpā] H P
dhanasvarūpā: E dhānyasvarūpā | pūritā] F -pūjitā 119 dharmādharmā]
E dharmakarmapracāriṇī] H P -svarūpiṇī 120 tantrajñā] Edd -tantrāsyā |
dharminy] E dhany dharminy ... keśinī] F G Edd dharminn dāmalakeśinī
121 pracāra] A B E H -prasāra- | pracāraniratā] O -prasāritā | dharma² ...
dhurandharī] F dharmarūpābudhaṅkarī | dhurandharī] E dhruvaṅkarī
122 dharī] O -dharā dhātā] H Edd dhātrī | viśāradā] B C *add.* 42 | 300 123
nirānandā] E nirālambo

125 nijarūpaprakāśinī] G *om.* 129 ca] G *inc.* 147 saṃsthā] F *om.*

124 vīdātrī] B O -dātā | nākanāyikā] B O nāyakanāyikā 125 niśiddhaghñī] G
p.c. nidharmā ca: O -śiddha- *lac.*: O2 *i.m.* -ṣargha- 126 nirṇayā] Edd

nirdayā nandā ... rūpiṇī] Edd nandanatā nūtanarūpiṇī 127 nirmalā¹] O nirmadā | bhāṣā] A -bhāvā | nirupadravā] P Edd nirapatrapā 129 niṣiddha ... varjyā] E nirvedā niratijñā: Edd niṣiddhā nītidhairya | dīpikā] E -dāyikā 130 mahāmanāḥ] H P -mahābalā 131 nirmalānanda] H P nirguṇānanda-: O nirmadānanda- | keśinī] Edd -veśinī 132 kula] P -latā- 133 nirṇayaprītā] Edd nirṇayārpitā niṣiddhakarma] D E niṣedadharmā- 134 trptā] B -guptā 135 niścalātmikā] O niścalāmbikā 136 niravadyā] B H P nivatyā (H nirīdyā) ca | nirīhā] Edd nirīśā nirīhā ca] O nirāhārā | ca] F *om.* | purasthitā] B -pratiṣṭhitā: B C *add.* 46 137 puṇya¹ ... karī] A puṇyāpuṇyakarī puṇyā | karī] E -dā ca 138 puṇyarūpā puṇyadehā] E *transp.* | puṇyaṅgītā] C D E puṇyagātrā 139 pūtā] Edd pūjā 140 dātri] P -pātri | dharā] P -dharī 141 candramā] O -candrimā 142 padmajā] Edd pathajñā 143 padminī] F *om.* | vaktrā] F G Edd -vastrā: H P -raktā dharā] C *om.* 144 parākhyā] A H P parokṣā 145 garbha] H P -gandha-

156 viśvamātā ... priyā] KK 29.116ab 157 brahmaṇyā ... malā] KK 29.116cd 160 viśvāmitrā ... vallabhā] KK 29.117cd (viṣṇupadī) 161 virūpākṣa ... mukhī] KK 29.118ab 163 vidyā ... vādinī] KK 29.119ab 164 varadā ... viśodhinī] KK 29.119cd 165 vidyādhārī ... sevītā] KK 29.120ab 168 brahmaṇḍa ... hārinī] KK 29.121cd

150 pīta] F *inc.* 162 vedyā] D E *deest* 165 vidyādhārī] D E *inc.*

150 pīta ... gatā] G *i.m.* pītavarṇāsanagatā | kṛṣṇa ... sadā] A G kṛṣṇapadme sthitā sadā (G *transp.*) | sadā] Edd tathā 151 padārtha] Edd padmārtha- | padārtha ... parāyaṇā] G padārthadānī padmāvanavāsātathāprakāśinī | | dāyinī] E -vāsinī padmā ... parāyaṇā] A E H O P padmāvanavāsī parātparā: F padmāvanavāsaparā tathā 152 pragantā] A E pragalbhā: H pradantā | pūraṇī] C D E pūriṇī: Edd pāvanī: B C *add.* 64 | 400 153 hārī] F G Edd -harā 154 phullendī ... phullā] H P phullendīvaranetrā ca | phullakairava] F G Edd phullakoraka- 155 phelinī phalinī] F G Edd phalinī phālinī | phullocchāṭita] D E phullavācita-: A phuracchāṭita-: O phuduccāṭita- | pātakā] B C *add.* 11 156 viśveśī] A viśveśā viśvā ... priyā] F G O Edd viśvavarapriyā: P viśveśvarīpriyā 157 brahmaṇyā] A brahmāṇī | brahmiṣṭhā] Edd brahmajñā | brahmiṣṭhā ... malā] G brahmacārīmanāmalā 158 vana] O bala- 159 vikramā bālā] Edd

vikramāmālā **160** viśvāmitrā] P viṣṇumitrā: Edd viśvāvitṛā | sakhī] A - sakhi **161** mukhī] C D -mukhā **162** vedyā ... vāṇī] H P O vedā (O vidyā) vedavatī vāṇī: Edd vedyavedaratnavāṇī **163** vegavatī] H P vedavatī: Edd vidyāvatī **164** kṛṣṭā] Edd -hṛṣṭā | variṣṭhā] F vaśiṣṭhā **165** vayo] E vasu- | vayo ... sevitā] O vāmā vṛndanisevitā: Edd vipravṛddhā viśodhitā | vṛndanisevitā] G -vṛddhanisevikā: H -vṛndanijoyitā **166** vyomasthānavatī] A O vyomasthā balavatī | vibudhā] A vividhā: Edd vidhātrī **167** vittā] F G Edd vaktā | brahma ... svarūpinī] F Edd vrajarūpavarānanā: G brahmarūpā varānanā **168** brahmaṇḍa ... vāgmī] F G vāgminī brahmāṇḍajanani: D brahmā brahmaṇḍajanani: Edd vāsinī vrajajanani

169 brahmā ... vardhini] KK 29.122ab **174** varcasvinī ... kalmaṣā] KK 29.124cd **175** vipāpmā ... varjitā] KK 29.125ab **178** vijayā ... varapradā] KK 29.127ab **180** bhadra ... vāsinī] KK 29.128ab **181** bhūta ... bhayāpahā] KK 29.128cd **182** bhaktidā ... pradāyinī] KK 29.129ab **183** bhāgīrathī ... bhṛtiḥ] KK 29.129cd **184** bhava ... bhūṣaṇā] KK 29.130ab **186** bhūridā ... sadā] KK 29.131cd

178 vijayā] P *deest* **181** bhūta] P *inc.*

170 vināśinī] F vibhāvari: G vibhāvinī: Edd vibhāṣinī | vṛṣākṣa] C vṛṣākṣā-: O vṛṣāṅga-: Edd vyāpikā- **171** vipannārti] B vipadārti- | vipannārti ... devī] C P vipannārtiharā devī **172** vipannaśoka] Edd viriñcibhaya- | vipañcī] E P vipañcā **173** parādevī] C -parā devī **174** varcasvinī] A B O varcasvī ca | varcasvinī valakarī] E varcasvacaraṇakarī | bālonmūlitakalmaṣā] Edd balamūlā vivasvatī **175** vipāpmā] P vipannā | vigatātāṅkā] Edd viśikhā caiva **176** buddhidā] D E vṛndadā: G O vṛddhidā **177** vicitrābhā] O vicitrā ca | sadā] Edd vichā vardhini] P -bhāvinī **178** vijayā] Edd vigayā | vinayā] H vinatā **179** viṣaghnī] E bimboṣṭhī | vijñāna ... māninī] A H O vijñānormindumālinī: B vijñāvirmisumālinī: E vindānāmbīsulocanā (?) | māninī] B add. 84 | 600: C *add.* 84 | 500 **180** bhaya] A C D bhava- | bhayavāsinī] E H bhavabhāvinī: O bhavatāriṇī **181** harī] O -karī | bhakta] O bhakti- **182** bhayahā] B G O bhayadā | bheṣī] B G Edd bherī | svarga] Edd -durga- **183** bhāgyadā] P bhagyatā | bhaginī bhṛtiḥ] F G P Edd bhaganirhitā **184** bhava ... bhūṣā] Edd bhavapriyā bhūtatuṣṭī | bhūṣā] A B tvaṣṭrī: F G bhṛṣṭī: O bhavyā | bhūti] E bhava-: Edd -bhūta |

bhūtibhūṣaṇā] H P bhūṣaṇapriyā (P -pradā) | bhūṣaṇā] Edd -bhūta 185
bhagavatī] Edd bhogovatī | bhūti] A bhūta- | bhramir] A B bhramī 186
bhūridā] O bhūtidā | bhaktisulabhā] E bhaktidalabhyā | bhāgya ... karī]
E H O P bhāgyavākgocarā: B bhāgyavadbhūgocarā | bhāgya ... sadā] F G
bhagyavadbhūtigocarā

187 bhikṣu ... svarūpiṇī] KK 29.132ab 192 munistutā ... madotkaṭā] KK
29.134ab 195 mādhavī ... gā] KK 29.134cd 197 mahāprabhāvā ... locanā]
KK 29.136ab 198 mahā ... mahatīkalā] KK 29.136cd 199 mukti ...
bhūṣaṇā] KK 29.137ab 206 mahā ... dāyini] KK 29.140cd 207 yaśasvinī ...
hāriṇī] KK 29.141cd (yuktātmasevitā) 209 yajñeśī ... yaśaskarī] KK
29.142cd

200 muktā] A *deest*

187 bhāvābhāva] F G bhavābhava-: Edd bhavyabhava- | svarūpiṇī] B C *add.*
34 188 mahāmāyā priyāmātā] F G mātṛpriyā mahāmāyā | priyāmātā]
Edd mātṛpriyā | mahodarī] P *a.c.* mahodadhī 189 muktir] B P mūrtir 190
dātā] F G Edd -dātrī | sadā ... lālasā] A mahāmaithunalālasā: F Edd
maithunapriyalālasī lālasā] G -lālasā 191 mālīnī] G O mānīnī 192
madotkaṭā] E G mahotkaṭā 193 madyā] E mātā 194 pramattā] G -
prasannā | madhulubdhā] G *om.* | vratā] Edd -vratī 195 mādhavī] Edd
mānīnī | mānyā] E *om.*: E2 *i.m.* 196 martyā] H manyā | vanāśritā] G -
vanārcitā: O -vanapriyā 197 locanā] Edd -locanī 198 kārūṇya] Edd -
kāṭhinya- 199 muktā] O -kāli 202 mahā] E -hāra-203 vidhāriṇī] H -
vihāriṇī 204 priyāsakhī] Edd -priyatamā 205 mano] H mānā- | dharī] E
G O mālādharī | mahopāyā] H O P mahāmāyā | maṇi] F -
mānavibhūṣaṇā] H P -vibhūṣitā 206 mahā] E mahan- | praśamanī] Edd -
praṇayiṇī dāyini] B C *add.* 43 207 yamunā ... hāriṇī] F G Edd
yamunāvārihāriṇī | hāriṇī] E O -vihāriṇī 208 yajñeśa ... priye] O Edd
yajñeśavanditapriyā | priye] H P sadā 209 yajñeśī] Edd yajñeśā

210 yoga¹ ... buddhidā] KK 29.143ab 211 yogajñā ... vidhāriṇī] KK 29.143cd
217 loka ... lakṣitā] KK 29.153ab

210 yoginī] G *om.* 212 yamunājala¹] D *deest* 213 yama] G *inc.* 214 lokāloka]
D *inc.* 223 śubhā] A *inc.*

210 yonī] B F G H -yonir | siddhā] H -nidrā | buddhidā] O -vṛddhidā 211
yogajñā ... ca] E yogajñeyā yogayuktā | yogajñā ... vidhāriṇī] F G Edd
yogayuktā yamādyasiddhiyajñāikadhāriṇī | | aṣṭavidhāriṇī] B H O -
aṣṭāṅgadhāriṇī 212 hārī] F G Edd -sevyā: O -vihārī | sevītā] F G Edd -
vihārīṇī 213 nivāsinī] B C *add.* 23 214 lokālokavināśī] F G lolā lokavilāsā
| vināśī] E O -vilāsī | lolat ... mālīkā] P lolakallolāmālīkā 215 lolākṣī] P
lolākṣā | loka] E H P lola- | lolā ... tathā] Edd lokānandapradāyinī | līlā]
O P lola- | līlā ... tathā] H locanabhūṣitā | tathā] P sadā 216 nivāsinī] P -
vināśinī 217 nivāsā] B E G O -nivāsī: P -vilāsī | lakṣa ... lakṣitā] E
lakṣaṇālakṣalakṣitā 218 laghimā] G lambikā- | kamalekṣaṇā] B C *add.* 16
| 621 219 vāmā] P vāsā 220 vajrā] B C E H vajrī: O vaktrī: P vandhī |
vādyā] B C D E P -nāda- 221 vīṇānanda] B H vīṇānāda-: O vīṇāvāda- |
vīṇānandavibhūṣaṇā] E vīṇāgānaparāyaṇā vibhūṣaṇā] D *a.c.* -parāyaṇā
222 veṇu ... ratā] Edd veṇuvādyaratā caiva vibhūṣaṇā] B C *add.* 12 223
vatī] Edd -ratīḥ | śaiśavā] O śaiśavī | śānti] A śānta- 224 śoṣitā] D E P
śobhitā: H śodhitā 225 priyā] E -pradā | śivānandā] H śivānandī |
śivapūjāsu] F śivapūjā ca 226 bhṛtyā] P -dūtī | śivāśaktā] E G śivaśaktyā:
Edd śivyasatyā | nṛtya] C D P -bhṛtya-: Edd -nitya- 227 śrīdūtī] P
śivadūtī: Edd śrīmatī | vratā] G P -pradā 228 japa] P -svapna-: Edd -
jayakartā] F G Edd -kartrī 229 śrutānandā] E śatānandā | śrutiḥ] G śruto
| śrotri] B C D E H P śrotā | śivaprema] E sadānanda-: H P śrutinṛtya- |
prema] B C D O -nṛtya-: A -seva-

235 sthairyā ... dāyinī] KK 29.164cd 244 ajarā ... dāyinī] KK 29.17ab 245
atyudārā ... śravā] KK 29.17cd 246 anātha ... priye] KK 29.18ab 247
avyaktā ... parājitā] KK 29.18cd 248 anātha ... vardhinī] KK 29.19ab 249
aṇimādi ... hāriṇī] KK 29.19cd

230 śoṣaṇī] G śobhanī: O śodhanī | nartakī] B C *add.* 31 231 ṣaṭpadākrāntā]
Edd ṣupadātrāstā | rūpiṇī] B C *add.* 3 232 sarasā] E F G surasā: P svarūpā
suprabhā] E O suśrutā | siddhā] A P sindhū: E O sindhuḥ 233 sandhyā
satī] F G Edd saṅgā satir | sūktiḥ] E sādhvī | sūktiḥ sūkti] O *lac.*: O2 *i.m.*
śaktiḥ śakti- | sadā priye] H *transp.* 234 sampat] O svalpa- | stavanīyā ...
sadā] Edd stavanīyā stavapriyā | priyā sadā] A priye sadā: E sadā priye:
P sadāpriyā sadā] O *lac.* 235 subhagā] F G Edd sthairyagā | strīṣu] F G
Edd straina-236 sūkṣmāsūkṣmā] A E sūkṣmāt sūkṣmā: B sūkṣmā | lepa] E
O -lāpa-237 samudrābhā] D E suvarṇābhā: O samudrāntā: Edd sasāgarā

238 tāriṇīrādhā] E -tāriṇī sārā: P -tāriṇī sādhyā | sadā] B *add.* 28: C *add.* 33(?) 239 haripriyā] P haripreṣyā: Edd harapriyā | hariṇākṣī] Edd harilākṣmī 240 śucismite] C *add.* 7 241 kṣālitā] E kṣelitā | kṣomā] A B kṣaumā: E kṣemā ghaṇṭā] E -muṇḍa- | vidhāriṇī] H -nivāsinī: C *add.* 4 | 706: F G *ins.* om 242 svarākṣara] P surāsura- 244 ajarā] B atyudā ca: O aparā | ajarā ... dāyinī] P ajarā atulānantāsanantāmṛtadāyinī | | atulānantā] H atulānandā: Edd atulā antā 245 atyudārā] P Edd annadārā: O abhyudārā 246 vallabhānantā] F -vallabhaprāntā: G -vallabhāśrāntā: P -vallabhānandā: Edd -vallabhā antā 247 avyaktā ... parājitā] F avyaktālakṣaṇāsuśrīvatssthitā cāparājita | Edd avyaktālakṣaṇākṣuṇṇā vichinnā cāparājitā | | kṣauṇyānavachinnā] H -kṣunnāvachinnā- | kṣauṇyānavachinnāparājitā] E -kṣauṇyā avachinnāparājitā 248 anātha ... vardhinī] Edd anāthānām abhiṣṭhārthasiddhidānandavardhinī | 249 gragaṇyālika] P -guṇānyālika- | gragaṇyālikahāriṇī] C G agragaṇyānihāriṇī

250 acintya ... hāriṇī] KK 29.20ab 251 adri ... samanvitā] KK 29.20cd 252 acyutā ... dhāriṇī] KK 29.21ab 254 ananta¹ ... dāyinī] KK 29.21cd 255 annadā ... dāyinī] KK 29.22ab 256 avidyājāla ... pradā] KK 29.22cd 257 aśeṣa ... gumphitā] KK 29.23ab 258 ajñāna¹ ... timirāpahā] KK 29.23cd 262 anāvadyā ... kalaṅkinī] KK 29.24ab 263 ārogyadātrī ... vināsinī] KK 29.24cd 264 āścaryārūpā ... priye] KK 29.25ab 265 āpyāyanī ... pradā] KK 29.25cd-29.26ab (āpyāyiny āptavidyākhyātvānandāśvāsadāyinī | ālasyaghny āpāṃ hantrī hy ānandāmṛtavarṣiṇī)

250 acintya] E *deest* 251 adri] D *deest* 252 acyutā] E *inc.* 253 ananta] D *inc.* 255 annadā] O *deest* 256 avidyājāla] A B C D E H *deest* 257 aśeṣa] A B C D H *inc.* 258 ajñāna¹] D H *deest* 259 aśeṣa] E O *inc.*: P *deest* 260 aghorā] D H *inc.* 261 anugraha] P *inc.*

250 rūpāghahāriṇī] C D G -rūpasya hāriṇī: Edd -rūpā ca hāriṇī 251 dūtī] H P -devī: Edd -dṛtī | yoga] H *a.c.* -yoni- 252 aparicchinnā] Edd anavichinnā śakti] O -śānti- 253 sadā ... dhāriṇī] C D P anantāmṛtadhāriṇī: F G Edd anantāmṛtarūpiṇī | amṛta] H cāmṛta- | dhāriṇī] E H-dāyinī 254 saukhya] F G -sukha- 255 annadā arthadā] F G O P Edd *transp.* | ananta ... dāyinī] F G O P Edd sadā amṛtavarṣiṇī 257 vighna] A C D H -pāpa- | aśeṣaguṇagumphitā] H aśeṣadevatāmayī 258 nāśinīdevī] A -nāśinī devi

259 aśeṣa] G aneka-260 aghorā] Edd annadārā | sadā ... varṣiṇī] F G O
 Edd ajñānatimiraprabhā (O -timirāpahā) | varṣiṇī] B E *add.*
 avidyājālaśamanī apratarkyagatipradā | B C D E *add.*
 aśeṣavighnasamhantrī aśeṣaguṇagulphitā | ajñānanāśinīdevī
 ajñānatimirapradā | 261 anugraha] E -graha- *om.*: E2 *i.m.* | abhirāma] E
 atrirāmā-: P atirāmā- 262 anāvadyā ... kalaṅkinī] E anavadyā
 apavidyānantasārākalaṅkinī | O anavadyāt parimlānānantasārākalaṅkinī
 | anusāra] Edd atyanta-: F G P -nantāsāra- | kalaṅkinī] B C *add.* 66 263
 āpannārti] G P aparṇārti-: Edd aparātri- 264 āyusyā] D āyudhyā: E
 āyodhyā: G ādyākhyā: O āmadhyā: P anniṣṭhā: Edd ādyasthā | priye]
 Edd sadāpriyā 265 āpadāhāmṛtapradā] F G āpadāhāmṛtadāyini: O
 āspradā amṛtapravā | pradā] E -priyā: B C *add.* 9

266 iṣṭāvatī ... pradā] KK 29.26cd 267 itihāsā ... pradā] KK 29.27ab 268 iṣṭā ...
 vanditā] KK 29.27cd 269 ihā ... mandirā] KK 29.28ab 270 indrā ...
 vallabhā] KK 29.28cd (indidirādi-) 271 itibhīti ... pārvati] KK 29.29ab
 (itibhītihareḍyā ca tv iḍyāniyacaritrabhṛt) 272 utkrṣṭaśaktir ... rūpiṇī]
 KK 29.29cd 276 ūrdhva ... parameśvari] KK 29.33ab 277 ṛṣi ... vināśinī]
 KK 29.33cd 278 ṛtambharā ... rūpiṇī] KK 29.34ab 280 ṛtu¹ ... pradarśinī]
 KK 29.34cd

269 ihā] F G Edd *deest* 273 utaṅka] F G Edd *inc.*: B H P *deest* 274 uditā] B H
 P *inc.*: F G Edd *deest* 275 ūhā] F G Edd *inc.* 279 ṛtupriyā] O *deest*

266 iṣṭāvatī] E iṣṭavatī: Edd iṣṭāratir | iṣṭāpūrṇa] F G Edd iṣṭāpanna-: E
 iṣṭāpūrṇa- 267 itihāsā ... pradā] F G Edd itihāsaśrutiścehā (Edd
 smṛtiśvetā) ihāmutraphalapradā | | śrutīḍyārthā] A -śrutīhyarthānn |
 ihāmutra] Edd itihāsa- | ihāmutra ... pradā] E -śubhaśubhaphalapradā |
 śubha] H -phala- 268 iṣṭā] F G iḍyā | indrādi] O iṣṭādi-: Edd ityādi- |
 indrādi ... vanditā] D E indriyādiparivarjitā | vanditā] F G Edd *add.*
 indirārācitākṣī (G indīvarajitākṣī) ca ilāṅkāraavidhāriṇī (G ilālākṣa-) |
 indrāṇīsevitapadā indriyaprītidāyini | īśvarī īśajanānī
 īśaiśvaryapradāyini (Edd īśaiśvaryadāyini) | 270 indrā] A
 indīdivānīsamsevyā: O indrā indrānī- *lac.*: O2 *i.m.* indīndirī- 271
 praṇītiś] H -prasītiś 272 rūpiṇī] B *add.* 4 273 utaṅka ... saṃyuktā] F G
 utkrṣṭaśaktir utkrṣṭā vivarjitā] F G Edd *add.* uttamaślokaśamsevyā
 uttamottamarūpiṇī (F G umā utkrṣṭarūpiṇī) | ukṣā uṣā udhārādhā urmilā

(F G ūkṣā ūṣā ūrdhavadhārā ūrmilā) ca śucismite | 274 ukṣā] E unkyā: P unkā 275 ca] B *om.* | ūrdhavadhārā] P ūrdhavadhā | śucismite] F G Edd ca ūrdhvagā 276 ūrdhva ... parameśvari] F G Edd ūrdhavadhārā ūrdhvayonī ūhāpahanirūpitā (Edd upapāpavināśinī) | | retā] E -rekḥā | ūrmilā] O ūrminī | ūrmilā ... ūrdhvagā] C ca ūrdhvagā ūrmilā parameśvari] B -parameśvari: B *add.* 10 277 vṛnda] P -chanda- | ṛddhi] A B ṛtvik: E ṛktridhā 278 ṛddhidhātrī] D E ṛddhidātā (E *ins.* ca): O P ṛddhidā ca ṛkthā] D E *p.c.* ṛksthā | ṛkthā ... rūpiṇī] E *a.c.* ṛkyajuśyāmarūpiṇī | ṛksva] B F G O ṛktha- 279 mātā] B E H ṛkṣamārgā: A P ṛkthamārgā: D C ṛtumārgā ṛkṣārci] B ṛkṣārti: E ṛtudā: P ṛkṣā ca | ṛkṣa²] D ṛtu-: B C P ṛju- | ṛkṣa² ... gā] E ṛtumārgadā 280 ṛtu¹] C D E G P ṛju- | pradarśinī] B C *add.* 13

281 eṣitākhila ... dāyinī] KK 29.35ab 282 edhanīya ... pātakā] KK 29.35cd 283 aiśvaryaiśvaryarūpā ... dyutiḥ] KK 29.36ab 284 ojasvinī ... dāyinī] KK 29.36cd 285 oṣṭhāmṛtauṣṭhaunnatyā ... hā] KK 29.37ab 286 audārya ... rūpiṇī] KK 29.37cd 287 ambarasthā ... tathā] KK 29.38ab 288 ambujekṣā ... pārvati] KK 29.38cd 289 amṣu ... sambhavā] KK 29.39ab 290 andha ... svarā] KK 29.39cd

282 edhanīya] Edd *deest* 283 aiśvaryaiśvaryarūpā] Edd *inc.* 285 oṣṭhāmṛtauṣṭhaunnatyā] F G Edd *deest* 287 ambarasthā] F G O Edd *inc.* 291 arthesā] D E *deest* 293 atyanta] D E *inc.*

281 sarvārthā] Edd -sarvasvā | ekaikāmṛta] Edd ekaikāyuta-282 edhanīyasvabhāveṣṭā] A evaṃnīyasvabhāvaiṣṭyā tv | pātakā] B *add.* 6: Edd edhanīya...pātakā *deest* 283 aiśvaryaiśvaryarūpā] C -aiśvarya- *om.*: G aiśvareśvararūpā: Edd aiśvaryatarpyarūpā | aindrī] A aitirendriyā aityutiḥ: B aiti aindredyutidyutiḥ: E aibhi aindredyavadyutiḥ: Edd aitirendraśiromaṇiḥ 284 ojasvinī] B omīnī | oṣadhī] P ojavī | dāyinī] F G Edd *add.* oṃkārajananī devī oṃkārapratipāditā (F -pādikā) | audāryaprakarā (F -cañcalā) bhadre aupendrauvadhivigrahā (F aupendroṣadha-) | 285 oṣṭhāmṛtauṣṭhaunnatyā ca] E oṣṭāmṛta oṣṭanadyā | oṣadhā ... hā] E oṣadhodbhavarogahā | roga] B -yoga- hā 286 cañcalā] A B -cañcurā | devī] A B devī | aupendrī ... rūpiṇī] H P audāryacaturā aindrī megharūpiṇī: Edd aupendriyasvarūpiṇī 287 ambarasthā ... ca] E ambasthā ca ambujā ca: Edd aśvavasthā ca amṛtā 288 ambujekṣā] F G

Edd ambujākṣī: E ambujākṣā | ambālā] F G H amlānā: B amlāyā: O ambālī: Edd andhānā | ambu ... pārvati] F G Edd ambusnigdhāmbujānanā | ca pārvati] E *a.c.* -pradāyinī **289** aṃśī ca] Edd aṃśīti | aṃśī ... aṃśa] C *om.* | aṃśī ... sambhavā] E G H P aṃśī aṃśasamudbhavā (E H aṃśāṃśasambhavā) **290** devī] F G Edd bhadre: A O devi | atyanta ... svarā] D *lac.*: E andhakāravinaśinī **291** artheśā] B arthagā: O -śā *lac.*: O2 *i.m.* | dātrī ca] Edd -dāyinī | artha² ... anāhatā] Edd arthasampadpradāyinī | anāhatā] B *add.* 6 **292** kakārasya] Edd kakārādi **293** atyanta] H ananta- | nirmalaṃ ... padaṃ] F G Edd nirmalotpalagandhinīm **294** īśvara] A B C D E O P śrī- | īśvara uvāca] F G Edd *deest*

295 kalyāṇī ... gandhinī] KK 29.40ab **296** kumudvatī ... dāyinī] KK 29.40cd **297** kāñcanākhyā ... nāśinī] KK 29.41ab **298** kratu¹ ... vināśinī] KK 29.41cd **299** kamalākṣī ... prabhā] KK 29.42ab **300** karuṇārdrā ... nāśinī] KK 29.42cd **301** kāma ... mālinī] KK 29.43ab **302** kūṭasthā ... kalāvatī] KK 29.43cd **303** kamalā ... nāśinī] KK 29.44ab **304** kamanīya ... priyā] KK 29.44cd (kapardisu kapadagā) **305** kadamba ... dekṣaṇā] KK 29.45ab **306** kālindī ... mālikā] KK 29.45cd **307** krānta ... manoharā] KK 29.46ab **308** khaḍginī ... dhāriṇī] KK 29.46cd **309** khe ... tilakārcitā] KK 29.47ab **310** khecarī¹ ... pradāyinī] KK 29.47cd **311** khaṇḍitāśeṣa ... vināśinī] KK 29.48ab

295 kalyāṇī] Edd *deest* **299** kamalākṣī] D E *deest* **302** kūṭasthā] D E Edd *inc.* **305** kadamba] B *deest* **306** kālindī] B *inc.* **310** khecarī¹] B *deest* **311** khaṇḍitāśeṣa] B *inc.*

295 kalyāṇī] A F kalpanī: P anyānī | kāmyā] E kālī | kamalotpalagandhinī] B kamalā kāmakāminī **296** kumudvatī] O kuladūtī | kāntiḥ] H kāntaiḥ | kalpita] Edd kampita- **297** kīrti] D E Edd kāntiḥ: P kṛtiḥ | kṛt] E *om.* **298** phalā] B -malā: Edd -kalā **299** klama] B krimi-: G kṛma-: O krama- **301** mālinī] F G -gandhinī **302** karma] H kūrma- | karmayānī] E karmamālā: O karmajālā: P kūrmayāno | karma ... kalāvatī] F G Edd karmajālavināśinī (G -vilāsinī) **303** kamalā] H kamalī | kalmaṣa] P kaluṣa- **304** jalā] Edd -kalā | kamrā] F Edd karṇā: D kaurā: G karmā | pūjanapriyā] F -pūjanā priye **305** kadambakusumābhāṣā] C kadambakusumābhā- *lac.* **306** kalitā] H -latikā kaṇā] F G kalā: O keli- |

kādamba] E kadamba- 307 krānta] Edd kāntā lokatrayā] A lokabhayā: O koṇatrayā | kaṇḍuḥ] F G Edd kasthā: P katrī kaṇḍu] Edd kasta- | manoharā] B *add.* 23 308 khaḍginī] O khaginī khaḍgadhārābhā] E khaḍgadhārā ca | khaḍgā] E G P khaḍghā | khaḍgendu] A E O khagendra- 309 khashthā] Edd khaḍgā | tilakārcitā] Edd -talakāṣṭhitā 310 khecarī² ... khyātiḥ] C -rīvandyā khyātiḥ *lac.* | vandyā] F G Edd -vidyā khyātiḥ ... pradāyinī] Edd kha iti khyātidāyinī 311 pāpaughā] D C -ghā *lac.*: O -pāpā ca | vṛddhi] G O -buddhi-

312 khātainaḥ ... vāhinī] KK 29.48cd 313 khara ... pāthasām] KK 29.49ab 316 guhā ... priyā] KK 29.49cd 317 gambhīrāṅgī ... gatipriyā] KK 29.50ab 318 gaṇa ... stutā] KK 29.50cd 319 gāndhārī ... priyā] KK 29.51ab (gatibhraṣṭagatipradā) 320 gomatī ... gāminī] KK 29.51cd 321 gotra ... guṇāgrahī] KK 29.52ab 322 guhāmbikā ... dāyinī] KK 29.52cd (govindāṅghrisamudbhavā) 323 guṇanīya ... priyā] KK 29.53ab 324 gūḍha ... varaṅginī] KK 29.53cd (gauravavardhinī) 325 graha ... priyā] KK 29.54ab 328 cāmpēya ... rūpiṇī] KK 29.59ab 329 cārya ... rūpiṇī] KK 29.59cd

314 anyac] Edd *deest* 316 guhā] Edd *inc.* 317 gambhīrāṅgī] F G O Edd *deest* 318 gaṇa] O *inc.*: A *deest* 320 gomatī] A *inc.*: H *deest* 321 gotra] C D P *deest* 323 guṇanīya] C D P *inc.* 324 gūḍha] F G H Edd *inc.* 326 nāmāntaraṃ] Edd *deest* 328 cāmpēya] Edd *inc.* 329 cārya] Edd *deest*: O *om.*

312 khātainaḥ ... sandohā] Edd khātena vandasandohā | khaḍgakhaṭvāṅga] G khadgakhadvāṅga- | vāhinī] F G O Edd -dhāriṇī 313 khaṇiḥ ... pāthasām] F G khaṇamastanikṛntaṇī: Edd kharamā ca nikṛntanī | pāthasām] B *add.* 17 | 901: P *add.* 900 314 pṛthak] G paramaṃ 315 sundaraṃ sadā] B -gopanaṃ priye 316 gandhavatī] Edd -gandhagatir | gaurī] E gaurā 317 gatāntā ca] H gatānantā | ca] B *om.* 318 nāthāmbikā] B -nāthātmikā | paristutā] O P -pariskṛtā 320 gomatī] D O *a.c.* gautamī | guha] B E guhya- | gaur ... gāminī] C D P govindarasadāyinī 321 pravardhinī] Edd prabandhinī | guṇāgrahī] E guṇāgraṇī 322 guhāmbikā] B guhātmikā 324 rūpā] H P -vatī | gurvī ... varaṅginī] H P gurugaurāṅgavardhinī | gauravarāṅginī]: O gauravagandhinī varaṅginī] C D E G -pravardhinī: F -vardhinī 325 pīḍā] G -prīti- | guptā] A guhyā |

garāghnī] G gadasnigdhā | garāghnī ... priyā] Edd
madasnigdhamanāpriyā | priyā] B *add.* 36 326 sāvadhānāvadhārāya] B -
vadhāra- *om.*: C sāvadhā- *lac.* 328 cāmpeya] E cāmarī- 329 cārya ...
nilayā] E āścāryacitrānayanā | kṛc] H -bhṛc

330 candra ... sthitā] KK 29.60ab 331 cāru ... duṣkṛtā] KK 29.60cd 332 cid ...
vījitā] KK 29.61ab 333 cāritāśeṣa¹ ... maṇḍalā] KK 29.61cd

330 candra] Edd *inc.* | carvaṇīyā] O *inc.* 332 cid] Edd *deest* | vātī] H *om.* 333
cāritāśeṣa¹] Edd *inc.*: P *deest* 335 śukla] P *inc.* | śuklamālikā] H *inc.* 339
rakta¹] H *deest* 340 pīta¹] H *inc.* 341 kṛṣṇa¹] O *deest* 342 vṛndāvana] O
inc.: Edd *deest* 343 vṛndāvaneśvarī] Edd *inc.*

330 candra] H P cāru- 331 calitāśeṣaduṣkṛtā] P caliśeṣasuduṣkṛtā | duṣkṛtā] E
-kalmaṣā 332 cid ... vātī] A cidākāśaśaradvārci: C *lac.* | cid ... vījitā] P
cidākāśasaritśuklamālikā citpatipriyā | | cañcac ... vījitā] E
cañcaccaraṇarājītā 333 cāritāśeṣa¹] A cauritāśeṣa-: B cauratāśeṣa-: E
cūlitāśeṣacāritāśeṣamaṇḍalā] G cāritāśeṣasadguṇā | maṇḍalā] B *add.* 16
335 śuklamālikā] H citpatipriyā 336 pītāṅgī] E pītacandana-: C *lac.* 338
vastra] D *om.*: E -paṭṭa- | vastrottariyini] F G P Edd -vastraparāyaṇī 339
paṭṭa] P Edd -vastravastrottariyini] P Edd -vastrottarāyaṇī 340 paṭṭa] O
P Edd -vastrapaṭṭottariyini] O P Edd -vastrottarāyaṇī 341 paṭṭa] G -
vastra- | paṭṭottarāyaṇī] E -vastrottariyānī: F -paṭṭottariyini: G -
vastrottarāyaṇī: B *add.* 8 342 vaṃśīnādinī] E vaṃśīnī | nādinī] P -
nandinī 343 kāryaprasādhānī] B -darśanalālasā: C *lac.* 344 kālindī] F G
kālindy | avagāhinī] O Edd avagāminī: P suragāhinī 345 gopīśvara] E
gopeśvara- | mohanī] B *add.* 12 346 sadā tu] F G tripurā | sadā¹ ... sadā²] Edd
tripurā tripurādūtī trayī tripurāsundarī | | deśī] O P -devī 347
anucāriṇī] Edd -anucārikā 348 tripurā ... tu] H P tripurāyāḥ purasthātā |
tu] E ca | padminīparā] H padmamālinī 349 nānāsaubhāgya] C *lac.* |
nānā ... sampannā] B sāvadhā triṣu sampannā | saubhāgya] H *i.m.*
bhūṣitā] A C P *add.* 1000: F G O *add.* oṃ: B *add.* 9 | 1000

354 bahu] B *deest* 355 padminī] B *inc.* 357 prakāṣaṃ] G *om.* 360 tadāsau] G
inc. 361 kṛṣṇas] Edd *deest* 362 govindo] Edd *inc.*

352 maheśānī] Edd ca deveśī 353 kevalaṃ kamalekṣaṇe] G kevalāṃ ca
varānane | kamalekṣaṇe] F *add.* || o || o || o || 354 kālēna ... upavidyāpi] C

lac. upavidyāpi sidhyati] F G upavidyā prasidhyati (G susidhyati) 355
niścītā] E niścītam: F rādhikā 356 sudhīḥ] G *om.*: Edd svayam 357
mantreṇa] B P -tantreṇa 358 nāma maheśāni] F G Edd nāmasahasrāṇi |
śāsyate] Edd *add.* kṛṣṇas tu kālīkā sākṣāt rādhā prakṛtipadminī | 359
kṛṣṇa ... yatnataḥ] H P kṛṣṇa rādhē ca govindam uccāryā yatnataḥ priye
| | rādhē] E rādhēti 360 tadāsau] Edd sadāsau | vaiṣṇavo] E H vaiṣṇave |
vaiṣṇavo ... praśasyate] C -vo devī sarvatraiva pra- *lac.* | devi] B yāti |
sarvatraiva praśasyate] B triṣu lokeṣu śāsyate | praśasyate] F praṇasyate:
Edd prakāśate 361 rādhā] A svayaṃ padminī] F -vardhinī 362 tripura] H
prakṛti- | sundarī] D C *add.* kṛṣṇas tu kālīkā sākṣād rādhā prakṛtipadminī
|: F G Edd *add.* vinā mantraṃ (F G vinārcanaṃ) vinā homaṃ vinā pūjāṃ
(F G nyāsaṃ) vinā balim | vinā gandhaṃ vinā puṣpaṃ vinā nityoditāṃ
kriyāṃ | prāṇāyāmaṃ vinā dhyānaṃ vinā bhūtavaiśodhanam | vinā
jāpaṃ vinā dānaṃ yena rādhā prasīdati | rādhā
sahasranāmākhyastotramārgēṇa (F G -mārgāya) pārvati | yo japed
vaiṣṇavaṃ mantraṃ rādhikāmantraṃ eva ca | sa paten narake ghore
yāvad indrās caturdaśa | śrutvā gurumukhān mantraṃ vaiṣṇavaṃ
bhaktitatparaḥ | tataḥ puraścariṃ (G puraścaraṇaṃ) kuryād
ekaviṃśatisaṃkhyakam (F -saṃkhyakā) | pūrṇābhiṣekasiktasya (F -
siktaḥ syāt) tato gurupadārcanam (F -ārcanāt) | vinā pūrṇābhiṣekaṃ ca
(G cet) bhavābdheḥ pāram icchati | ajñasya (F G andhasya) tasya (F tu)
durbuddher (F durbuddhe) niraye patanaṃ bhavet | satyaṃ satyaṃ
maheśāni satyaṃ satyaṃ vadāmy ahaṃ | bhavābdhitarāṇaṃ nāsti vinā
pūrṇābhiṣekena (F G -ābhiṣekaṇaṃ) |
nānāgamapurāṇadivedavedāṅgaśāstrataḥ | mayoddhṛtaṃ maheśāni
sāraṃ pūrṇābhiṣekanam (F G -ābhiṣecanam) | tasmāt sarvaprayatnena
kuryāt pūrṇābhiṣecanam (G tasmāt...ābhiṣecanam *om.*) | kṛtvā
pūrṇābhiṣekaṃ ca paṭhet rādhāstavaṃ priye | stavapāṭhān maheśāni sa
bhaved (F G svabhāvaṃ) bhavavardhanaḥ (F G nandanandanah) |
stotraṃ (F G stavaṃ) sahasranāmākhyam na yasya (F tyaktyā yo) japate
manum | rādhākṛṣṇasya deveśi tasya pāpaphalaṃ śṛṇu | kumbhīpāke sa
pacyate (G 'tha savyena) yāvad vai brahmaṇaḥ śatam | vimagnānāṃ (F
G nimnagānāṃ) yathā śreṣṭhā bhaved bhāgīrathī priye | vaiṣṇavāṇāṃ
yathā śambhuḥ prakṛtīnāṃ yathā satī | puruṣāṇāṃ yathā viṣṇur
nakṣatrāṇāṃ yathā śāśi |: F G *add.* purāṇānāṃ yathā bhāgavatam
padmāvilocane | stotraśreṣṭhaṃ tathā devi rādhāyā varavarṇini | gopyaṃ

gopyaṃ punar gopyaṃ atigopyaṃ varānane | tava prītyā (F prauḍhām)
 idam uktaṃ gopānīyaṃ svayonivat | jayādikaṃ (F japādikaṃ) purā
 sarvaṃ yad uktaṃ varavarṇini |: Edd *add.* stavānāñ ca tathā śreṣṭhaṃ
 rādhātāntram idam priye | japapūjādikaṃ yad yad balihomāntikaṃ tathā
 |: F G Edd *add.* śrīrādhāstotrapāṭhasya kalāṃ nārhati ṣoḍaśāṃ (F nārhanti
 ṣoḍaśīm) |

363 iti ... 364 paṭalaḥ] A iti vāsudevarahasye harapārvatisaṃvāde rādhātāntre
 sahasranāmākhyāṃ stotraṃ samāptaṃ trayastriṃśat paṭalaḥ: B iti
 śrīvāsudevarahasye rādhātāntre harapārvatisaṃvāde
 sahasranāmākhyāṃ stotraṃ samāptaṃ ṣaḍviṃśatiḥ paṭalaḥ: C iti
 śrīvāsudevarahasye rādhātāntre harapārvatisaṃvāde
 rādhāsahasranāmākhyāṃ stotraṃ samāptaṃ ekatriṃśat paṭalaḥ: E iti
 śrīvāsudevarahasye harapārvatisaṃvāde rādhātāntre trayastriṃśat
 paṭalaḥ: F iti rādhātāntre sahasranāmākhyāṃ stotraṃ samāptaṃ | om
 trayaviṃśaḥ paṭalaḥ: H iti śrīvāsudevarahasye haragaurīsaṃvāde
 rādhātāntre sahasranāmākhyāṃ stotraṃ samāptaṃ trayastriṃśat
 paṭalaḥ: O iti śrīvāsudevarahasye rādhātāntre harapārvatisaṃvāde
 sahasranāmākhyāṃ rādhāstotraṃ trayastriṃśat paṭalaḥ: P iti
 śrīvāsudevarahasye rādhātāntre harapārvatisaṃvāde
 sahasranāmākhyāṃ rādhāstotraṃ: Edd iti vāsudevarahasye
 harapārvatisaṃvāde rādhātāntre sahasranāmastotraṃ samāptaṃ
 (Vidyāratna *deest*) dvātriṃśat paṭalaḥ

4,1 devy] A B C D E F G H O P Edd *inc.*

4,1 devy] A B D E H O P Bhaṭṭācārya śrī-2 bhūya ... mahābāho] B atah
 paraṃ pravakṣyāmi: C *lac.*: G mahādeva mahābāho | śṛṇu me] H śṛṇusva
 3 mahādeva] F -sahasreṇa 4 pūrvāṃ yat] Edd vada yaṃ | yat] B C ca |
 sadāśiva] F sadāśivam 5 vistārād ... mama] G vistārya kathaya prabho |
 vada ... mama] C D vadatu mama: F Edd vada śaṅkara: Edd gadato
 mama 6 īśvara] A B C D E O Bhaṭṭācārya śrī- 7 dvididham ... hi] F G
 Edd harināma dvidhā devi | harināma hi] H P harināmākhyāṃ 8 śastaṃ]
 B varṣe | śastaṃ bṛhannāma] C *lac.* | bṛhannāma ... sadā] B so 'pi nāma
 bṛhat sadā | bṛhat sadā] Edd varānane 9 bṛhannāma] Edd sarvatraiva

19 brahmāṇḍa] C D E *deest* 20 yan] Edd *deest* 21 tannāma] Edd *inc.* 24
 uccared] C D E *inc.*: Edd *deest*

- 11 sāmānyam ... sammataṃ] F G tatraiva narasammatih: Edd tenaiva sūcyate naraḥ 13 om] G *deest* | om ... śivaḥ²] Edd om namaḥ śivarāmaḥ śivarāmaḥ śivaḥ śivaḥ | | śivarāmaḥ] C śivaḥ rāmaḥ | śivarāmo] B śivarāmaḥ: C śivaḥ rāmo | rāmo] B rāmaḥ | rāmo rāmaḥ] F rāmārāmaḥ | śivaḥ²] O *ins.* śivaḥ 14 kṛṣṇaḥ¹] H *deest* | klīm] H O P *deest*: D E aiṃ: B hrīm | hrīm] D E aiṃ: O śrīm | śivaḥ²] O *deest* | kṛṣṇaḥ³] Edd kṛṣṇa | kṛṣṇaḥ⁴] D E H O P *deest*: Edd *ins.* rāma hariḥ 15 śivo¹ ... om] Edd *deest* | rāmo¹] B O rāmaḥ | śivaḥ²] O *ins.* śivo rāmaḥ śivaḥ śivaḥ | om] D E H O P *deest*: E *add.* 32 16 dvāviṃśākhyam] E dvātriṃśadākhyam | dvāviṃśākhyam ... mantram] Edd dvātriṃśadakṣaram mantram | mantram] H tantram 17 brahmaṇa ... vaiśyeṣu] B brāhmaṇakṣatriyavaiśyeṣu: Edd brāhmaṇe kṣatriye vaiśye | sarva ... saṅgataṃ] Edd sarvadeśe susaṅgataṃ | vedeṣu] E H -devesu: B -deśeṣu: G *a.c.* -deheṣu saṅgataṃ] E saṅgatāḥ 18 prathamam ... dam] D E praṇavam varavarṇini | dam] H P -jam 20 yan ... devi] F G saṃkhyā śoḍaśakam nāma 21 tannāma parameśāni] Edd dvātriṃśadakṣaram naiva 22 yat] F G O P yas | yat tu] Edd dattvā | sadā] C D E F G Edd śubhe 23 praṇavam varavarṇini] Edd mantram etad udīrayet | varavarṇini] F G samudīrayet 24 uccaret] G uddharet 25 prakurvita] O prakurute | praṇavam ... tadā] F uccaret praṇavam sadā: P praṇavantocaret sadā | uccaret] G uddharet: H coccaret | tadā] O sadā 26 sāmānyam] H P sāmānyo | viśeṣam] H P viśeṣo 28 nivāsināḥ] A B H O -nivāsinī 30 adhameṣu] F madhyameṣu
- 33 harināma] Edd *inc.* 43 pūrvoktaṃ] Edd *deest* 47 praṇave] Edd *inc.* 48 śivas] F *om.* 49 mājyā] F *inc.*
- 31 praśasyate] E prasaṅgāt tu | adhame] P madhyame 33 sadā] B *om.* 34 sāmānyam śoḍaśāhvayam] E śoḍaśābdāya pārvati 35 devy] A B C D E H O P Bhaṭṭācārya śrī- 36 parameśāna] H parameśāni | harināma] P tvannāma harināma ... yadi] Edd doṣadaṃ harināma cet 37 mātā] Edd devī 39 īśvara] A C D E O Bhaṭṭācārya śrī- | īśvara uvāca] B *deest* 40 rahasyam harināmasya] F G H P harināmno (F G harināma-) rahasyaṇ ca: Edd harināma hare kṛṣṇa harināmasya] O harināmākhyam | sarva ... yutam] G śasyan martye hitam yutam] O -mayam 42 prathamam kathitam] F G Edd abravīt prathamam kathitam] A kathite | kathitam ...

ṣoḍaśāhvayam] E paścāt tato devi ṣoḍaśābdāya pārvati 43 yac chando] F bahuñe | chando] A B E O chandaṃ 44 nāmasya] F G -nāma tu: E H P -nāmnaś ca | chandaḥ] B O chandaṃ | na ... sammatam] G naiva sundari 45 sūtaka] F G cūḍaka- 46 nāmasya] G -nāma tu: H P-nāmnaś ca 47 rudra] Edd brahmā- 50 daśa ... parāḥ] F G Edd vijñeyā daśanāmās te devāya (F G śaktayas) trividhāḥ parāḥ | | nāmasya] H P -nāmnaś ca: O *ins.* hy vai] P ca | śaktayas ... vidhā] E śaktir yānti dvidhā | vidhā] B C D E -purā 52 harer] A E O harir: P svayaṃ 53 ṣoḍaśāhvayam] E ṣoḍaśākṣaram

56 yaḥ] Edd *deest* 57 rāma] Edd *inc.* 59 śiva] Edd *deest* 60 aparaikaṃ] Edd *inc.* 64 etan] A D Edd *deest* 65 etan] A D Edd *inc.* 66 mahā] Edd *deest* 68 aṣṭoṭṭara] Edd *inc.*: A D F P *deest* 69 tasya¹] A D F P *inc.*

54 śūdra ... śāsyate] Edd śūdravarge praśasyate | vargeṣu] A -varṇe tu: C -varge tu 55 śūdreṣu] A H sarveṣu 56 yaḥ śūdro] D E aśūdre | dīkṣito] O dīkṣite uttamaḥ ... prakīrtitaḥ] A B D E uttamam tat prakīrtitam | tat] F G H sa 57 dhanuḥ] E vasu- | dhanuḥ ... sadā] O sadā śaktiyutam bhavet 58 sarva] A P śiva- | sarva ... mūrtimān] D E sarvaśaktis tu jāyate: Edd sarvaśaktiyutam priye 59 nāmas] E -rāmas: G -nāmā | pāpaviddhā] F G pāsam viddhi: O pāpaṃ hara pāpaviddhā carācare] E pāpaṃ viddham sakārakam | carācare] A B ca cāvaha: H P carācaram 60 sāvadhānāvadhārāya] O *ins.* om kṛṣṇa rāma govinda 61 om¹ ... hrīm] C *lac.* | om¹ ... om³] B D E H P om kṛṣṇa rāma govinda om hare kṛṣṇa (H rāma) govinda om klīm (B E H P hrīm) janārdana hrīkeśa om (B E H *deest*) hrīm om | 63 nāma] D E F G P devi 65 maheśāni] F G Edd varārohe vardhanam] H [...] 66 guptakaram] B -karam tattvaṃ: C -ākaram: D -āntakaram: E cāntakaram: H bhaktakakam hi: P -guptakam hi 67 yaḥ kārayet] D ākārayet: O prakārayet 70 iti ... saṃvāde] A iti vāsudevarahasye harapārvatisaṃvāde rādhātantre: E F G P iti rādhātantre (E śrī-): C O iti śrīvāsudevarahasye harapārvatisaṃvāde rādhātantre: H Edd iti vāsudevarahasye rādhātantre | catustrimśat] B saptavimśatiḥ: C dvātrimśat: D trimśatyah: E catustrimśataḥ: Edd trayotrimśat (Ed. pr. dvātrimśat) 71 paṭalaḥ] Ed. pr. *add.* end iti jelā ḍhākār antaḥpātī māṇikagaṇja upavibhāger adhīna vatunī-grāmanivāsī om ānandamohana chaṭṭopādhyāya mahāśayer putra śrīrasikamohana

chaṭṭopādhyāya-kartṭrke saṃgrhīta o prakāśita rādhātantra samāpta:
Mukhopādhyāya *add.* samāptaḥ: Bhaṭṭācārya *add.* saṃpūrṇo 'yaṃ
granthaḥ: Vidyāratna *add.* rādhātantra samāpta

5,1 devy] A B C D E F G H O P *inc.* 5 etat] P *deest* 10 tiṣṭhanti] P *inc.* 19
tantram] G *om.* 21 dṛśyate] A *deest* 22 yeṣu¹] F *deest* 23 tiṣṭhate] A *inc.*
24 gāyatri] F *inc.*

5,1 devy] A B C D E śrī-: O śrīpārvatya 3 tripurā ... āpnuyāt] E
tripurāpadapūjanāt 4 prabhṛtayas] C P -prabhṛtayo: D E -prabhṛtiyās |
tās] C P yās 5 vistarād] E kṛpayā 6 īśvara] A C E O śrī- 8 tripurā ...
vyalīyata] F G dattāyāṃ tripurādevyā vyalīyas tu | vyalīyata] B O
vilīyata: D E vilayita: C vilīyita 11 hariḥ] D E purīm 12 dvārakāṃ] H P
yakāraṃ | dvārakāṃ prayayau] F G *transp.* | vāhinī] E -vāhinīm 13
aparaikāṃ] F G aparañ ca | śṛṇu praudhe] O varārohe | vadāmi] B O
dadāmi 15 aiṃ] E O hrīm 16 tripurā ... vāsinyai] A tripurāvāsinyai: G
tripurāyā puravāsinyai 17 no] E *om.* 18 saṃyutaṃ] E -sahitaṃ |
tantram] F G mantraṃ 19 tantram] B *om.*: F mantraṃ | sulocane] C D E
varānane 20 ca] E *om.* | paramā kalā] A B pūrṇam akṣarā 21 smṛtam] F
priye 22 ca] E *om.* | pūrṇaakṣarā] C pūrṇayākṣarā: O pūrṇam akṣarā 23
tiṣṭhate] B tiṣṭhanti: E tiṣṭhati

25 devi] G *inc.* 34 etat] H P *deest* 35 iti] H P *inc.*

25 na] O yat | na ... varjitaṃ] B naṣṭagehavataṃ devi sadā tu śaktivarjitaṃ |
tu ... varjitaṃ] C G P yac chaktivarjitaṃ: E śaktir anvitaṃ 27
amṛtodasarastīre] E amṛto deśatas tīre 28 sadā ... rūpiṇī] E rādhā
viralakāriṇī 29 dūti] B duṣṭa-30 kāṇṭhe] F -kaṇṭha- 31 tantram] D *om.* 32
tava bhaktyā] P bhagavatyā mayākhyātaṃ] F G samākhyātaṃ: E ca
deveśi 33 tantram] F G H mantraṃ svastyayanaṃ] D *lac.* |
svastyayanaṃ hitaṃ] F svastyayanī hi tat 34 tantram] G mantraṃ |
varārohe] D E O maheśāni (D -śāni *lac.*) | prakāṭāya] D *lac.*: E kaṭanaiva
(?): G prakāśaya 35 iti ... saṃvāde] A O iti śrīvāsudevarahasye
harapārvatīsaṃvāde rādhātantre: F iti rādhātantre: G iti
vāsudevarahasye rādhātantre: H iti śrīvāsudevarahasye
haragaurīsaṃvāde rādhātantre: P iti vāsudevarahasye
harapārvatīsaṃvāde rādhātantre | pañcatrimśat] B aṣṭavimśatiḥ: C *om.*:
D trayāḥ trayāstrimśat: E catustrimśat

6,1 devy] A B C D E F G H O P *inc.* 4 padmam] D E F O H P *deest* 5 etat] D E F O H P *inc.*

6,1 devy] A B C D E O P śrī-3 padminyā] A B F O padmasya | parameśāna] B P parameśāni | guhyatattvaṃ] P atiguhyaṃ 4 sahasra] F G tatsahasra- 5 mahādeva] B C D E maheśāni: P maheśāna: 6 īśvara] A B C D E O P śrī- 7 vakṣyāmi] B vadāmi | vakṣyāmi cārvāṅgi] E *transp.* | vrajatattvaṃ] H P etat tattvaṃ 8 dakṣa ... yadā] E dakṣasaṅgajā ca | dakṣa ... hi] G dakṣayajñavinā sā tvam | yajñe] C D -saṅge

13 tava] A C G O P *deest* 17 bhramarāḥ] H *deest* 19 tava] A C G H O P *inc.*

9 utpannam] P tat pātaṃ 10 keśapīṭhaṃ] D E tava keśaṃ (E keśe) 11 atra] D E yad yad 12 keśaṃ] F G P keśāms | saṃyutaṃ] H P saṃyutaḥ: F saṃyutā 13 keśaṃ] H P keśo: F keśā: G keśāḥ | yadā patati] F G patitā yadi 14 prathamam] B C saṃjātaṃ | padmam ... sannibham] P padmañ cāruṇasannibham 16 bhramaraiḥ ... keśaṃ] F śobhitaṃ keśajālaṃ tat śobhitaṃ] D E śobhitāṅgaiḥ | pariśobhitaṃ] A parisevitam: F pariśobhitaḥ 17 yoginyas] E bhavāni 19 keśalatā] B keśalatām: F keśas tato | keśalatā devi] G keśa maheśāni | devi] A devī 20 yāvad dūraṃ] B yāyad bhūmau: E yāvad dvayaṃ | maheśāni] B viyatim: C *om.* | goḥ] B gauḥ | goḥ śabdaṃ] G O goḥ śabdo: H P gopādo: E gośabdaṃ 21 krośaṃ] F krośa 22 vistāraṃ ... bhūmiṃ] F G -vistārā keśabhūmis 24 yat tu] H P yatra: B *om.* | sannibham] H sambhavam 25 gāyatrī] B F G H P yoginī: O gopinī- 26 kośaṃ] H P -kośo: O -keśaṃ | kuṇḍalinīm purīm] F G O P kuṇḍalinī parā: E kuṇḍalinīsvayam purīm] B parāt: C purām 27 sandoha] F -saṃdohe | pūritaṃ] H P -paritaṃ 28 yatra patet] G yatrāyatat | patet] D O patitaṃ | patet ... hi] E patitāṅgaḥ satyāṅgaḥ svayam eva hi | satyā ... pratyaṅgam] D *lac.* | aṅgaṃ pratyaṅgam] C akṣaram pratyakṣaram 29 tad ... durlabham] F G jānīyāt siddhipīṭhaṃ tat durlabhaṃ naganandini | 30 pīṭhaṃ tīvraṃ] H O P *transp.* | tīvraṃ] O *lac.* bahubhayānakam] H *om.* 31 keśapīṭhaṃ] H *om.* | varārohe] D *om.* varārohe ... mohanam] E sadā saumyaṃ māthuraṃ vrajamaṇḍalam | ca ... mohanam] F G viṣṇuvimohanam | viṣṇu] D vraja- 32 keśapīṭhe] E sa pīṭhe ca

34 pañcāśan] F *om.* 36 āsām] F *inc.* 46 tiṣṭhate] F *deest* 50 ata] O *om.* 52 mātṛkā] O *inc.* 54 śveta] A E O P *deest*

33 māyā¹] E devī | mahā ... mayī] F jaganmātā jagatprasūḥ 34 devi] A P devī tadgaṇe] A O taddale: G tatkr̥te | tadgaṇe satataṃ] E tava gātre sadā 35 kalāvatī] G kātyāyanī | jagatprasūḥ] D E jaganmayī 36 prema] E brahmaparameśvari] B E P parameśvarī 37 paripūrṇaṃ] P paripūrṇo | devi] B O P devī | jalam ... rūpiṇaṃ] F G jalam pīyūṣasannibham: P jalañ cāmṛtarūpiṇaṃ amṛta] H cāmṛta- | rūpiṇaṃ] O -rūpakam 38 nānatvaṃ gataṃ] A nānatvañ ca gatā: E nāmānugataṃ: O *lac.*: O2 *i.m.* | nānatvaṃ ... priye] F G gatā nānatvaṃ eva hi 39 yatra ... ca] F G kadambaśākhino yatra | svarūpakam] F G -svarūpiṇaḥ: H O -svarūpakāḥ 40 golokāḥ] D E H O golakāḥ | golokāḥ ... pārvati] F G tava pīṭhaṃ maheśāni loke golokasamjñakam | 41 catur ... udāhṛtam] G caturvargapradam yasmād goloka tad udāhṛtam | | prado yas] O -pradam yat | golokaṃ] D E O golakaṃ | golokaṃ ... udāhṛtam] H P golakaḥ (H golakāḥ) sa udāhṛtaḥ | tad] O yad | tad udāhṛtam] E samudāhṛtam 42 samaṃ] E F G O -mayaṃ | dharmārthakāma] H dharmakāmārtha- 43 golokaṃ] A B E H O golakaṃ 44 dalam ucyate] D -dalasamyutam: E -varṇasamyutam 45 parameśvari] A B H parameśvarī 46 tiṣṭhate satataṃ] P *transp.* | ekaikena] A ekenaiva: H ekatraiva: P ekā eva 47 nirguṇo ... guṇī] E *om.*: E2 *i.m.*: G nirguṇo saguṇī 48 vāsudevo ... preto] A vāsudeva mahāpreta: E -bāhur: O -pretaḥ: H P -bāhuḥ | yoga] H O P preta-: B yogi-: E ati- | priye] D E sadā 49 śabda ... tu] O kṛṣṇas tu satataṃ guṇī 50 tu] A E P ca 51 guṇī] E priye 52 rahito] A B -rahitaṃ | nirguṇaḥ ... pārvati] G sa eva nirguṇaḥ priye 54 śveta eva] C laguḍastho: G lagūlavan

36,74 brahmānī ... ca] BST 5.19ab 75 kaumārī ... kālīkā] BST 5.19cd 76 śivadūtī ... tathā] BST 5.20ab

55 laguḍasthaṃ] A E O P *inc.*

55 tu ... tejas] P yas te yas tu | tejas] A B tejaṃ | śaktim uttamam] G O śaktir uttamā 56 evam] E ekam | jñāsi] O P jñāmi: A jñāti 57 śabda ... guṇī] E śabdabrahmamayaṃ yat tu 58 devy] A B C D E O P śrī- 59 parameśāna] C D E P *a.c.* parameśāni | me] D parame | tapodhana] P *add.* kañjatattvaṃ varārohe suśrāvyam sukhavardhanam | 60 sadā] O *lac.*: D E tathā 61 kañjasya ... samstheṣu] G padmasya patrasandhye tu | samstheṣu] A -saṅgheṣu: E -saṃyukta-: O -samsthe tu 62 guṇa ... yutaṃ]

E *a.c.* guṇasaṃyuktaṃ: E2 *i.m.* guṇatvasaṃyuktaṃ | traya] D -veśa- 63
 īśvara] A B C D E O śrī-66 arthadaṃ] P āyurdaṃ 67 sugandha] A B E O
 sugandhisugandhasaṃyutaṃ] G sugandhimiśritaṃ 69 nāmnā] D E
 māṇḍabhaṃ: B nāmubhaṃ (?) | nāmnā ... devi] E saṅgopāṅgo vanaṃ
 tatra | devi] G *om.* 71 āpadāḥ ... gatāḥ] G gatā pralayaṃ āpadaḥ: H P
 āpadyā mucyate naraḥ 72 parameśānīm] E H P parameśāni 73
 vyarthaṃ] A G kathaṃ 74 gaurīndrāṇī] D E gopyā indrāṇī: O
 gopīndrāṇī 77 śākambharī] C D śokambharī | maṅgalā] H māheśi |
 pālikā] B kālīkā: E kapilā | tathā] O sadā

82 aparṇā ... mahodarī] BST 5.23cd 83 ghora ... bhayaṃkarī] BST 5.24ab

81 dhātri] A *deest* 86 caṇḍāvatī] F *inc.* 88 priyaṃkarī] A *inc.* 103 kaumārī] F
deest

78 śiva] A nija- | ca śāmbharī] G O *p.c.* śākambharī | bhīma] D H
 śivabhīmarūpiṇī] E caṇḍikā tathā 79 śāntā] C D śāmbhā 80 vahni] P
 vāni-83 tathā ... bhayaṃkarī] E tathaiva ca kṣemaṃkarī 84 kṣemaṃkarī
 ... ca] E G nāyikā ca maheśāni (G parameśāni) 85 caṇḍikā] G candrikā
 87 priyā ... rūpiṇī] F G padmāsane priyā nityā tathaiva vāmarūpiṇī | 88
 ca ... caiva] F G devamātā tathaiva ca | tathā caiva] A B tathā iva 89
 kalavikariṇī] E vanavikariṇī: F kalavīkaraṇī: G kaladī kalavī: P
 kalaviṅkaraṇī | pramāthinī] E -pramathinī 90 devyaḥ] C P -devyā 91
 guṇam ākhyānaṃ] A guṇasaṃkhyānaṃ: G guṇasaṃākhyānaṃ: P
 guṇākhyānaṃ 92 tatpatre] E tatpatreṣu 95 aruṇa] H P cāruṇa- |
 aruṇaprakhyā] E aṃśuprākhyā ca 97 tu] O ca | rūpāsyā] A B E -rūpāsyāt
 98 patrasya] G -padmasya | kārya] H *om.* 100 gaurīpatrasya] A gaurī ca
 patra- | patrasya] H -padmasya 101 aruṇaprabhā] G P yāruṇaprakhyā: F
 karuṇāprākhyā | prabhā] A E O -prakhyā 102 pradāyinī] B -dā- *om.* 104
 kṛṣṇasya] G kṛṣṇāṅgī | kṛṣṇasya ... dāyinī] O kṛṣṇagandhapradāyinī

105 vaiṣṇavī] F *inc.* 115 cāmuṇḍā] E *om.* 117 vārāhī] E *inc.* 130 pālikā] O
deest 132 medhā] O *inc.*

106 parameśvari] E parameśvarī 107 durgā¹ ... sā] G *om.* | sā ... sadā] C F ca
 sā durgapatrasaṃsthitā | durgā² ... sadā] B durgā sā patrasaṃsthitā 108
 kṛṣṇābhayakarī nityā] A E kṛṣṇasyābhayakarī 110 bala] O rasa-111
 kālīkā] D *add.* kālīkā | rūpā sā] C D O -rūpāsyā: B E -rūpāsyāt: F G -

varṇābhā | kālīpatreṣu] E kālīkapatra-: O kālīpatrasya 112 digambarī] F G digambarā | keśā] A E F -keśī | mātā] O -rūpā 113 śivadūtī tu] B C H O P śivadūtīti | tu] E ca | yā] B *om.* 114 satataṃ] D *om.*: E sarvadā 119 maheśī²]

E maheśa- 120 sadā¹] A D E tu sā | lālasā] F -mānasā 122 śṛṅgārarūpiṇī] G *ins.* śivā 123 śākambharī] C D śokambharī: E śāmbharī ca | yā tu] C O P *transp.* 124 śākambharī] C D śokambharī-: E śāmbharī- | bhāranatā sadā] B -bhāravatāśatā | sadā] E śubhā 127 yā] G sā | haridvarṇa] B haripūrṇa-129 deveśī] P sā devi | śucismite] O *add. lac.* 130 madhyasthā] B -sthā *om.* sadā ... dāyinī] B C sadānandapradāyinī | ānanda] H P cānanda- 131 yā medhā] H *transp.* | sā ... rūpiṇī] E sadā raktasvarūpiṇī 132 medhā] O pāli- | priye] E priyā: O *add. lac.*

136 śāmbharī] F *om.* 138 bhīmapatre] F *inc.* 140 śāntā] H P *om.* 145 ambikā] H P *inc.*

133 bandhūka ... prabhā] C bandhūkasya samaprabhā 135 śāmbharī] G śāmbhavī | śāmbharī yā] E O P śākambharī | maheśāni] P mahādevi 136 śāmbharī] E O P śākambharī-: G śāmbhavī- 138 bhīmapatre] A F O bhīmapatra- 139 samaprabhā] P -samannibhā 140 patre] A B O -patra- 143 devī] B C devi 144 rudra ... sthitā] O rudrapatre sthitā | sthitā ... tu] E -madhyasthā 145 ketakī ... sannibhā] A ketukāṅkusumaprabhā 146 mūrtimān] F G H P -rūpiṇī: O -mūrtinī 147 kṣemā] A kṣamā 148 kṣemā] A kṣamā- | patre] B F O -patra- | sā] C yā | rasāśritā] D E H O P -rasānvitā 149 devī] A F devi 150 patreṣu sā] H -patre sadā | priye] P priyā 152 parameśvari] E naganandini 153 tu] E ca | rañjitā] G *a.c.* saṃsthitā 154 sā tu] F eva | duḥkha] D -kaṣṭha-156 svāhā ... sthitā] A E svāhāpatre sthitā | svāhā ... tu] B svāhāpatrapadmasthitā | patra] D -padma- | rasa] H P vara- 158 sā devī] E deveśī 159 aparṇā] E *ins.* ca 161 mahodarī] B mahādevī

163 ghorarūpā] G *om.* 167 bhayaṃ] E *om.* 168 rakta] G E *inc.* 171 nāyikā] O *om.* 172 nāyikā] O *inc.* 175 caṇḍavati] O *om.* 176 raktotpala] F *om.* 178 pīta] G *om.* 180 dalitāñjana] F G *inc.* | ugracaṇḍā] O *inc.* 184 īṣadrakta] A *om.* 186 yā] G *om.*

162 maho] B mahā- | maho ... madhyasthā] F G mahodarīpatrasamsthā | sadā] G *add.* bhayaṃkarī maheśāni bhayapatreṣu samsthitā | 164 sā] O *lac.*: O2 *i.m.* 167 bhayaṃ ... maheśāni] C ghorarūpā tu yā devī | maheśāni] A yā māheśi 168 padma] P rakta- 169 kṣemaṃkarī] B *ins.* yā | maheśāni] D F G yā deveśi kṣema ... sadā] A F G kṣemapatreṣu samsthitā | patre] H -patra- 170 jāti] A jāti- | sā] O *lac.* 173 padma] E -varṇa- 174 tu] A ca | padmānanda] F G kṛṣṇānanda- | vivardhinī] O -vidhāyinī 175 caṇḍavatī] E P caṇḍāvatī | tu] P *om.* 176 raktotpala] P rasāñjana- | vilepanā] A -vilepitā 179 tu yā] E *transp.* 180 dalitāñjana ... bhāviṇī] G dalitāñjanaśṛṅgārapuñjabhā sāpahāriṇī | 181 mahā ... prabhā] P mahāmāyākaraprabhā 182 caṇḍa ... tu] A caṇḍapatreṣu sā devī | patre] F -patra- | kṛṣṇasya rakṣaṇāya] O kṛṣṇasārekṣaṇāya | kṛṣṇasya ... vai] G kṛṣṇasamrakṣaṇāya ca 183 yā tu] A *a.c.* F O *transp.* 184 rāga] H -tattva- | samyutā] E -tālasamsthitā: B -rāgasam- *lac.* 185 priyā yā] B C F G H *transp.* | sā sthitā] E G P samsthitā | sthitā] E *add.* *lac.*: F *add.* nīlavarṇaviśālākṣī kṛṣṇāveśarasotsukā (?) |

187 śuklākārā] A G *inc.*: B *om.* 188 vāma] B *inc.* 189 vāma] A *om.* 190 priyaṃkarī] A *inc.* 192 sanātani] D E O P *deest* 193 sanāpatreṣu] B *om.* 194 kalavikariṇī] B *inc.* 196 bala] D E O P *inc.*

187 śukladanti] A O śuklavatī: E śuddhamatī | mānadā] O -mānasā 188 vāma ... yā] F G *transp.* | vāma ... sannibhā] A āramarūpiṇī sā tu sarvadharmamayī priye | | yā tu] B F G P *transp.*: O ca yā | tu sā] B devī: H *transp.* 189 patre] B -patra- | sthitā ... tu] D E maheśāni | priye] O sadā 190 yā deveśi] E yā tu devī: P tu yā devī | raṅginī] P varāṅgī- 191 priya ... samsthitā] F G priyaṃkarīpatrasamsthā sarvadā | devī] E devi | samsthitā] E tiṣṭhati 192 tu devī] A B G deveśi | muktākārā] A B F śuklākārā | sadā] B *om.* 193 sanāpatreṣu ... devī] F G sanātaniṇīpatrasamsthā 194 kalavikariṇī ... sā] F kalāvikaraṇā devī: G kalavīkalavī devī | kuṇḍa] F -kuṅgu- (?) 195 kalapatreṣu ... devī] F G kalāvikaraṇapatreṣu | varavarṇini] E *add.* kalavikaraṇī ca sā kalapatreṣu samsthitā | raktapuṣpaprabhākārā padmamālāvidhāriṇī | 196 yā] P tu | yā sā] E sā ca 197 bala ... tu] A balapatreṣu sā devī | bala ... parameśvari] F G balapramathinīpatre samsthitā naganandini | | parameśvari] A parameśvarī 198 kañja ... manoharam] B guhyād guhyataram: C *om.* 200 iti ... samvāde] A B C G H O P iti vāsudevarahasye (B C H O śrī-)

harapārvatisaṃvāde (G *deest*: H haragaurīsaṃvāde) rādhātantre: F iti
rādhātantre | ṣattriṃśat] B ūnatriṃśat: D catustriṃśat: E H pañcatriṃśat
201 paṭalaḥ] H adhyāyaḥ

7,1 īśvara] A B C D E F G H O P Q *inc.*

7,1 īśvara] A D H O śrī-: B om śrī- | īśvara uvāca] E *deest* 2 aparaikaṃ] F G
aparañ ca sāvadhānāvadhāraya] C sāva- (*lac.*) -dhāraya

6 kañjasya] P *om.* 7 saṃkhyāṃ] H *om.* 11 yoginī] P *inc.* 12 mātṛkā] H *inc.*
30 tamāla] D E *deest*

3 anyāni ... patrāṇi] E anyāni ca patrāṇi 4 patreṣu ca] B maheśāni: C *lac.* 5
satataṃ devi] F parameśāni 6 kañjasya varavarṇini] H yoginīaṅgajā
priye 7 akṣa] A abra-: O vaktra-: Q varṣa- 8 kośaṃ] E -koṣe: O -koṣo 9
māyā] B *om.* 10 sundari] E O sundarī 12 aṅgajāḥ] G -saṅgajā 14 dṛṣṭvā]
P kṛtvā 15 golokaṃ] D E H O golakaṃ | parameśāni] A satataṃ devi 16
golokaṃ] D E H O golakaṃ 17 mahā] A H Q mahad-: F G bṛhad- |
golokaṃ] D E H O -golakaṃ 18 golokaṃ] D E H O golokaṃ | eva ca] F G
ucyate 20 yutam] P -matam 21 kāśyādīni] Q kampādīni | mahad ...
ucyate] F mahadgolokesūcyate golokaṃ] D E O -golakaṃ 22 sandhiṣu]
D -gandhiṣu 23 sarvās tā] C sarvāḥ sā mātṛkādevyās] E mātṛkā devi 25
yatra] D E nāma: P Q yas tu | tad] F G sa 26 madhya] O adhaḥ- |
latādayaḥ] E latādrumāḥ 27 mātṛkā ... sadā] H mātṛkayā tu saṃyutam
29 mayam devi] E -mayī devī | nirnayaṃ] A niścayaṃ: F nirṇitaṃ: G
nirmitaṃ 30 tamāla ... nīpāś] F G tamālās ca kadambās: H P
manikādambanīpās | vṛkṣa ... sadā] B *om.*: C -vṛkṣāḥ sadā priye

31 kalpa] D E *inc.* 32 goloke] D E *deest* 34 sāmānyo] O *deest* 35 prakṛtiṃ] D
E O *inc.* 37 nakhāgrāt] F *deest* 39 tripurā] F *inc.* 45 tathaiva] Q *om.* 49
ata] Q *inc.*

31 kalpavṛkṣādayo] B C *om.* | vṛkṣāḥ] O devāḥ 32 goloke] H O golake 33
golokaṃ] O golakaṃ | svayaṃ ... ucyate] O sadā prakṛtir nānyathā |
prakṛtir] B prakṛtim | ucyate] G īśvarī 34 sāmānyo] B F G Q sāmānyam |
viśeṣo] B F G Q viśeṣam | svayaṃ ... nānyathā] G sarvaṃ
prakṛtirūpadhṛk: F sarvaṃ prakṛtirūpakam 35 brahmas ... rūpavat] F G
paraṃ brahma śavākṛtiḥ 36 kṛṣṇasya] O kṛṣṇas tu | koṭim] O -koṭir |
yad] P tad 37 nakhāgrāt] A nakhāgrāḥ | koṭisaḥ] A B -koṭayaḥ 38

pūjanāt] A B E H -pūjanam 41 mahad] H P Q ati- | mahadguhyam] B guhyād guhyam 42 bāhau] Q pādau 43 śāmbhavī] C -sambhavā 44 samsthitā sadā] G tu sadā sthitā 45 svāhā] D E svayam | prakāśinī] E3 *i.m. add.* svāhāmātrkā ity arthaḥ 47 maheśāni] E mahāmāyā | mūrtitāḥ] A E H O -mūrtimān 48 racitaṃ] E -racitā 49 kṛṣṇasya] P mātṛkā- | tviṣam] F G -dyutiḥ: E -tviṣaḥ 50 koṭi ... prati] F G koṭibrahmaprabhākārā pratyekam iti niścitam | 51 svapnavat] E O svapuram viḍambanam] Q *add.* āvirbhāvatirobhāva svapne 'pi bhavataḥ priye | 52 śāmbharī] Q śāmbhavī | śāmbharī yā] G O P śākambharī | yā¹] B C sā 54 caritaṃ] E racitaṃ | caritaṃ paramādbhutam] Q koṭiśo hy aṇḍarāśayaḥ paramādbhutam] Q *add.* vāmāṃs tu parameśāni caritaṃ paramādbhutam |

63 anenaiva] P *deest* 66 devy] P *inc.*

55 śāmbharī] Q śāmbhavī | parameśāni] B parameśā- *om.* 56 udgārya] E udgāmya: F uddhārya: O udgīrya: P upārya | svakīye] A B svakīya 57 karāmalakavat] C D F G P Q karāv amalavat | viśvam] B C D E H P Q sarvam | sarvam] B C D E H P Q viśvam 58 dr̥ṣṭam] C D H P Q dr̥ṣṭvā koṭiśaḥ ... rāśayaḥ] H P Q koṭiśo hy aṇḍarāśayaḥ: G koṭiśo brahmarāśayaḥ 59 rāmas] H kṛṣṇas | rāmas tu] F G rāmādyāḥ | tatrasthā] A B H O tatrastham: E tatrasthaḥ 60 matsya ... varāhādyāḥ] E matsyaḥ kūrmo varāhādyā (E2 *p.c.* varāhādīn): H -dyāḥ *om.*: P matsyaḥ kūrmo varāhaś ca: Q matsyakūrmavarāhaś ca | dr̥ṣṭvā] G sṛṣṭvā | sā] G tu | śāmbharī] Q śāmbhavī 61 nipīya] O nipītam nipīya tat] B nipīdayat | svastha] B C prasū- | svastha ... sadā] F G svasthacittā sadā sthitā 62 jagadambikā] C *om.* 64 sṛṣṭvā] B H O Q dr̥ṣṭvā | tu] G ca | ca] B na 65 sā devī] D E deveśi 66 devy] A B C D E H O P Q śrī- 67 kṛpayā] F G H O P Q hṛdayāc 68 ḍimbau] E F G H O -ḍimbe: Q -ḍimbo | maheśāna] A C D E P maheśāni | ḍimbhaḥ] B E F G -ḍimbaṃ 69 gṛhodare] B gṛhodaye: Q gṛhadahe | maheśāna] D O maheśāni | veśma] E veśmaṃ: O viśvam 70 etat tu] O etan me 71 īśvara] A C D E H O P Q śrī-: B om śrī- 72 rāśiḥ] O -rāśim śuci] B *om.* 73 tathākāram] A B E tadākāram 74 candro yā] A B E O -candraṃ yat | mātṛkā ... priye] Q mātṛkānām ca yaṃ priye | sā] E *om.*: E2 ca 75 brahma] B *om.* | yad] D E O tad

82 śarīraṃ] Q *deest* 83 paramātmā] B *deest* 84 śarīraṃ] B Q *inc.* 88 svadhāma] B H P *deest* 89 devy] B H P *inc.*

77 kṛṣṇa] B F G Q kṛṣi- | yadā] A E sadā | prakṛtim āvrajet] Q prakṛtigo vrajet 78 śabda ... kamalekṣaṇe] F G ṇaśabdas tu paraṃ brahma vidhāyaka (F brahmābhidhāyaka) iti priye | | sa] O na: Q sā | sa bhavet] H P so 'bhavat 80 ṇakārasya] Q nakāra yaś ca | ṇakārasya ... nānā] F G idaṃ nāma ṇakārasya nānā] A B nāmā- | parā] A E F G param 81 hi vinā] D *lac.* | nāma ... priye] Q -nāmakarūpadhṛk 82 śarīraṃ ... ca] D E ata eva maheśāni rūpaṃ kṛṣṇasya jyotir eva ca (E jyotiśaḥ) | | tu ... ca] C jyotisvarūpas tu | eva ca] B -rūpakam 83 paramātmā] G paramānu- | tu¹] O te | tu viṣṇus] H *om.* | viṣṇus tu] O *lac.*: P śarīraṃ | tu²] F hi 84 vinā] B *om.* | kutaḥ] G kutra 85 jalaśāyī] F jalāśayo keśavaḥ parikīrtitaḥ] A B keśavaṃ parikīrtitam 86 tu] O te 87 svadhāma] B E svadhāmaṃ: Q svavāsaṃ 88 vāsudevaṃ hi] E vāsudevāṃśa-: F G vāsudevati vāsudevaṃ ... tyaktvā] C *lac.* | tyaktvā] F G kṛtvā 89 devy] A B C D E H O P Q śrī- 90 kṛṣṇasya] G O Q kṛṣṇas tu | parameśāna] B C D Q parameśāni vāsudevaṃ] O vāsudeve 91 parameśāna] D Q parameśāni | vinirṇayam] D E viniścayam 92 yogaṃ] B yogaṃ 93 īśvara] A B C D E H O Q śrī-: B oṃ śrī-94 bhadre] E devi 95 sūkṣmeṇa] O *lac.*: O2 *i.m.* | sūkṣmajyotir] E sūkṣmā jajāti 96 kṛṣṇasya] E H kṛṣṇas ca | vāsudevaniketanam] E vāsudevaṃ svaniketanam 97 vāsudevaṃ] A H vāsudevaḥ 98 yat ... sthūlaṃ] G sthūlaṃ yat tu hastādyavayava] F G nānāvayava-: H P sarvāvayavahastādyavayavasamyutam] Q tad evāvayasamyutam

101 pañca] A G *deest* 104 pañca] A G *inc.* 108 vyānas] A E F Q *inc.*: D *deest* 110 vibhidya] O *om.* 111 anena] O *inc.*

99 pañca ... mayam] E pañcabhūtaṃ svayaṃ 100 pṛthvī ... pañcamam] F G vāyvakāśajalapṛthvītejastvam āptavān vibhuḥ | : A pṛthivī parameśāni pṛthivītvam avāpnuyāt | : E pṛthivivāyur agni āpa ākāśas caiva pañcamam | | āpambujaś] H O Q āpas tejaś | ca] O tu 101 prākṛtaṃ] E prākṛtiḥ 102 sthūlañ] E sthūlaś 103 tathaiva] B C H O P Q tad eva | pṛthivītvam] E prāthivītvam 105 mūlādhare] C P Q bhūtādhare: G bhūtādharam | apānas tu] D *lac.* | tu] A E ca 106 maheśāni] G maheśasya | prāṇa ... mūrtimān] F G prāṇasaktir maheśvari 107 viśuddhau] C D P viśaṅgau | sthitaḥ] B C D G O *add.* samānaṃ parameśāni śarīraṃ kāśya tiṣṭhati |

108 tu] E ca 109 pañca ... vrajet] F G vrajanti vāyavaḥ pañca
yadaikatvaṃ maheśvari | | yadā] E tadā | yadā vrajet] Q samāvrajet 110
vibhidya ... ca] F G brahmarandhram tadā bhitvā | param] P svayaṃ |
param ... vrajet] H paranirvāṇam āvrajet | nirvāṇatām vrajet] F G
nirvāṇam āpnuyāt 111 padma] B om. 112 sthūla ... parityajya] F G
ātmany ātmānam āyojya | vāsudevaṃ ... drutam] G vāsudevodbhavaṃ
yayau | yayau drutam] F E O P Q *transp.* 113 te] Q om. 114 idaṃ] B iti
115 na prakāśyaṃ] F *transp.* | kadācana] C F G *add.* nānātantram
varārohe pāsavaṃ yan mayoditam (G mama noditam) | sarvaṃ tad
viphalam devi satyaṃ satyaṃ vadāmy aham | idaṃ tantraṃ mayā
guptaṃ tava prauḍhyāt prakāśitam | ito 'nyā viṣṇumantrasya gatiṃ nāsti
varāṇane (G -ḍhyāt...varāṇane *deest*) | B *add.* om 116 iti ... saṃvāde] A
B C G O P Q iti śrīvāsudevarahasye rādhātantre harapārvatisaṃvāde: F
iti vāsudevarahasye harapārvatisaṃvāde rādhātantre: H iti
śrīvāsudevarahasye harapārvatisaṃvāde | saptatrimśat] B trimśat: D C
pañcatrimśat: E ṣaṭtrimśat: O saptatrimśattamaḥ | saptatrimśat ... 117
paṭalaḥ] H Q om.

118 samāptam ... tantram] A samāptaś cedam rādhātantram | śākābdāḥ 1700 |
11 | 10 | śrīpavanadevaśarmaṇaḥ pustakam idaṃ svākṣaraṇ ca | śrīhariḥ |:
B om om śrībhagavate vāsudevāya namo namaḥ | iti samāpto 'yaṃ
grantham | om ganeśāya namo namaḥ | om śrīśivāya namaḥ | om
śrīdurgāyai namaḥ | śubham astu śākābdāḥ 1658 aśvinavarṣe
saurabhābhadrasya pañcadivase guruvāre idaṃ granthaṃ samāptam |
jaya jaya durgāḥ |:
D samāptañ cedam rādhātantram iti | tatra
śrīvrajamohanasenasya moḥ pañcapādā | san 1214 sān 11i kārṭike |:
E samāpto 'yaṃ śrīrādhātantraḥ | śākābdāḥ 1743 | 3 | 2 | 14 | kujavāra
śuklāṣṭamī likhitaṃ śrībrahmānandanāthena | evaṃ
śrīdarpanārāyaśarmaṇā lipir iyaṃ pustakā | śrīviṣṇuḥ śaraṇam |:
F samāpto 'yaṃ vāsudevarahasyarādhātantrākhyagranthaḥ |
śrīhariśaraṇaḥ | śrīśivāya namaḥ | śrīgopālāyai namaḥ | śrīdurgāyai
namaḥ | śrīgurunamaḥ | śrīgurave namaḥ | śrīhariśahāya | śrīsarvasvatyai
namaḥ |:
H rādhātantram samāptam | śubham astu | om namaḥ
vāsudevāya | om namaḥ gurave | om namaḥ śivāya | om namaḥ
padminyai | om namaḥ durgāyai (?) | om namaḥ bhavānyai | om namo
gaṇeśāya | om namaḥ sarasvatyai | padminyākhyātantram tat

paramaṃ paramādbhutam | śarmaṇā rāmacandreṇa prālekhiyat tataḥ
svayam ||: O śakābdaḥ 1783 sauravaiśākhasya triṃśaddivase samāptaś
cāyaṃ granthaḥ | śrīrāmacandradevaśarmaṇaḥ svākṣaram idaṃ
pustakañ ca | oṃ namo gurave | atraiva śivam | oṃ |: P samāptaś cāyaṃ
rādhātantraḥ | harāya namaḥ |: Q samāptaḥ | saṃ 1931m iti śrāvaṇaśuklā
15 likhitaṃ girdhārīdāsena viduṣā |

4

Annotated translation of the Rādhā Tantra

First Paṭala

Oṃ. Obeisance to the supreme goddess!

Śrī Pārvati said: ¹‘God of gods, great god, conqueror of death, eternal one, ruler of Ganeśa, Nandi and Candra, you whom Viṣṇu serves – ²Lord Śaṅkara, Īśāna! Vāsudeva’s secret, the delightful Rādhā Tantra, has previously been hinted at just in the form of a story.^{*} Please retell it as an extremely rare Tantra!’

Īśvara replied: ³‘Beautiful one, Rādhā Tantra, Vāsudeva’s secret, is an extremely secret Tantra, pure and always spotless. ⁴Dear goddess, as the Kālī and the Toṣaṇa Tantras,[†] it is full of all power and will perfect all *vidyās*.[‡] ⁵I will now speak, beautiful one; listen carefully! Greatest mistress, Vāsudeva Hṛṣīkeśa once hastened to my company. ⁶Dear one, hear what he said!

‘ “Conqueror of death, mighty armed one, master, I bow to you. Please tell me what kind of recitation I should do, fortunate one!

[§] ⁷Lord rich in penance, you are the boat for crossing birth and death; ⁸for without you, there can be no perfection.”

‘Listen now Pārvati to all of what I said to Vāsudeva, great

mistress, ⁹after I had heard the nectar-filled words of Vāsudeva Viṣṇu of unlimited splendour. ¹⁰“Do not fear, Viṣṇu, beautiful one; worship Tripurā, for without the Ten *vidyās*, there can be no perfection. ¹¹Therefore, among the ten *vidyās*, this supreme Tripurā is the foremost. This goddess and mistress awards the four goals of life, she enchants the world, ¹²she is beautiful, most worshippingable and devoted to protecting the world. She constantly resides in my heart; I bow to her and speak.

¹³“First extract the Brahmāṇī, then the Bhaga-seed, the Rati-seed, the Pṛthvī-seed ¹⁴and at the end add Māyā: thus carefully make the Vāgbhava. This Vāgbhava *kūṭa* perpetually enchants the three worlds.¶

¹⁵“Goddess, extract the Śiva-seed, then the Bhṛgu-seed, then Kumudvatī, then emptiness, ¹⁶then the Pṛthvī-seed and at the end Māyā, the supreme syllable. This Kāmarāja *kūṭa* is most rare.¶

¹⁷“Extract the Bhṛgu-seed, then Kumudvatī, then the Indra-seed and at the end Vikaṭaparā.”†*

¹⁸“Greatest mistress, this fivefold *vidyā* is the threefold *kūṭa*.†† Dear one, previously I explained this practice to him; I have now explained everything.

¹⁹Vāsudeva heard this and quickly left for the city of Kāśī, where Kāśī, Mahāmāyā eternally dwells in the form of a *yoni*.††

²⁰This Kāśī is most worshippingable and is served by Brahmā and others. If one performs recitations there for one watch,†§ one will gain the fruit of a hundred thousand years. ²¹There Vāsudeva went, and after offering his worship, began his recitation. Properly he worshipped goddess Bhavānī, the greatest mistress, ²²making his body, mind and words one, beautiful one, at powerful Puṣkara†¶ in this delightful city of Sadāśiva. ²³He placed his head on the ground and stretched his

feet upwards, greatest mistress;^{†#} but even after this terrible penance, he gained no perfection. ²⁴Doing this, great mistress, Vāsudeva Viṣṇu of unlimited splendour started to shine like a thousand suns, ²⁵but still, greatest mistress, he did not gain perfection.

‘At that moment, lotus-eyed one, Mahāmāyā appeared, ²⁶and once this Mahāmāyā Tripurā, mistress of the world, had appeared, she glanced at Vāsudeva, who could only hold his breath. Dear one, looking at him with compassionate glances, she became as if drenched with nectar.^{‡*}

‘Tripurā said: ²⁷“Get up, child, son; why does he perform such penance? Get up quickly, son, and choose a boon, child!”

²⁸‘Sweetly smiling one, hearing this supreme utterance, this flood of nectar of Tripurā, and having heard her words, Vāsudeva immediately gave up his yoga ²⁹and threw himself at the feet of Tripurā.

‘ “Obeisance to you, mother Tripurā! Obeisance to you, remover of afflictions!

³⁰Obeisance to you, who is worshipped by Śaṅkara! Obeisance to you, who is worshipped by Kṛṣṇa! Obeisance to you, giver of nectar! Mother, you are of the origin of the three worlds. The goddess that has appeared resides in Viṣṇu’s heart.”

Second Paṭala

‘Tripurā said: ¹“Mighty-armed Vāsudeva, listen to my supreme words. You are a god, best of sons, so what is the use of engaging in austerities? ²My son, without the Clan behaviour,^{‡†} there will be no perfection. When you are without a Śakti,^{‡‡} my

son, how can I promise perfection? ³Lakṣmī is born from a portion of me; why have you given her up to engage in austerities? Son, your stage of life is useless, your worship is useless, and your recitations will bear no fruit. ⁴My son, without the Clan behaviour, everything will be useless.

“You should zealously engage in congress with a Śakti, ⁵for without enjoyment, best of sons, rich in penance, there can be no perfection of *vidyā*. When a practitioner is agitated, the divinity will also be agitated. ⁶Therefore, find yourself enjoyment and then engage in the rite of recitation, for without enjoyment, best of sons, there can be no liberation.

⁷“Listen, best of sons, to the truth of initiation in the correct order. Son, when one has turned ten years but before twelve, ⁸one should hear the sixteen names of Hari, one after the other. My son, without Hari’s name, the ears cannot be purified.”

āsudeva said: ⁹“Listen, mother Mahāmāyā, the embodiment of the seed of the universe! Please explain step by step your understanding of Hari’s name.”

‘Tripurā replied:

¹⁰ ‘ “*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.*

‘ “*Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*

¹¹“Best of sons, listen to the thirty-two syllables of Hari’s name, to the parts that accompany it and to its eternal Metre, ^{‡§} ¹²for this Metre is most confidential, an undecaying great abode. You who are rich in penance! Hari’s name is a mantra full of all power.

¹³“The seer of the mantra of Hari’s names is Vāsudeva; the metre is Gāyatrī; ^{‡||} the divinity is blessed Tripurā; and the application is attaining perfection in my Mahāvidyā.

¹⁴“Best of sons, first a man should hear this mantra. Son, rich in penance, when he hears it from the mouth of a Brahmin with his right ear, ¹⁵he should first hear the Metre and then the mantra; thus he will

become pure. When one hears it before the age of twelve, the ears will become purified.

¹⁶“Son, a man or woman who engages with a Mahāvidyā without purification of the ears will immediately become an inhabitant of hell.

¹⁷“You who are honoured by the gods! When one comes to one’s sixteenth year, one should hear the pure and eternal Mahāvidyā, the very form of Brahman, ¹⁸from the mouth of a Brahmin of the Clan, and one will become directly made of Brahman. You who are rich in penance! One who also performs the secret of the Clan as described by Śiva^{‡#} ¹⁹will attain the perfection of the *vidyā* and the eight majesties, ^{§*}for without this secret, son, everything will just be useless labour. ²⁰Therefore, best of sons, keep this secret confidential and never recite the *vidyā* without the secret.

²¹“Best of sons, rich in penance, this is the highest secret of Hari’s name: HA is without a doubt Śiva himself; ²²R is eternally goddess Tripurā, the embodiment of the ten *vidyās*; you who are rich in penance, E should be understood as the vulva, as the *yoni* itself. ²³HA is also he who has a form of emptiness and RE she who takes on a body. Hari is Tripurā herself – he is without a doubt a form of myself.

²⁴“K refers to she who awards desires and who takes whatever form she desires; best of sons, Ṛ is known as the foremost Śakti. ²⁵K and Ṛ are Kāminī, a portion of Vaiṣṇavī; Ṣ is the Moon god with his sixteen parts; ²⁶best of sons, ṆA is directly she who has the form of emancipation; the combination of these two is directly Tripurā Bhairavī. ²⁷Best of sons, KṚṢṆA KṚṢṆA is Mahāmāyā, the world itself; HARE HARE is the goddess who is the very form of Śiva and Śakti. ²⁸The words HARE RĀMA are directly the supreme goddess made of light. R Ā is Tripurā herself, accompanied by the nectar of bliss, but MA is Mahāmāyā, an eternal Yoginī of Rudra’s. ^{§‡} The *visarga*, ^{§‡} best of sons, is directly the supreme Kuṇḍalinī; ³⁰the words RĀMA RĀMA are directly Śiva and Śakti, and the words HARE HARE contain two Śaktis.

³¹“Best of excellent sons, the twice-born one who recites this mantra, adding *om* at the beginning and end, becomes beautiful among the Mahāvidyās.

³²This initiation should be known as the supreme, as wedded to the foremost power. Best of sons, Hari's name is the foremost Vaiṣṇavī herself.

³³“Without this blessed Vaiṣṇavī initiation and without the grace of a true preceptor, one will go to the Raurava hell^{§§} along with a hundred thousand relatives. ³⁴These sixteen names have thirty-two syllables and they become an incomparable thirty-four when *om* is added at the beginning and at the end.

³⁵“Without Hari's name, my son, initiation is always useless. Having heard the supreme syllables of Hari's name from a divinity of the Clan; ³⁶having heard the supreme syllables, Brahmins, Kṣatriyas, Vaiśyas and Śūdras should accept initiation and be beautiful among the Mahāvidyās.

³⁷“But listen to the sinful result for one who unwittingly accepts initiation or Hari's name from the mouth of a Śūdra! ³⁸If even a Śūdra hears this *vidyā* or the supreme mantra from the mouth of a Śūdra he will go to the Raurava hell along with a hundred thousand relatives.

³⁹Both the giver and the receiver will attain the same result: one attains the same result from each syllable as from killing a Brahmin.

“My son Vāsudeva, hear what else I said on this occasion!”

Third Paṭala

Tripurā said: ¹“When one attains the age of sixteen, one must devotedly take initiation. My son, if one does not, when one attains the age of sixteen years, ²Hari's name becomes useless when the sixteenth year passes. Therefore, beautiful one, one should diligently get oneself initiated at the age of sixteen, ³for otherwise all one's actions become like those of an animal.

“Mighty-armed Vāsudeva, listen to my supreme secret! ⁴If one openly utters Hari's name in an assembly or wherever, best of sons, then a Mahāvidyā will become concealed. ⁵My son, rich in

penance, incessantly recite a Mahāvidyā, whether pure or impure, walking, sitting or lying down. ⁶Mādhava, a thoughtful person should recite a Mahāvidyā everywhere. After one has worshipped the Śivaliṅga, one should recite the Mahāvidyā. ⁷Dear one, ^{§l} my son, one should variously worship the Liṅga with Bel-leaves and other items and continuously meditate on a Mahāvidyā with heart and mind. ⁸Mādhava! One who at night accompanied by a Śakti variously worships and recites and constantly follows all of the Clan behaviour as explained in the Tantras proclaimed by Śiva, ⁹will attain perfection. My son, you can attain no perfection without the Clan behaviour.”

“Tripurā continued: “ ¹⁰Listen, mighty-armed son, to my delightful words, to a secret most confidential, most closely guarded in the three worlds! ¹¹I will narrate to you a tale wonderful and variegated of the wonderful and variegated garland lying on my chest. ¹²On my chest shines eternally an unwithering garland of rubies, red like china-roses. ¹³A garland with the gem called Kaustubha shines in the middle of another garland. It is the origin of various gems, elephants, horses, chariots and foot-soldiers. ¹⁴My son, this great garland called Hastinī is eternally one of my *dūtīs*. ^{§#} Another garland made of lotuses shines on my chest. ¹⁵It is called Padminī and is most wonderful, directly a form of Padminī herself. Son, the garland that is bright, wonderful and variegated ¹⁶is called Citriṇī, and attends to wonderful deeds. The garland that is called Gandhinī carries a most wonderful fragrance.

¹⁷“These *dūtīs*, best of sons, always stay on my chest. These *dūtīs*, best of sons, have all the eight majesties: ¹⁸Hastinī, Padminī, Citriṇī and Gandhinī. ^{*} My son, gallant Mādhava, this is the Padminī garland. ¹⁹Citriṇī of bright form stays here after pervading the whole universe, and Gandhinī, my son, also

pervades all and blossoms here. Best of sons, Hastinī gives birth to the elephants of the quarters.”

²⁰“Thus spoke Mahāmāyā Tripurā of rolling eyes. “You who are rich in penance! ²¹This garland is made of Pārijāta garlands and a lotus, without a thread but strung on a thread of desire; ²²a garland that will lead the imperfect to perfection, strung on a thread of desire; this garland consists of all kinds of gems, shining as millions of bolts of lightning, ²³and containing all the fifty letters, son, enchants the world and awards *dharma*, *artha*, *kāma* and *mokṣa*!

²⁴“Listen, my son, rich in penance, Vāsudeva, Mahāviṣṇu! My garland, the imperishable power of the Māṭrkās,† is very hard to overcome. ²⁵But Mādhava! Pay attention and see this supreme wonder!”

‘Having said this and shown Janārdana Kṛṣṇa some of her supreme wonder, ²⁶goddess Tripurā, Viṣṇu’s mother and the world itself, took off one of her garlands and quickly gave it to him.’

Mahādeva continued: ²⁷“Great mistress, I cannot describe this wonder! The fifty Māṭrkās beginning with *a* and ending with *kṣa* are imperishable, ²⁸imperishable and unlimited they stay around the neck of Tripurā. From the letter *ka* comes millions of heaps of universes – ²⁹and once born, everything is also in a moment destroyed. In this way, dear one, step by step, the fifty Māṭrkās perpetually ³⁰create, maintain and destroy.

‘Great mistress, when Hari saw this progression and its inversion, he became bewildered. ³¹In this state, the lotus-eyed Vāsudeva, Janārdana rich in penance, saw all the universes. ³²When imperishable Viṣṇu had seen all of this, he settled his heart on the supreme abode of India, with her fifty Seats.†

³³There, the eternal Bhagavatī, Mahāmāyā, the world itself, gave

up the Satī body and then became Pārvatī. ³⁴He saw all the places where the parts from your body fell – greatest mistress, Pārvati, daughter of the mountain! – ³⁵Kāmākhyā and so on, great Seats of a terrible appearance, ³⁶but, great mistress, he also saw that the wonderful, supreme place of Mathurā, the circle of Vraja, had a gentle appearance. ³⁷When they had showed this to Janārdana, the original Mother and the Mātṛkās all immediately vanished.

*‘Tripurā said: ³⁸“Vāsudeva, best of sons, why do you doubt? Why are you dejected, my son? Wear the garland around your neck. ³⁹Through the power in this garland you will attain everything, the supreme, confidential secret, along with the fifty principles. §
⁴⁰The great Kalāvati garland always hangs around my neck. It is white, red, yellow and black. ⁴¹The garland that is made of lotuses has the colour of asparagus flowers; Hastinī is white as pure crystal. ⁴²Best of sons! Citriṇī, the giver of all auspiciousness, is yellow, while Gandhinī, best of sons, is the colour of the Moringa plant.” ¶*

⁴³‘Great mistress, thus spoke Mahāmāyā, the eternal, original Śakti, the splendour of whose nails is the highest Brahman; ⁴⁴a millionth part of whose nails is the ancient Brahman; on the edge of a millionth part of whose nails stand the five divinities, ⁴⁵Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva – these five divinities eternally consist of light, great mistress, ⁴⁶and they are waking, sleep, deep sleep and the fourth, greatest mistress, but Sadāśiva is the sleeping Brahman. ⁴⁷To my knowledge, great mistress, there is nothing higher than this. This god Vāsudeva is imperishable Viṣṇu himself.

⁴⁸‘Fawn-eyed goddess Pārvatī, listen to what mother Tripurā, the form of primeval Prakṛti, whose form is pure *sattva*, then composedly spoke to Vāsudeva!

‘Tripurā said: ⁴⁹“My son Vāsudeva, mighty-armed one, do not fear! Best of sons, this garland is a form of me, an embodiment of my shape. ⁵⁰It will afford you perfection in your rites, best of sons. Fear not, fear not, best of sons, you will attain perfection in *vidyā!*”

Śiva continued: ⁵¹“Fully satisfied, Vāsudeva bowed at the feet of the highest goddess Tripurā and pleased her by reciting the Devī Sūkta.[#] ⁵²“Will I ever forget the joy of serving your feet, my Mother, greatest goddess? What should I do? Where should I go?”

‘Tripurā replied: ⁵³“Listen Viṣṇu, mighty armed Vāsudeva, chastiser of enemies! The garland that you carry around your neck is the omniscient Kalāvatī. ⁵⁴My son, ocean of merits, I have told you everything. Best of sons, you have heard her words; now do the needful.”

⁵⁵“Having said this, Mahāmāyā Tripurā, the mistress of the world, the mother of the worlds, suddenly disappeared.’

Fourth Paṭala

Pārvatī said: ¹“God of gods, great god, master! Tell me in detail! The supreme master, eternal Vāsudeva then ²placed the garland of goddess Kalāvatī around his neck. You whom the gods worship, I ask you about this secret with the greatest devotion!’

Īśvara replied: ³“Listen, impudent woman, and I will tell you that which increases endless knowledge! Listen now carefully, doe-eyed Pārvatī, to what goddess Kalāvatī said to Vāsudeva.

‘Kalāvatī said: ⁴“Mighty-armed Vāsudeva, worshipped by the gods, choose a proper boon! I will now do your work for you.

Beautiful one, quickly remember all that which is easily seen in the garland!”

‘Vāsudeva replied: ⁵“Highest mistress, one cannot say what can be seen, but I do again and again recollect the worship of your feet.”

Pārvati asked: ⁶“Master, tell me all that Vāsudeva saw; the wonder, the highest abode that he saw in the Padminī garland, ⁷what this Kṛṣṇa, the supreme self, saw in the Hastinī garland, master, what he saw in the Gandhinī garland and what he saw in the Citriṇī garland. Please tell me all of this wonderful narration, Lord and master!’

Īśvara replied: ⁸“Highest mistress, listen carefully to this secret, this most wonderful, most confidential advice dripping with nectar, ⁹this most meritorious great place of pilgrimage, embodying all the Vedas!

‘The garland around Vāsudeva’s neck was Kalāvatī, ¹⁰a part of the imperishable and undecaying line of fifty letters, the witness and eternal form of the supreme letters. ¹¹Goddess, these fifty letters have here taken a form, a body that is dark, that is golden, that shines like clear crystal, ¹²that takes the colour of molten gold, that is black, my beautiful goddess, that is multicoloured, that is freshly youthful, ¹³that is always sixteen years, whose eyes are always decorated with collyrium, whose face is like a blossoming lotus and who is always slightly smiling. ¹⁴Her unsurpassed teeth are like pomegranate seeds, her long, slender arms are slender like lotus fibres, ¹⁵she is decorated with armlets and bracelets made of shells and other ornaments, she delights all the directions with different kinds of fragrances, ¹⁶and she carries a rosary made from Rudrākṣa seeds.†* Highest mistress, all of these supreme goddesses, these Mātrkāḥ, ¹⁷now always stay around the neck of Viṣṇu in the form of the garland.

‘Listen, mistress of the gods, to the names of the Mātṛkās, one after the other! ¹⁸Pūrṇodarī, Virajā, Śālmali, Lolākṣī, Bāhulākṣī, ¹⁹Sudīrghaghonā, Gomukhī, Dīrghjihvā, Kumbhodarī, Ūrdhvakeśī, Vikṛtamukhī, ²⁰Jvālāmukhī, Ulkāmukhī, Suśrīmukhī and Vidyotamukhī – these are the powers of the vowels – ²¹Mahākālī and Sarasvatī, full of all perfections, Gaurī, Trailokyavidyā, Mantraśakti, ²²Ādyaśakti, Bhūtamātā, Lambodarī, Drāviṇī, Nāgarī, Khecarī, Mañjarī, ²³Rūpiṇī, Vīriṇī, Kākodarī, Pūtanā, Bhadrakālī, Yoginī, Śaṅkhinī, Garjinī, ²⁴Kālarātri, Kubjinī, Kapardinī, Vajrayā, Jayā, Sumukhī, Īśvarī, Revatī, Mādhavī, ²⁵Vāruṇī, Vāyasī, Brahmaavidāriṇī, Sahajā, Lakṣmī, Vyāpinī and Māyā^{††} – ²⁶these Mātṛkā goddesses always stay within the garland, but when they are at the Rudra Seats, they are red as vermillion and their bodies are decorated with red lotuses and skulls.’

Fifth Paṭala

Īśvara continued: ¹‘Dear one, when Vāsudeva Mahāviṣṇu saw this, he became astonished, for from each one, ^{††} great mistress, sweetly smiling one, millions of heaps of universes ²were born, one after the other, like heaps of eggs. Greatest mistress, goddess, this universe is made up of *rajas*, *sattva* and *tamas*, ³*rajas*, *sattva* and *tamas* corresponding to Rudra, Viṣṇu and grandfather Brahmā. ^{†§} One cosmic egg, greatest mistress, is covered by seven layers, ⁴and they easily held up cosmic eggs by the millions. When Viṣṇu saw this wonder he was bewildered, ⁵for, great mistress, greatest goddess, in each egg were Brahmā and the others.

‘Beautiful, dear one, lotus-eyed Kṛṣṇa saw that every egg was the same as this world, ⁶and when he had seen everything, he also saw the division of India with its fifty Seats. ⁷There, all the Seats are most frightening. The circle of Mathurā, goddess, where one always finds Mount Govardhana, ⁸Vṛndā and Mahāmāyā as goddess Kātyāyanī, there Mahāmāyā always resides with Śiva. ⁹Mathurā, the circle of Vraja, contains both Śiva and Śakti.

‘From your limbs, great mistress, come all the various Seats, ¹⁰but gentle is Mathurā, great mistress, the circle of Vṛndāvana. In Mathurā, great mistress, is found a direct form of Śakti, ¹¹and in the Yamunā, great mistress, sweetly smiling one, is Śakti herself. Govardhana, great mistress, is the upper Śakti.

¹²‘Filled with different kinds of forests, endowed with all kinds of *rasa*,[†] overspread with all kinds of birds and full of creepers and trees, ¹³full of most delightful cottages made of different kinds of creepers, attended by divine women – this delightful Vraja is also called Mathurā.

¹⁴‘Enchanting all, it stands in the middle of a thousand-petalled lotus and is full of cowherds and milkmaidens and herds of cows. ¹⁵Great and beautiful mistress! When lotus-eyed Viṣṇu saw this Vraja in India, he was amazed.

¹⁶‘Greatest mistress! Mathurā is joined to your hair; Mathurā, the circle of Vṛndāvana is the Seat of your hair. ¹⁷Your hair, great mistress, is fragrant with different kinds of scents, it is decorated with different kinds of flowers and bound up with fragrant garlands. ¹⁸Your enchanting hair is surrounded by bees, dear one, and your braid, mistress of the gods, enchants even the gods! ¹⁹Filled with different kinds of gems and always full of all kinds of pleasures, this circle of Vraja is made from the bundle of your hair.

²⁰‘In this land of India, Viṣṇu is the embodiment of *sattva*, and Vraja, the circle of Mathurā, full of unlimited pleasures, ²¹the fifty Tattvas, the Māṭṛkās and the waters of the Kālindī, is where Kātyāyanī Śivā is. ²²Indra and the other gods come to the banks of the Kālindī and there, great mistress, they do their recitations in the proximity of Kātyāyanī. ²³Goddess Kātyāyanī is the divinity of your hair. In a grove by the Yamunā beautified by Aśoka trees and blossoms, Kātyāyanī Mahāmāyā eternally stays.’

Sixth Paṭala

‘Kātyāyanī said: ¹“Mighty-armed Vāsudeva, my son, do not fear! Go to Mathurā; there you will quickly attain perfection. ²Go, go, and have congress with Padminī! Lord of gods, my Padminī will in Vraja become Rādhā, and the others, the Māṭṛkā goddesses, will always wait upon her.”

‘Vāsudeva replied: ³“Listen, mother Mahāmāyā, giver of the four goals of life! Without you, greatest mistress, there can be no perfection. ⁴Beautiful one, quickly show me the greatest mistress Padminī, so that I will be able to remember her every day.”

⁵‘When she heard these words of Vāsudeva, immediately goddess Padminī appeared, seated on a lotus, ⁶with slender arms like red bolts of lightning, fragrant like a lotus, enchantingly beautiful, surrounded by her friends,

⁷seated always in the middle of a thousand-petalled lotus. Together with her friends, the goddess was reciting the supreme syllable, ⁸the mantra of one syllable^{†#} – that is, great mistress, the supreme syllable – for Mahāvidyā Kālikā is the cherished

goddess of Padminī.

‘Seeing this, mighty-armed Vāsudeva was amazed.

‘Padminī said: ⁹“Quickly go to Vraja, mighty-armed one, to the clan of the Yādavas, and I will engage in the Clan behaviour with you.”

‘Vāsudeva said: ¹⁰“Listen to me, Padminī, when will I see you? Please also tell me, mistress of the gods, what kind of recitation I should do.”

‘Padminī replied: ¹¹“Lord of god of gods, I will take birth before you in Gokula, in the Seat of Mathurā, in the house of Vṛkabhānu. ‡* ”

¹²You will experience no suffering by intercourse with me, mighty-armed one, and whatever undecaying material for the Clan behaviour that you will need, Kṛṣṇa, Lord of gods, will always be there in the garland and nowhere else.”

¹³“When she had said this, Padminī, Tripurāsundarī’s *dūtī*, suddenly disappeared into the garland, ¹⁴and when Vāsudeva saw this, he left the delightful city of Kāśī, the great and unparalleled Seat, and quickly went to the ocean of milk. ‡† ”

¹⁵Padminī, the greatest goddess, went to the Seat of Mathurā, where Kātyāyanī Durgā is a form of Mahāmāyā. ¹⁶Worshipped and praised by Nārada and other great sages, Kātyāyanī Mahāmāyā stays in the waters of the Yamunā. ¹⁷There, the water of the Yamunā is a direct form of Kālī, it is delightful and full of lotuses, white, yellow and greatly shining, ¹⁸red, black, green, variegated and enchanting all. Great mistress, where supreme Kātyāyanī is called Kālindī, ‡† ¹⁹there mother Kālikā, praised by great sages, eternally resides as Kālindī, to benefit the worlds.

²⁰“The circle of Mathurā is situated in the middle of a thousand-petalled lotus. Great mistress, this is the lotus that always stays in your hairband. ²¹In the middle of the lotus is this enchanting

Seat of the hair; in your hair-band, great mistress, is Vraja, the circle of Mathurā. ²²Goddess, Vraja Vṛndāvana is where Kātyāyanī Māyā, Mahāmāyā, the world itself, with all her powers stays. ²³Greatest mistress, by just a part of her, Śakti remains the witness, but without Śakti, great mistress, Brahman is like a dead corpse.’

Seventh Paṭala

The goddess said: ¹‘Great god, after Padminī went to Vraja, what then did she do? In whose house was this supreme Padminī born? ²Tell me all of this in detail, greatest master Śaṅkara, for if you do not tell me, I will give up my body!’

Īśvara replied: ³‘Dear one, goddess Padminī, fragrant as a lotus, appeared before Kṛṣṇa in the house of Vṛkabhānu. ⁴In the month of Caitra, on the ninth lunar day of the bright fortnight, when the moon was in the Puṣya asterism, ^{‡§} Padminī appeared within an egg of Māyā on the waves of the Kālindī, surrounded by various lotus flowers. ⁵Having made an egg in the middle of the flowers, Padminī entered into it; an egg endowed with Māyā, shining like millions of moons. ⁶Padminī, the best of lovers, having the colour of an asparagus flower, appeared among the lotuses at midnight on the ninth lunar day, when the moon was in the Puṣya asterism, ⁷in a lotus shining like a reddish sun.

‘Goddess, Vṛkabhānu’s village lay on the bank of the Kālindī. ⁸It was called Padmapura, and it was delightful, awarding the four goals of life. ⁹Great mistress, the light from this egg was like that from a thousand suns; greatest mistress, it dispelled all

darkness in an instant.

‘The noble Vṛkabhānu was seated on the bank of the Kālindī,¹⁰ intently and incessantly reciting the Mahāvidyā of Mahākālī. At that moment, Mahāmāyā Kātyāyanī appeared.

Kātyāyanī said: ¹¹“Listen, mighty-armed son, glorious Vṛkabhānu! You have attained perfection. Now ask for a boon, best among men!”

Vṛkabhānu replied: ¹²By your mercy, goddess, mistress of heaven, I am always perfected; by your mercy, Mahāmāyā, I become like a liberated one. ¹³By your mercy, nothing remains for me to attain on earth. Give me a daughter similar to yourself!”

¹⁴“Listen, great mistress, beautiful woman, to the nectarlike words that Kātyāyanī spoke to Vṛkabhānu ¹⁵in a voice deep like thunder when she heard this!

“Vaiśya, beautiful one, I am pleased with the devotion of your wife, ¹⁶and this request of yours accords well to your wife.”

‘Greatest mistress, after Mahāmāyā, the world itself, had said this, ¹⁷she gave him the enchanting egg. Noble Vṛkabhānu immediately went into his house. ¹⁸His wife, of wide eyes and enchantingly wide hips, had lit a jewelled lamp and was resting on a jewelled couch. ¹⁹Greatest mistress, Vṛkabhānu then placed the enchanting egg into her hand, and when she saw it, she was most astonished. ²⁰She held the egg in her hand and looked at it again and again.

‘The egg had all kinds of fragrances and was endowed with all powers. ²¹Suddenly this egg of all kinds of luminance split into two and there she saw a great girl, Padminī, enchanter of Kṛṣṇa, ²²with slender arms like red bolts of lightning, increasing all fortune. Greatest mistress, when she saw her, she became completely astonished.

Kīrtidā said: ²³“O mother in the form of Padminī! Withdraw, withdraw this form!” Greatest mistress, immediately the goddess then withdrew that form and took on an ordinary form. ²⁴Kīrtidā then observed this form of her, coloured like an asparagus flower and shining like a red bolt of lightning.

The girl said: ²⁵“Hey beautiful mother Kīrtida, fortunate one! Give me your breast, give me your breast, so that I can drink milk! I have become your daughter.”

²⁶“Lotus-eyed daughter of the mountain! When she heard these words of Padminī, she gave her breast to Padminī. ²⁷Daughter of the mountain, he ~~†~~ then gave a name to Padminī. “Sweetly smiling one, since this goddess gives out (*dhā*) the luster of a red bolt of lightning (*rakta*-), she will be celebrated as Rādhikā in all the worlds!”

Īśvara continued: ²⁸“Dear one, day by day this resident of Vraja then grew in the house of Vṛkabhānu, in the Seat of Mathurā. Then, lotus-eyed one, in the month of Bhādrapada, Kṛṣṇa appeared.”

Eight Paṭala

Īśvara said: ¹“Listen, lotus-eyed one, to the secret of Padminī! Greatest mistress, when she attained her second year, ²she earnestly worshipped the Śivaliṅga, mistress of the gods, and recited the supreme *vidyā* of Kālī, the enchantress of the world. ³My dear, she worshipped with various flowers and enchanting fragrances, she worshipped the greatest mistress with all kinds of fruits.

Padminī said: ⁴“Kātyāyanī Mahāmāyā, great *yoginī* and supreme mistress! Mahāmāyā, give, give, please award me perfection in

the *vidyā*! ⁵Mother of Vāsudeva, give me perfection! I bow to you. Without you Brahman is perpetually silent and inert. ⁶You are Kṛṣṇa's form – Kṛṣṇa eternally consists of light – for without a form, mother, Brahman is like a dead corpse. ⁷Therefore, Mahāmāyā, you are the supreme cause of Brahman.”
‘Great mistress, when she had incessantly prayed in this way to the greatest mistress, ⁸she worshipped with the highest devotion and performed one hundred thousand recitations in her mind. Great mistress, in the proximity of Kātyāyanī she then attained a boon.

‘Kātyāyanī said: ⁹“Listen to my words, Padminī! You will soon attain Keśava.” Having said this, greatest mistress, she then disappeared. ¹⁰Kātyāyanī Mahāmāyā is always the mistress of Vṛndāvana; without Kātyāyanī, Mathurā becomes useless.

¹¹‘Dear one, at all times surrounded by her friends, Rādhā then grew up in Vṛkabhānu's village, like the moon in the bright fortnight. ¹²Pārvatī! Richly decorated with fine garments and all kinds of ornaments and with trembling, timid eyes, she was just like Lakṣmī herself. ¹³Padminī of supreme beauty once went into a frightening thicket. I will tell you this secret, mysterious and supremely wonderful!

¹⁴‘Greatest mistress, she who is Rādhā is the greatest goddess Padminī. She entered into a lotus forest and always remained there. ¹⁵There she saw another form similar to herself and created another Rādhā, looking just like herself. ¹⁶It was this replica Rādhā who then always stayed in Vṛkabhānu's house, for Padminī is not born from a womb; she is the supreme syllable. ¹⁷Listen now, great mistress, to the story of the replica! ‘Beautiful one, when she turned five, Noble Vṛkabhānu carefully arranged for her marriage. ¹⁸Now carefully listen to the lineage

of both, the lineage of her father-in-law and that of Vṛkabhānu!
‡#

Īśvara continued: ¹⁹‘Her mother-in-law is called Jaṭilā, he who thinks himself her husband is little Abhimanyu, §* her sister-in-law has the name Kuṭilā and her brother-in-law is called Durmada.

²⁰‘Her *tilaka* §—† is called Smaramantra; her necklace, Harimanohara; her jewelled earrings, Rocana; her nose-pearl, Prabhākari; ²¹her parasol, Kṛṣṇapraticāya; her locket, Madana. Another name for her Syamantaka jewel is Śaṅkhacūḍaśiromaṇi. ²²By its lustre, a jewel by the name Saubhāgya puts the sun and moon to shame. Her golden bracelets are called Caṭakārādhā; §—‡ her upper bracelets, Maṇikarbura; ²³her signet ring, my goddess, Vipākṣāripumardinī; her girdle, Kāñcanacitrāṅgī; her anklets, Citragopura – ²⁴their jingling sweetness stuns Madhusūdana. §§ Her clothing is called Meghasvara and then Kuruvindanibha. ²⁵The first is the colour of a thundercloud and dear to herself; the second red and dear to Hari. Her jewel-studded mirror is Sudhārnśudarpaharaṇa; ²⁶her golden hairpin is Narmadā; her comb is called Svastikā; her garden, decorated with flowers, is called Kandarpakuhari; ²⁷her golden jasmine, Taḍidvallī; her pond is known by her own name, §|| and by the bank of it, by the platform under a Kadamba tree, is a place for confidential talks. ²⁸The rāgas Mallāra and Dhanaḥśrī delight her mind; her favourite dance is Chālikya; §# most dear of lutes is to her the Rudravallakī.*

²⁹‘Now, a description of her eternal friends, led by lovely Candrāvalī! Gandharvā friends are Kalākaṇṭhī, Sukaṇṭhī, Pikakaṇṭhikā, ³⁰Kalāvati, Rasollāsā, Guṇavatī and others, who sing songs written by Viśākhā for the pleasure of Hari.

³¹Mānikyā, Narmadā, Premavatī and Kusumapeṣalā play flutes, lutes, drums and cymbals. ³²The girls Divā and Kīrti, Sugandhā and Nalinī, Mañjiṣṭhā and Raṅgavatī, the daughters of Rajaka, ³³Pālinḍhī, Sairindhī, Vṛndā, Kundalatā, Dhaniṣṭhā, Guṇavatī and others live in the house of the king of the cowherds.†

³⁴Kāmadā, her foster-sister, has a special kind of friendship to her. Lavaṅgamañjarī, Rāgamañjarī, Guṇamañjarī, ³⁵Śubhānumatī, Anupamā, Supriyā, Ratimañjarī, Rāgalekhā, Kalākelī, Bhūridā and others are heroines.‡ ³⁶Nandīmukhī, Bindumatī and others arrange for meetings. Śyāmalā, Maṅgalā and others are known to be on her side.§

³⁷The best in the opposing sides are Rādhā and Candrāvalī, and they have in their groups of millions of fawn-eyed women, ³⁸but because of her complete sweetness, Śrī Rādhā, the *dūtī* of Tripurā, beloved of the primeval Puruṣa, is supreme.

³⁹The son of the king of cowherds, foremost for his incomparable, supreme sweetness, ⁴⁰is billions times billions times more dear to her than her own life. Better than millions of mothers, again, is the wife of the king of the cowherds.

⁴¹Her father, Vṛṣabhānu, is greater than the moon or the sun in Taurus (Vṛṣabhānu). Her aging mother Kīrtidā is famous also in the world as Ratnagarbhā.

⁴²Her worshippable Lord is the eye of world and the friend of the lotus.¶ The mantra that she recites to fulfill her wishes is the great mantra of Kātyāyanī. ⁴³The venerable Paurṇamāsī increases all of her fortune.

Her paternal grandfather is Mahībhānu and her maternal grandfather is Bindu. ⁴⁴Her maternal and paternal grandmothers are known as Mukharā and Sukhadā. Ratnabhānu, Svabhānu and Bhānu are her father's brothers, ⁴⁵and Bhadrakīrti, Mahākīrti and Kīrticandra are her maternal uncles. Kīrtimatī is

her mother's sister and Bhānumudrā is her father's sister. ⁴⁶Her paternal aunt's husband is Kāśya and her maternal aunt's husband is Kṛṣa. The wives of her maternal uncles are Menakā, Menā, Ṣaṣṭhī, Dhātrī and Dhātukī. ⁴⁷Her older brother is Śrīdāman and her younger sister is Anaṅgamañjarī.

'Her supremely dear friends are Lalitā, Viśākhikā, ⁴⁸Vicitrā, Campakalatā, Raṅgadevī, Sudevikā, Tuṅgavidyā and Aṅgalekhā – this famous group of eight.

⁴⁹'Her dear friends are Kuraṅgākṣī, Maṇḍalī, Mānakuṇḍalā, Mālatī, Candralatikā, Mādhavī, Madanālasā, ⁵⁰Mañju medhā, Śaśikalā, Sumadhyā, Mahurekṣaṇā, Kamalā, Kāma latikā, Kāntacūḍā, Varāṅganā, ⁵¹Madhurī, Candrikā, Prema-mañjarī, Tanumadhyamā, Kandarpa sundarī, Mañjukesī and others by the millions.

⁵²'Some of her life friends are Lāsikā, Kelisundarī, Kādam barī, Śaśimukhī, Candrarekhā, Priyamvadā, ⁵³Madon mādā, Madhumatī, Vāsantī, Kalabhāṣiṇī, Ratnaveṇī, Mānavatī, Karpūratilakā and others.

⁵⁴'All of these look almost like the mistress of Vṛndāvana.[#]

'Her eternal friends are Kastūrī, Manojñā, Maṇimañjarī, Sindūrā, Candanavatī, Kaumudī, Mudirā and others. They move around in the forests and elsewhere for the purpose of her play, like the moon with its digits.^{†*}

⁵⁶'Now the great wonder of his beloveds are eulogised, for they are adorned with an excess of the loveliness of supreme love, greater than even Lakṣmī's: ⁵⁷Candrāvalī, Padmā, Śyāmā, Śaibyā, Bhadrīkā, Tārā, Citrā, Gandharvī, Pālikā, Candraśālikā, ⁵⁸Maṅgalā, Vimalā, Nīlā, Bhavanākṣī, Manoramā, Kampalatā, Mañjubhāṣiṇī, Kañjanekṣaṇā, ⁵⁹Kumudā, Kairavī, Pārī, Śārādākṣī, Viśārādā, Śaṅkarī, Kusumā, Kṛṣṇā, Śārāṅgī, Drāviṇī, Śivā, ⁶⁰Tārāvalī, Guṇavatī, Sumukhī, Kelimañjarī, Hārāvalī,

Cakorākṣī, Bhāratī and Kāminī. ⁶¹These lovely-browed maidens have hundreds of other groups. Divided up into one group after the other, the amount of these beautiful women number in the hundreds of thousands. ⁶²Principal among all these groups, however, beloved and full of excellent qualities, are Rādhā, Candrāvalī, Bhadrā, Śyāmalā, Pālikā and others.

⁶³‘Sweetly smiling one, she who is known by her birth name was born on the ninth lunar day of the bright fortnight of the month of Caitra, when the moon was in the Puṣya asterism. This Rādhā, great mistress, is none other than Prakṛti Padminī.

⁶⁴Among them, great mistress, Kṛṣṇa himself enjoyed, for Vāsudeva’s enjoyment is the cause of his perfection of mantra.’

⁶⁵*Devī said:* ‘Lord, best of ascetics, master! Please tell me in detail why this Padminī Rādhā always remained in that lotus forest, why this resident of Vṛndāvana gave up her father and mother, created another form similar to herself, ⁶⁶master of gods, entered into a lotus and always remained there. Please reveal this secret, Lord and great master!’

Ninth Paṭala

Īśvara said: ¹Fawn-eyed woman, Rādhā is Padminī, dear to Viṣṇu.

Tripurā, the greatest mistress, is Mahāmāyā Jagaddhātṛī.

²Padminī, fragrant as a lotus, is her *dūtī*, and because of her firm devotion to Viṣṇu, Padminī is dear to him. ³Sweetly smiling one, great mistress, Vṛkabhānu’s devotion is firm; Padminī of the fragrant garland became his daughter, ⁴but after she had suckled the breast, goddess, she created another Rādhā and entered into a thicket of lotuses in the middle of the waters of the Yamunā.

⁵In that secluded place she recited the great mantra of Mahākālī; another, Candrāvalī Rādhā, stayed in the house of Vṛkabhānu.††

⁶‘Lotus-eyed goddess, greatest mistress! All of the previously mentioned companions of Padminī were created by Padminī, not by anyone else. ⁷Rādhikā should be understood as having two forms: Candrāvalī and Padminī. Greatest mistress, sweetly smiling one, the sun or the moon does not see her, ⁸greatest mistress, let alone wretched humans! Padminī concealed herself and took shelter within a lotus, for Padminī, great mistress, is the assistant of Tripurā.’

Tenth Paṭala

Īśvara said: ¹‘And now, great mistress, I will tell you the supreme deeds of Vāsudeva, most wonderful, a tonic in the world of men.

²Listen carefully, handsome woman! When one has heard the story of Viṣṇu, greatest mistress, one will find no pleasure in other topics, for one will find no pleasure in anything else, great mistress.’

Īśvara continued: ³‘Great mistress, goddess, under the pretense of removing the burden of the earth, he appeared in Mathurā, in the circle of Vraja. ⁴Greatest mistress, Mathurā is Mahāmāyā, the world itself; handsome woman, Mathurā, the circle of Vraja, is the Seat of the hair. ⁵In Mathurā, the circle of Vraja, does Candrāvalī, Mahāmāyā and lotus-eyed Rādhā eternally stay.††

⁶Goddess! Mathurā, the circle of Vraja, is full of all powers; it is exceptionally sweet, peaceful, lovely and charming. ⁷In Mathurā, the circle of Vraja, among these people, Mahāmāyā, Rādhā and Candrāvalī appeared, my dear; ⁸among the houses of

Mathurā; elsewhere they are rarely found, goddess.

‘Greatest mistress, sweetly smiling one, what is impossible in Mathurā, the circle of Vraja, in this Seat of Mathurā, ⁹full of all powers, greatest mistress, where the supreme Kātyāyanī herself resides? ¹⁰Great mistress, in each and every house spring and all the seasons bring happiness to Mathurā with fragrances of many kinds. ¹¹Great mistress, what is impossible in Mathurā, the circle of Vraja? In Mathurā, Mahāmāyā ¹²has appeared with eight arms to protect Kṛṣṇa, by your power, sweetly smiling one.

‘Great mistress, lotus-eyed Viṣṇu appeared, ¹³and after Mahāviṣṇu, great mistress, lotus-eyed Kṛṣṇa, had appeared from Vasudeva and the cage of Devakī’s womb, ¹⁴Mahāmāyā appeared from the cage of Yaśodā’s womb.†§ This great tale is narrated in the Mahābhārata; ¹⁵it is all told by Vyāsa, and Vyāsa is perpetually my body, for, greatest mistress, Vyāsa always bears my body.

¹⁶‘My dear, fair-complexioned one! At midnight on the eight lunar day of the dark fortnight of the month of Bhadra, when the moon was connected with the Rohiṇī asterism, Hari appeared. ¹⁷As Viṣṇu, so also Māyā appeared, handsome woman; Mahāmāyā, the goddess who keeps misfortune away from Kṛṣṇa.’

Īśvara continued: ¹⁸‘My dear, Hari is always beyond the *guṇas*; he has no body. Greatest mistress, it is the greatest mistress Prakṛti who is the body. ¹⁹Lord Hari consisting of light took on a form made of Māyā;†|| with four arms, eyes like blooming lotuses, ²⁰with ornaments resembling *makaras*†# in his ears, with the Śrīvatsa and Kaustubha shining like lightning on his chest, ²¹the Lord dressed in yellow garments, with a skin as smooth as powdered eye ointment, with a smiling face like the autumnal

moon, who carries the conch, disk and so on, ²²the Lord decorated with a garland, who always has four arms, with bells at his waist and hips beautiful and delightful, ²³extremely beautiful with bracelets and armlets of different types, my dear – and, great mistress, the delightful garland that Tripurā gave – ²⁴when Kṛṣṇa, higher than the highest, had taken on such a form of Māyā, lotus-eyed Kṛṣṇa appeared from the cage of Devakī's womb in the house of Vasudeva.

²⁵‘In this way, Kṛṣṇa, who is subtle, supreme and imperishable, took on a form of Śabda.†* ²⁶Therefore, great mistress, Hari is always Śabdabrahman. When it comes to cause and effect, he is always accompanied by Mahāmāyā,

²⁷for there is no cause and effect in the lotus-eyes Lord;†† Mahāmāyā, the world itself, is cause and also effect.

²⁸‘Having taken shelter of this form of Māyā, Hari himself appeared, and when they saw this wonderful body, they were amazed; great mistress, his father and mother were wonderfully amazed!’††

²⁹‘*Vasudeva said:* “Obeisance to you, Lord Kṛṣṇa of undecaying understanding! Mighty-armed one, greatly powerful one, quickly withdraw this form!”

³⁰‘Pārvatī, when he heard these words of Vasudeva, he took on a form of Prakṛti, one that could deceive the world of men; ³¹for, great and beautiful mistress, this form of Prakṛti is that of the supreme Prakṛti Māyā that pervades the universe.

³²‘Once Kṛṣṇa of eyes like lotus petals had taken on this body of Prakṛti, this lotus-eyed one performed day by day the acts of intelligent Hari that pertained to his infancy, boyhood and adolescence. ³³I will now tell you a secret most confidential, the essence of all essences, higher than the highest! Listen carefully.’

³⁴*Devī said:* ‘Highest, ancient lord! Kṛṣṇa’s form has all kinds of characteristics and all kinds of signs. Highest master, Śaṅkara, tell me all about this, in detail!’

³⁵*Īśvara replied:* ‘A line going upwards, a barleycorn, a disk, a parasol, a lotus, a flag, a hook, a bolt of lightning, an eight-pointed star, four svastikas ³⁶and five rose apple fruits are there under the right foot of Hari. A conch, the sky, a rainbow, a cow’s footprint, a triangle, ³⁷three half-moons, a waterpot, four rose apple fruits and a fish at the bottom of his foot – these are the thirty-two secondary signs.

³⁸‘Now listen to another indication of a form of Brahman, sweet-limbed one, mistress of the gods! Kṛṣṇa’s body has all the different powers. ³⁹A barley-corn, a disk, a flower garland, a supremely beautiful bracelet, a half-moon within a garland, a lotus, a flag, ⁴⁰a line going upwards in the middle of the foot, a hook in the lotus-like foot, and at the right, great mistress, a conch and a fish under both feet. ⁴¹And then, a great sacrificial altar with a bosom, a chariot and a mountain over the fish, a pair of earrings, an excellent spear ⁴²and a splendid club: these are the seventeen signs, my dear.‡§

‘Such are the various and wonderful signs, my dear. ⁴³These signs, great mistress, possess all the different powers. This body is made of different kinds of light; it is the principal, highest Prakṛti, ⁴⁴for light, greatest mistress, is a form of eternal Prakṛti. ‘Thus, my dear, is it marked by different kinds of signs of Śakti.’

Eleventh Paṭala

Īśvara said: ¹‘Great mistress, that which a practitioner attains after hearing to this most confidential secret called ”perplexing the world” – ²when the best practitioners hear that as well, greatest mistress, they attain the eight perfections. Greatest mistress, now listen to all of that which was told in the Varāha, the primeval boar; ³I will narrate it to you, faultless one!

³‘More confidential than all that is confidential, pleasant, the cause of the highest bliss, most wonderful, the secret of all secrets, the highest auspiciousness, ⁴most rare of all rarities, enchanting all, possessing all powers, goddess, hidden in all the Tantras, ⁵topmost of all the places of the Sātvatas, alone dear to Kṛṣṇa – this place is called eternal Vṛndāvana, and it stands on Satī’s hair. Full of the majesty and happiness of the complete Brahman, eternal, blissful, unchanging – ⁶Vṛndāvana is just like Vaikuṇṭha itself on earth. Whatever majesty can be found in Vaikuṇṭha, all of that is placed in Gokula. ⁷Goddess, the grandeur of Vaikuṇṭha is revealed in Dvārakā, but that which has the power of Brahman has always taken shelter of Vṛndāvana. ⁸Great mistress! In Jambudvīpa, India enchants Viṣṇu, and particularly so the land of Mathurā in his community, in the middle of Vṛndāvana.

⁹‘This land of Mathurā is a great abode, exclusively dear to Kṛṣṇa. The circle of Mathurā is his own abode, nothing less than exceedingly dear. ¹⁰The circle of Mathurā is hidden, various, delightful, situated with the town in the middle, ¹¹appearing as if in the middle of a lotus with a thousand petals. ¹¹This blessed, wonderful abode of Viṣṇu is above the disk of Śakti. ¹²– The secret description of the petals of the lotus has been given step-by-step.

¹²‘The greatness of the primary twelve forests has been narrated, step-by-step: Bhadra-, Śrī-, Lauha-, Bhaṇḍīra-, Mahā-, Tāla-,

Khadiraka-, ¹³Bahulā-, Kumuda-, Kāmya-, Madhu- and Vṛndāvana. Listen, supreme beauty, and I will now narrate their particulars. ¹⁴Bhadra is a form of Tapinī and Śrīvāna is Tāpinī. Lauhavana is auspicious Dhūmrā, my dear, and Bhaṇḍīra is the topmost Marīci. ¹⁵Mahātālavana, my dear, is the highest part of Jvālīnī, but the most beautiful Khadiravana, my dear, is Ruci. ¹⁶Bahulā is Suṣumnā, my dear, Kumuda is Bhogadā; Madhuvana is Viśvā and Vṛndā is Dharaṇī.

¹⁷Goddess! Kāmya is Mālinī and Mahadvana is Kṣamā. §± ‘Of these twelve principal forests, seven are on the western side of the Kālindī. ¹⁸Five are on the eastern side. Goddess! In this regard there is a great secret: Mahāvana is also known as Gokula and Madhuvana is Mathurā. ¹⁹In the east are the five starting with Bhadra; in the west are the seven beginning with Tāla.

‘Dear one, there are also the secondary forests, places of Kṛṣṇa’s adventures of *rasa*! ²⁰Kadambakhaṇḍika, Nanda’s forest, Nandīśvara, Nandānandakhaṇḍa, Palāśaśokaketakī, ²¹Sugandhimodana, Kaula, §—‡— nectarean Bhojanasthala, Sukhaprasādana, Vatsaharaṇa, Śeṣaśayika, ²²Śyāmapūrya, Dadhigrāma, Vṛkabhānu’s town, Saṅketa, Dvipada, Rāsa krīḍa, Dhūṣara, ²³Kemudrama and new Sarovīna, the best place of longing.

‘In this manner, the divisions of this forest are counted as thirty-two; it is known as practice. §§ ²⁴The twelve forests that I mentioned first are the principal, supreme forests, but above them is the forest that is known as the fourth. §|| ²⁵The secret of this place, full of different kinds of play of *rasa* and different kinds of adventures, spread out on the filaments of the petals, has been narrated, one after the other. ²⁶Sweetly smiling one,

this thousand-petalled lotus is known as Gokula, and its pericarp is his great abode, Kṛṣṇa's peerless place.'

Twelfth Paṭala

Īśvara said: ¹'Above that, on a golden seat, decorated with jewelled pavillions, are the petals. I will describe them clockwise around the pericarp. ²The petals in the South, etc – the cardinal and intermediate directions – are described, one after the other.

'The petal that is in the South, my dear, is said to be supremely confidential. ³There is the great seat of the Rāsa dance, beautifully present in the Nigama and Āgama,[§] difficult to reach even for the masters of Yoga; certainly beyond the range of men.

⁴'My dear, the first and the second petals are secret; on these petals called Dhīrasamīra you will find two cottages in small groves.

⁵'The third petal is in the East; this is where Keśin was killed.* Here Gaṅgā and all the holy places eternally stay with their companions.

⁶'The fourth petal is in the Northeast; it awards the fruit of perfect Seats. There the cowherdess achieved Kṛṣṇa as her husband through worshipping Kātyāyanī. ⁷On this petal it is also said that the stealing of the clothes and ornaments took place.[†]

'The petal that is called the fifth is in the North; it is the best of all petals. ⁸There are the twelve Ādityas; this petal is like the pericarp itself.

'The sixth petal is in the Northwest; it is known as the good lake

of Kālī.[‡] ⁹Goddess! It is the best of the best petals and said to be the principal petal. ‘The seventh petal is in the West; it is the best petal, highest of all. ¹⁰There the wives of the Brahmins attained the boons they desired.[§] My dear, on this petal Aghāsura also attained liberation.^{||} ¹¹On this petal, around the lake of Brahmā, Brahmā was bewildered.[#]

‘The eighth petal is in the Southwest; here Vyoma was slain.^{†*} ¹²Here Śaṅkhācūḍa was killed.^{‡‡} This is a petal of all kinds of adventures of *rasa*.

‘These eight petals are all situated within the Vṛndā forest. ¹³Delightful and blessed Vṛndāvana is on the left side of the Yamunā. The Protector^{††} there is Śambhu and his Liṅga is called Gopīśvara.

¹⁴‘Now, in order, I will explain the greatness of the sixteen petals outside of this. I will describe it in a clockwise order, beginning from the Southwest. ¹⁵These sixteen principal petals are a great station, a great abode.

‘The first petal is the greatest; its greatness is like that of the pericarp. ¹⁶On this petal lies Madhuvana; there Hari appeared. The Protector there, on this supremely great among all great petals, ¹⁷is the worshipping primeval Lord Keśava, the Lord beyond the three *guṇas*, the four-armed Viṣṇu, the cause of all causes.^{‡§} ¹⁸The Lord of the Land is there Lord Bhūteśvara, the great master.

‘The second petal is said to be the abode of some adventures of *rasa*. ¹⁹This petal is also called Khadira; it is said to be the best of all petals. Its greatness is like that of the pericarp. ²⁰There, you who are dear to Lakṣmī, on the Govardhana hill, you will find eternal delight.

‘The third petal, my dear, is supreme great among all great petals, ²¹for there is Govardhana itself, whose eternal master is

Hari.†||

‘The fourth petal is said to be a place of greatly wonderful *rasa*.

²²There is Kadambakhaṇḍī, an abode of completely blissful *rasa*. This petal is also called sweet, lovely, dear and delightful.

²³‘Nandīśvara is the best petal; there is Nanda’s house, my dear. It is called the fifth petal and its greatness is like that of the pericarp.

²⁴‘The sixth petal, which is undecaying, is known as Nandavana. Its Protector is Gopāla, devoted to herding the cows.

²⁵‘The seventh, delightful petal is called the Bahula forest.

‘The eighth petal is Tālavana; there it is said the killing of the Ass took place.†#

²⁶‘Sweetly smiling one! The ninth, delightful petal is the Kumuda forest.

‘The Kāmya forest is a lovely petal, the principal cause of all.

²⁷This petal is the place where Brahmā was surrounded by innumerable Viṣṇus.†* This place of the *rasa* of Kṛṣṇa’s play is called the tenth petal.

²⁸‘The eleventh petal is said to promote the benefits of the devotees. Here, in this place of *rasa* of various jewels, the bridge was built.††

²⁹‘Delightful and enchanting Bhāṇḍīravana is the twelfth petal. There Kṛṣṇa engaged in the *rasa* of play together with Sudāman and others.

³⁰‘The thirteenth petal is the best; there it is said Bhadravana lies.

‘The fourteenth petal is said to be the place which affords all perfections. ³¹There lies Śrīvana, splendid and the cause of all majesty. This petal is full of Kṛṣṇa’s play, and it increases fortune, beauty and fame.

³²‘The fifteenth petal is the best; there lies beautiful Lauhavana.

‘It is said that the greatness of the sixteenth petal is the same as that of the pericarp. ³³This petal is known as Mahāvana; there lies a wonderful secret. There one finds the *rasa* of childhood adventures together with the calves and children. ³⁴There Pūtānā was killed^{‡‡} and the two Arjuna trees broken.^{‡§} The Protector there is the child Gopāla, five years old, ³⁵also known by the name Dāmodara, an ocean of the *rasa* of the bliss of love.^{‡||} This celebrated petal is known as supremely great among all great petals. ³⁶There one finds the *rasa* of Kṛṣṇa’s play; it is known as the petal of delight, and that forest is also Siddhapradhānakiñjalka.’

Pārvatī said: ³⁷‘Master, tell me all – the greatness or the wonderful secret of Vṛndāvana, its *rasa* of love and its bliss!’

Īśvara replied: ³⁸‘Where even the Vṛndā and other plants shed tears of bliss of love, what can one say about the conscious devotees of Viṣṇu? ³⁹I have told you this dearest secret of secrets, more confidential than the confidential, rarest of the rare! ⁴⁰Goddess, this enchanting Seat of the hair has been hidden in India; it is a place that Brahmā and the others long for, that the gods and Gandharvas serve. ⁴¹My dear, it contains the fifty Mātrkāś, it is full of eternal bliss. Where Kātyāyanī Māyā, Mahāmāyā, the world itself dwells, ⁴²what is impossible in such a place, great mistress?

‘Great mistress, my dear, the creepers and roots are called Vṛndā; great mistress, ⁴³the creepers and roots are the highest Kātyāyanī herself. Therefore, great mistress, it is praised by the masters of yoga and others; ⁴⁴it is filled with the unceasing song and dance of the Apsarasas and Gandharvas.

‘Blessed Vṛndāvana is delightful, full of the *rasa* of complete bliss. ⁴⁵There the soil is thought-gems;^{‡#} water, nectar full of *rasa*; ⁴⁶and the trees fulfill all wishes. It is full of Surabhī cows.

‘But, greatest mistress, *complete*^{s*} means that it has all fifty parts;^{s†} ⁴⁷*bliss*, mistress of gods, refers to Prakṛti, the greatest mistress. That which is *soil* is the earth; ⁴⁸the *water* or *rasa* is the highest Prakṛti herself. The *trees* are Prakṛti Māyā and the *Surabhī* is Caṇḍikā herself.

⁴⁹‘Woman is Lakṣmī, man is Viṣṇu, born from a portion of his portion.

‘But, greatest mistress, it is the eldest Śakti that is known as *Viṣṇu*. ⁵⁰And the *portions*, greatest mistress, are parts of Prakṛti.

‘There, the age is that of adolescence, an eternal, blissful form. ⁵¹Walk is dance, talk is song, an eternally smiling face! The people who have taken shelter of this forest are made of pure *sattva* and full of love. ⁵²They have sunk into the happiness of the complete Brahman, engrossed in the flashing forth of his form.

‘Lotus-eyed one! *Walk, the smiling face*, the *pure sattva* and all of that is always a form of Prakṛti.

‘It is enchantingly filled with the sounds of exited cuckoos, bees and others, ⁵⁴the song of doves and parrots, thousands of black bees and the dance of peacocks, intensifying the happiness of their lovers, ⁵⁵and strewn all over with the pollen from flowers of all kinds of colours.

‘Great mistress! Happiness and distress is Prakṛti, the greatest goddess. ⁵⁶Greatest mistress, the *cuckoos*, the *bees* making honey from flowers and whatever was mentioned, all of that is Prakṛti, the greatest goddess. ⁵⁷Therefore, great mistress, she is the auspicious cause of Brahman, very tender and fragrant – and the three worlds are enveloped and enchanted by her.

⁵⁸‘It is filled with gentle breezes and attended by the winds of spring, there the full moon is always risen and only a slight part of the sun shines. ⁵⁹There is no suffering, no sorrow, no old age

or death, no anger, no envy, no fractions, no ego. ⁶⁰This great abode is the *rasa* of the nectar of complete bliss, an ocean of the nectar of complete love. It is beyond the three *guṇas* and filled with complete devotees, ⁶¹more confidential than the confidential, hidden in the middle of Vṛndāvana.

⁶²‘Because it is touched by the dust from Govinda’s feet, Vṛndāvana remains eternally on earth, and just by touching it, its soil is also fortunate in India. Govinda’s imperishable place stands in the shadow of great wish-fulfilling trees. ⁶³Liberation comes by just touching it, so what can one say about its greatness? Therefore, goddess, with all of your being, fix your heart on this forest.’

Thirteenth Paṭala

Pārvati said: ¹‘Lord, carrier of the trident! If Vṛndāvana is devoid of old age and death, without suffering, sorrow and anger, ²why then, greatest master, were Pūtanā, the Vṛṣa demon, Keśin, Śaṅkhacūḍa and all the others killed there? ³Why, greatest master, did Kṛṣṇa become angry? If, greatest master, the circle of Vraja always ⁴and in all ways is the enchanting Seat of the hair, liberated, full of all powers and full of all bliss, ⁵why then, greatest master, did calamities appear within the circle of Vraja? And why, my dear, greatest master, did the cowherdesses become lusty? ⁶And why is Kṛṣṇa, the son of Devakī, always lusty? And how, great god, did the water of the Yamunā become filled with nectar? ⁷Tell me, eternal Lord of gods, for you are omniscient. Lord, ocean of compassion, destroy, destroy this doubt!’

Īśvara replied: ⁸‘You have asked well, my dear! This secret is most wonderful. Listen to this secret, mistress of the gods, this most confidential secret! ⁹Cause and effect can be found in the states of waking and so on: waking, dreaming, deep sleep and the fourth, supreme state. ¹⁰Sweetly smiling one, the fourth is Brahmanirvāṇa, Mahāviṣṇu. Goddess, Viṣṇu is imperishable, made of light, always pure, without cause and effect, ¹¹perpetually inactive and immovable. Mistress of gods! Vāsudeva, however, always consists of pure *sattva*. ¹²By the grace of Tripurā, he has attained the company of Padminī and taken on the form of Kṛṣṇa in a cottage of Vṛndāvana.

¹³‘The syllable *Kṛṣ* indicates existence and *ṇa* indicates liberation;^{§±} when the two are combined, one gets Hari made of pure *sattva*. ¹⁴Goddess! Then only this Śabdabrahman^{§§} immediately comes to mind, for the Śabdabrahman, mistress of the gods, indicates Kṛṣṇa sheltered in the quality of *sattva*, ¹⁵when the fourth, mistress of gods, comes together with Prakṛti. She is always called Prakṛti since she is said to bring forth (*prakaroti*). ¹⁶The Puruṣa, however, of unchangeable form is devoid of cause and effect. Mistress of the gods, because in the city (*pur*) of the body he rests (*śete*), he is Īśvara.^{§||}

¹⁷‘Therefore, Viṣṇu, with a form of eternity, cognition and bliss, is the Puruṣa, while Prakṛti, greatest mistress, has a form of cause and effect. ¹⁸Goddess! There is never cause and effect in Īśvara, but when Īśvara comes together with Prakṛti, Īśvara becomes endowed with cause and effect.

¹⁹‘Your eternal Māyā is hard to understand, greatest mistress!
‘This eternal city of Vraja has come out of your hair, goddess.

²⁰Dear one, great mistress, whatever has been said about lust, anger and so on, all of that is the greatest goddess Prakṛti.

²¹Great mistress, Vāsudeva’s birth into the world of men of little

understanding is just for the sake of attaining perfection in *vidyā*, ²²and, mistress of the gods, whosoever attains perfection in *vidyā*, becomes a divinity. ²³In the Seat of the hair in the world of men, greatest mistress, he attained the company of Padminī to perfect his Clan behaviour.’

Fourteenth Paṭala

Īśvara said: ¹‘Vṛndāvana, the seed-vessel of the thousand-petalled lotus, is the undecaying, eternal, blissful and unchanging abode of Govinda. ²It has come from Satī’s hair and is full of the happiness of complete love. His infancy, boyhood and youth are found in other forests and in other places, ³but in his form as an adolescent, Kṛṣṇa stays only among the pleasure-grounds of Vṛndāvana.

‘The soft and pleasing water of the Kālindī is enchantingly fragrant: ⁴dark, pure and deep is the water, enchantingly fragrant, full of honey mixed with the nectar of bliss, splendidly coloured by water-lilies, lotuses and other flowers, ⁵resounding with the various sweet calls of Cakravākas and other birds. ⁶This splendid water is delightful, and its waves are enchanting. Both of its banks are delightful and made of pure gold. ⁷Wherever this seed-vessel touches is said to be millions of times that of the Ganges, and wherever Hari delights in his play is millions of times that of the pericarp. ⁸The pericarp, the Kālindī and Kṛṣṇa are one body, non-different from each other – he who knows this is indeed fortunate! Goddess, I tell you this.’

Devī asked: ⁹‘God of god, great god, Śaṅkara, you who have the bull as your banner! Tell me this secret, greatest master: who is

Kṛṣṇa and who is Kālindī? ¹⁰Describe the pericarp in detail, greatest master Śaṅkara; great god, master, be gracious and explain this truth.'

Īśvara replied: ¹¹'Kālindī is Kālikā herself, who in a coiled up form envelops Vraja and stays there, in order to show Kṛṣṇa her favour. ¹²And Kṛṣṇa, greatest mistress, is always Prakṛti and Puruṣa. The pericarp is Mahāmāyā, the mother of the world, the world itself. ¹³Therefore, great mistress, Viṣṇu became Kṛṣṇa; therefore, the greatest goddess Kālikā is Kālindī; ¹⁴the pericarp is the eternal Kuṇḍalī, Kṛṣṇa is Hari consisting of *sattva*.

'Great mistress, the word Kṛṣṇa indicates simply attachment to liberation; goddess, when one attains oneness that is known as Kṛṣṇa.'

Devī asked: ¹⁵'What is so wonderful about the beautiful, adolescent form of Govinda? I want to hear all of this, so please speak, ocean of compassion!'

Īśvara replied: ¹⁶'In the middle of delightful Vṛndāvana, beautified with sweet Mandāra trees, adorned with the branches and twigs of these trees, *yojanas*^{S#} wide, ¹⁷the shelter of the *rasa* of great bliss is a great abode, a great dwelling. Underneath this, in this Seat of perfection, made from Satī's hair, ¹⁸attended by swarms of bees, intoxicated by the fragrance of sprouts and flowers, is a place of seven coverings, perpetually searched for by the Śruti. ¹⁹In this place is a pure golden Seat decorated with jewelled pavillions, and in the middle of that is a shining Seat of Union-^{*}inlaid with lovely gems, ²⁰fashioned as an octagon and enchantingly lit with various lamps. ²¹Upon that, placed on a royal throne of gold and rubies is a single red lotus of eight petals made of joy. This is Govinda's dear abode. What can I say about its greatness?

²²'There sits blessed Govinda, attended by the cowherdresses, in

the form of a boy of divine Vraja, beloved of the dear cowherdresses, ²³with power suitable for the king of Vraja, the only beloved of the children of Vraja, an adolescent just on the cusp of youth, whose body is decked in beautiful garments, ²⁴the light and abode of compact bliss, shining dark as ground collyrium, beginningless, original, the lord of life, cowherd Nanda's dear son, ²⁵searched for by the Śruti, birthless, eternal, the enchanter of the minds of the cowherdresses, the highest abode, the supreme form, the two-armed lord of the cowherd maidens, ²⁶the master of Vṛndāvana and the only cause for liberation from the qualities – on him should one meditate: bright as crystals[‡] on a string, an enchanting abode of darkness, ²⁷soft as a row of newly formed rainclouds, sweet and lovely, beautiful as a blossoming blue lotus, pleasing to touch, the shelter of pleasure, ²⁸black as ground collyrium, smooth and enchantingly dark, whose hair is smooth, dark, wavy and entirely fragrant and ²⁹has an enchanting oblique lock of hair above and to the right, shines with various gems, decked with shining peacock feathers, ³⁰beautifully decorated with a bunch of sweet Mandāra flowers, sometimes sweetly crowned with a row of peacock-feathers, ³¹at other times decorated with a diadem of rubies and various ornaments; whose face with dangling curls of hairs shines like millions of moons, ³²with a *tilaka* of musk honoured with glittering sweet *gorocana*,[‡] whose petal-like eyes are very soft and wide like blue lotuses, ³³completely smiling and glancing to the sides with raised, arched eyebrows; the delightful appearance of whose nose is very beautiful, raised and lovely; ³⁴the elephant pearl at the tip of whose nose bewilders the three worlds; whose enchanting lips are red like vermillion; ³⁵whose earrings are shaped like golden *makaras* shining with various gems and take on his

splendour and his fragrance, shining like mirrors; ³⁶who is decorated with the best flowers, such as ear-lotuses and good Mandāras; whose enchanting, beautifully bent neck astonishes the three worlds; ³⁷who is decorated with a quivering, sweet, reddish conch of a neck; whose chest carries the Śrīvatsa mark, the Kaustubha jewel and a beautifully glittering pearl necklace; ³⁸who is most enchantingly ornamented with Kadamba and sweet Mandāra flowers, divine jewels and rubies inlaid in pure gold; ³⁹who has golden bracelets on his arms and bells at his hips; whose beautiful, blessed feet wear sweet anklets; ⁴⁰who is decorated with unguents of camphor, *aguru*-pulp, § musk and glittering sandalwood pulp mixed with *gorocana*; ⁴¹who is embellished with a smooth yellow *dhoṭi* with a swinging, charming edge; whose deep lotuslike navel is garlanded with creepers of lines of soft hairs; ⁴²whose knees are beautifully shaped; whose feet are like lotuses; whose palms and footbottoms are marked with a flag, thunderbolt, hook and a lotus; ⁴³the rays from whose moonlike toenails are the cause of the complete Brahman – Sanaka and other kings of Yoga meditate on him in their hearts: ⁴⁴who is bent in three places, made of the nectar of the beauty of all kinds of loveliness, whose bent neck defeats the beauty of countless millions of cupids; ⁴⁵whose trembling, golden earrings carry the fragrance of his beautiful body; ⁴⁶whose smile and sidelong glances bewilder millions of cupids, and who by the sweet music of the flute by his curved lips bewilders the three worlds and plunges them into an ocean of love!’

Devī said: ⁴⁷‘God of gods, great god, deliverer from the ocean of birth and death! Explain in detail all of this most confidential ⁴⁸meditation on Viṣṇu of unlimited strength! Śaṅkara, great god, master, please explain the practice of the Clan behaviour.

⁴⁹Ocean of compassion, greatest master! Please explain to me whatever wise Hari did on account of the Clan behaviour.’

Īśvara replied: ⁵⁰‘Listen, audacious woman, and I will tell you Vāsudeva’s story; listen, my dear, I will tell all its parts and details! ⁵¹Without you, greatest mistress, the world would be like a dead corpse. In the same way, greatest mistress, fair-complexioned one, all of this exists only on account of Kṛṣṇa’s Clan behaviour.’

Fifteenth Paṭala

Īśvara said: ¹‘Listen carefully, great mistress, to the truth of the meditation! Goddess, there can be no meditation without a body. ²The body is made of Prakṛti, but it is the only cause of attaining the complete Brahman. That which is called *Vṛndāvana* has come from your hair. ³The *Mandāra* tree, greatest mistress, is the enchanting desire tree, and the Surabhi cow of Prakṛti is the desire tree itself, and ⁴its *branches and twigs* are the Māṭṛkās, the syllables; know its swarms of intoxicated *bees* to be Prakṛti, beautiful one. ⁵Handsome woman, the *Seat of perfection*, always full of all powers, of seven coverings, is the highest Prakṛti herself. ⁶Great mistress! The faultlessness of the *Śruti*, the *golden seat*,[#] the *jewelled pavilion*, the *shining Seat of Union*, ⁷that which is called an *octagon*, having the eternal form of a *yoni*, the peerless *royal throne* made of rubies, goddess, ⁸the *eight petals* that are the eight heroines, the place^{†*} that is *dear to Govinda*, the endless, wonderful *joy*, ⁹the *dear love* that is always a form of Śakti, the *cowherdesses*, that is, all of the Gopī maidens, who always

attend to Kṛṣṇa's needs – ¹⁰great mistress, a cowherdess is a part of a form of Śakti – his youth and lovely form: all of this is said to be Prakṛti.

¹¹'The *infancy, boyhood and adolescence* – all is said to consist of Prakṛti. You whose eyes are long like fishes!†† Greatest mistress, that *highest light* that was said to be *compact bliss*, ¹²that, my dear, greatest mistress, Śakti herself became. That which was called *shining dark as dark collyrium*, ¹³is Mahākālī Mahāmāyā herself, the embodiment of that colour. Know *beginningless* to refer to Prakṛti and *original* to be Prakṛti herself.

¹⁴'Mistress of the gods! Kṛṣṇa is always dear to *cowherd Nanda*, for he who is from one's self (*ātman*) born (*jā*) is known as a *son* (*ātmaja*). ¹⁵Fair-complexioned one, he is said to be Nanda's cherished son.

'All of this *enchantment*, handsome woman, is a form of Śakti. ¹⁶*Searched for by the Śruti, birthless, eternal, the mind and the cowherdesses*, greatest mistress – Śakti herself became that, my dear. ¹⁷*The newly formed raincloud* is nothing but Kālikā's body. The *crystals on a string* are a form of the highest Prakṛti, ¹⁸and that, Pārvati, which was said to be *beautiful as a blossoming blue lotus* should be understood to a portion of the beauty of the highest, supreme Prakṛti.

¹⁹'Greatest mistress, handsome woman, that which was said to be *black as ground collyrium* is always a part of Mohinī, a form of Śakti, ²⁰and Mohinī, sweetly smiling one, is a part of Prakṛti Māyā. That which was called *smooth* and so on *hair* ²¹is a part of she who is the form of fragrance, greatest mistress. Great mistress, fair-complexioned one! That which was called an *oblique lock of hair*, ²²that lock is Prakṛti Māyā, perpetually enchanting the world, possessing the Kuṇḍalī Śakti†† and the Yoni Mudrā.†§ ²³That which was called a *garland of Mālātī*

flowers ‡‡ is always a part of Mālatī, ‡# while the *ribbon in the hair* should be understood as Kuṇḍalī. ‡* ²⁴The *peacock feather* is the Yoni Mudrā, handsome woman, and the *diadem*, greatest mistress, is directly a form of Śakti. ²⁵Great mistress, the *face with dangling curls of hair, like millions of moons* is directly Śakti, the supreme part of the moon. ²⁶The moon, beautiful one, has sixteen parts; therefore, the moon is a form of Śakti.

²⁷‘Dear one, great mistress, the *tilaka of musk*, the *tilaka of rocana*, is the blazing Śakti, the highest mistress Prakṛti.

²⁸Highest mistress, that which was called *the very soft and wide petal-like eyes like blue lotuses*, that is that what has been described before as having two parts. ²⁹The *raised eyebrows* are that which has been described before, with its parts, and so is the *very beautiful and raised nose*, ‡‡ ³⁰for the supreme cause of Brahman should be known to always possess two parts. ‡‡

‘What use is there for more words, my dear goddess? Everything is made of Śakti.

³¹‘Greatest mistress, my dear, the supreme Śakti herself has become this body, great mistress, this body of Kṛṣṇa beyond the qualities, that has been described. ³²Great mistress, beyond the letters, it is the highest goddess who is the cause. ³³Beautiful one, daughter of the mountain, when Viṣṇu is without a body, then only is he the eternal, unalterable Brahman. ³⁴When Viṣṇu possesses a body he becomes Śabdabrahman, and that Śabdabrahman, higher than the highest, is the cause of everything. ³⁵Mistress of the gods! Both in the case of Śabdabrahman and in the highest Brahman, ‡§ the cause is always the supreme goddess whose form is Prakṛti.

³⁶‘This body of Prakṛti is a form of the abundance of the highest bliss. Therefore, goddess, great mistress, lotus-eyed Viṣṇu is

always beyond the qualities; he is never entitled to independence.'

Sixteenth Paṭala

Devī said: ¹'Lord of the god of gods! Tell me about Kṛṣṇa, the highest cause, about Govinda, higher than the highest, the eternal master of Vṛndāvana, the only cause of that which is beyond the *guṇas*, ²and about his wonderful greatness, full of sovereignty and excessive beauty! Master, I wish to hear.'

Īśvara replied: ³'What can one say about his greatness, when even the end of the greatness of the rays from his moonlike toenails is not known? Listen, goddess! ⁴Within countless of millions of universes, within countless festivals of the three *guṇas*, Brahmā, Viṣṇu and Maheśvara are his fragments, millions upon millions times divided. ⁵Through his power they engage in their tasks of creation, maintenance and so on. The moon is a millionth of a millionth part of the splendour of his shining body. ⁶'With the beams of his dark body, the nectar of the *rasa* of supreme bliss, the various forms of the highest self, he is the only cause of that beyond the *guṇas*. ⁷The individual selves are a millionth of a millionth part of one of its rays; they consist of beams of it. ⁸They say that the effulgence from the moongem of his blessed face and his lotus feet is the cause of the complete Brahman, difficult to attain by the Veda.

'She who bewilders the world is unlimited millions of times divided from his fragrance, ⁹born from the various perfumes of sandalwood, flowers and so on that have touched him. Dear to her is the *dūtī* Padminī, Rādhikā, beloved of Kṛṣṇa, and her

parts, millions and millions times divided from her, are Lalitā and the other beautiful women.’

Devī said: ¹⁰‘God of gods, great god, you who carry the spear and the trident, master! Please explain at length this secret that you just told me!’

Īśvara replied: ¹¹‘The Māṭṛkā that is goddess Kalāvatī is Mahāmāyā, the best of all, hanging around the neck of Tripurā, ¹²the garland which hangs around Tripurā’s neck and increases fortune.

‘Padminī, Hastinī, Citriṇī and Kāminī, the supreme: ¹³Padminī is supremely wonderful, full of beauty and loveliness; Padminī herself, great mistress, reveals Brahman. ¹⁴Padminī, greatest mistress, is the supreme part of Brahman; from this highest Padminī come millions and millions of universes, ¹⁵and in every universe, my dear, greatest mistress, Rudra, Viṣṇu and grandfather Brahmā stay forever, creating, maintaining, destroying and so on.

¹⁶‘The splendour of her shining body is a form of the supreme Prakṛti; one millionth of a millionth part of her is the moon, the supreme Prakṛti. ¹⁷Kṛṣṇa’s dark body is directly Kālī, the world itself. With the beams of his body, the nectar of the *rasa* of supreme bliss, ¹⁸the various forms of the highest self, he is the only cause of that beyond the *guṇas*. Greatest mistress, a ray of Brahman is the supreme Prakṛti, ¹⁹and the living beings are a millionth of a millionth part of one of its rays; they consist of beams of it. They say that it is the cause of the complete Brahman, difficult to attain by the Veda.‡

²⁰‘She who bewilders the world is unlimited millions of times divided from his fragrance. Great mistress, that fragrance which is said to exist in Kṛṣṇa’s body; that part, known as fragrance, is directly a form of Prakṛti.’

Pārvatī said: ²¹‘Greatest master, if they say that the complete Brahman is difficult to attain by the Veda, ^{‡#} then how can Kṛṣṇa be *complete* and *higher than the highest*? ^{S*} ²²If it is not attained by the Veda, great god, carrier of the trident, there will never be any difference between the Veda and the supreme Brahman. ^{§‡} Veda is the supreme Brahman; Brahman again assumes the Veda as its very form. Unity between Veda and Brahman is called the complete Brahman. ²⁴An inactive and immovable god is this eternal complete Brahman, but the Veda is also Prakṛti Māyā, the supreme cause of Brahman. ²⁵The unity of Veda and Brahman is the wonderful, fourth abode. Greatest master, how then can this ancient one be said to be attainable by the Veda? This doubt is a thorn in my heart; please remove it, lord!’

Īśvara replied: ²⁶‘The imperishable Brahman without qualities is called the supreme Brahman, but when Brahman takes on qualities, it is called Śabdabrahman. ²⁷When the unqualified gives rise to the qualities of Prakṛti Māyā, then it is qualified Brahman; otherwise it is motionless. ²⁸Great mistress, where and when could the motionless move, and what would its movement serve, my dear?’

²⁹‘When the unqualified Brahman becomes qualified, it can always be attained by the Veda, but the Brahman that is always motionless cannot be attained by the Veda. ³⁰In this world we speak of the two Brahman: Śabdabrahman and the supreme Brahman, but without the Śabdabrahman, goddess, the supreme is like a dead corpse. ³¹Therefore, great mistress, Śabdabrahman is accompanied by the Mātrkā letters – the Mātrkā is most worshippable and Kṛṣṇa’s supreme mother.’

Seventeenth Paṭala

Īśvara said: ¹‘From the touch of the dust of Padminī’s feet millions of universal eggs are born. Padminī is Tripurā’s *dūtī*, always attending to Kṛṣṇa’s needs.’

Pārvatī said: ²‘Master, lord, lord of gods, highest master! Please explain all about Govinda’s seven coverings and about his associates.’

Īśvara replied: ³‘My dear, Govinda sits together with Rādhā on a jewelled royal throne, beautiful as already explained, wearing divine garlands. ⁴His body is bent in three places, most charming, the star of the cowherdresses’ eyes. Outside of this but within the Seat of Union, surrounding the golden throne, ⁵are the principal beloveds of Kṛṣṇa, decorated with ornaments and garments on all of their limbs: Lalitā and the other eight Prakṛtis. Rādhikā is Padminī herself.

⁶‘In the West is goddess Lalitā, and Śyāmā is in the Northwest. In the North is blessed Dhanyā, in the Northeast is Haripriyā, ⁷Viśākhā is in the East and Śaibyā then is in the Southeast. Padmā is in the South and Bhadrā is in the Southwest. So are they situated, one after the other. §±

⁸‘Greatest mistress, these are Padminī’s eight heroines. Now listen, sweet one, to the practice of the Clan behaviour! §§

⁹‘In front of the edge of the Seat of Union is sweet and dear Candrāvalī. These eight are the principal Prakṛtis, and Śaibyā then is in the Southeast. ¹⁰Padminī, Tripurā’s *dūtī* is blessed Rādhā who bewilders Kṛṣṇa. Candrāvalī, Candrarekhā, Citrā, Madanasundarī, ¹¹Priyā, blessed Madhumatī, Śāśirekhā and Haripriyā are situated one after the other clockwise in all the main and intermediate directions. §l

¹²‘These sixteen main Prakṛtis are Kṛṣṇa’s principal beloveds, but Rādhā, the mistress of Vṛndāvana, who gives fearlessness to Kṛṣṇa, ¹³is because of her loveliness and the sweetness of her perfect qualities most beloved of all. She is enchanting, she dresses beautifully and is glorious in her adolescence. ¹⁴Coloured by various jewels and shining in their silken clothes, greatest mistress, these sixteen are the embodiments of the vowels.^{#*} ¹⁵This group of sixteen that I have described, goddess, is Mahāmāyā, the world itself.

‘Outside of them, in the middle of the splendid house that surrounds the Seat of Union, ¹⁶facing and intent on them are thousands of fortunate cowherd girls, resembling masses of pure gold, very bright and having beautiful eyes, ¹⁷adolescent, lovely as millions of cupids with their divine ornaments and decorations, with elephant-pearls at the nosep, ¹⁸with various ornaments in their hair and sweet, dangling earrings, perceiving his form within their hearts, longing to embrace him, ¹⁹plunged into the *rasa* of embracing dark Kṛṣṇa, their minds tremblingly engrossed on Kṛṣṇa’s lotus feet, worshipped with the lotuses of their eyes, motionless as painted pictures. ²⁰Their appearance bewilders Kṛṣṇa, their correct behaviour is devoted to Kṛṣṇa, their voices are sweet in different ways and in different ways they bewilder the three worlds. ²¹Agitated by love, they sing about Kṛṣṇa’s confidential secrets; they are expert in sly tricks, they are dressed in divine clothing, ²²they are lovely and their gracefulness is wonderful, their sidelong glances are enchanting, they are exclusively attached to Govinda, longing for the touch of his limbs; ²³they are lovely, charming, excited, devoted to meditating on Kṛṣṇa, decorated with various clothes, shy, and their faces are sweet.

²⁴‘Facing them are thousands of fortunate cowherd girls. Great

mistress, these are the Veda girls,^{*} and there are thousands of billions of them. ²⁵All the Celestial girls are splendid in their divine forms and Rasa, and behind them, the Sage girls, sweet and enchanting. Their minds are plunged into Rādhā, and they cast smiling, sidelong glances.[‡]

‘Further outside the temple, surrounding these dear associates, ²⁷are those young boys who are of a similar age and dress, similar strength and manliness, similar form and similar qualities and activities, ²⁸who are devoted to similar calls, songs and fluteplay, who sit on golden seats and are decorated with golden ornaments. ²⁹Together with billions and billions of cowherds, such as Stokakṛṣṇa and Subhadra, noisy, youthfully clad, holding horns, canes, lutes and flutes, ³⁰meditating on all of his qualities, with bodies non-different from his form and intent on protecting Kṛṣṇa’s life, they sing, agitated by *rasa*.[‡]

³¹Behind them, he is further attended by herds of Surabhī cows with their calves, agitated by *rasa*, watching his form motionless as painted pictures, always shedding showers of tears of bliss, ³²the hair on whose whole body is standing on end, amazed as masters of Yoga – by thousands of thousands of herds of cows with flowing milk.[§]

³³‘Behind them, goddess, within an enclosure shining like millions of suns, in a great garden in all four directions, pervaded by all kinds of fragrances, ³⁴there is in the West facing them a dwelling under a blessed Pārijata tree. Under that tree is a golden platform decorated with a golden temple, and ³⁵in the middle of that, on a splendid throne of jewels, rubies and pearls, sits Vāsudeva, the preceptor of the world, the highest bliss, ³⁶whose form of consciousness is beyond the three qualities, who is the cause of all causes, who is densely dark as a sapphire, whose hair is dark and curved, ³⁷whose broad eyes resemble

lotus petals and who wears *makara*-shaped earrings. He is four-armed, a great abode, an everlasting form of light, ³⁸without beginning or end, eternal and the master of *pradhāna* and *puruṣa*. He carries the conch, disk, club and lotus, he wears a garland of forest-flowers, ³⁹he is dressed in yellow, he is very charming, decorated with divine ornaments and divine unguents and enchanting with his glittering, variegated bracelets. ⁴⁰Vāsudeva is further surrounded by his eight queens: Rukminī, Satyabhāmā, Nāgnajitā, Lakṣmaṇā, Mitrāvindā, Sunandā, dear Jāmbavatī and Suśīlā, ¹⁵and Uddhava and his other associates, eagerly devoted to him.

⁴²‘In the North is a divine garden overspread with yellow sandalwood trees. Under them is a golden platform adorned with a jewelled pavillion. ⁴³In the middle of that, on a shining, divine royal throne of rubies sits Balarāma together with Revatī, ⁴⁴the lord’s dear Ananta, non-different from him in terms of form and qualities, shining white as clear crystal, with eyes resembling red lotuses, ⁴⁵dressed in blue clothing, anointed with divine sandalwood pulp, whose beautiful cheeks are touched by his earrings, who is decorated with divine ornaments and garlands, ⁴⁶always intoxicated by wine, his eyes always rolling in his head, ¹his beauty enchanting the world, who enjoys the juice of streams of nectar, ⁴⁷his eyes like white lotus petals, richly decorated with divine ornaments and jewelry and anointed with divine garlands. ⁴⁸His beautiful, extraordinary body completely bewilders the world.

‘In the Eastern garden is a great forest of divine trees, ⁴⁹and under them is a great platform decorated with a golden pavillion. In its middle, on a splendid, divine throne, sits ⁵⁰together with Ūṣā blessed Aniruddha, the lord of the world: sweet bliss, densely dark, with very sweet, black hair. ⁵¹His

sweet, restless eyes are gentle as blue lotuses, he has nice eyebrows that are raised and crooked, nice cheeks, a nice nose,⁵² a nice neck, a beautiful chest, a nice voice and is completely enchanting! He has a diadem and earrings and is decorated with ornaments around his neck and elsewhere; ⁵³he is sweet with his lovely bracelets and his form is wonderful; where he is, he loves song and is worshipped by his dear servitors; ⁵⁴he is the complete Brahman, eternal bliss, and his form is made of pure *sattva*.[#]

‘Above him and in the sky is Viṣṇu, lord of all lords, ⁵⁵eternal, with a form of original consciousness, the bliss of consciousness, the highest master, beyond the three qualities, imperceptible, imperishable, perpetual and undecaying, ⁵⁶his smile a mass of sweetness, his dark body beautiful, his hair dark, wavy and smooth, his dress and hair beautiful, ⁵⁷his very wide eyes gentle like lotus petals – shining with diadem and earrings, he enchants the three worlds. ⁵⁸He has four hands, decorated with the weapons of the disk, the lotus, the club and the conch. He wears armrings and bracelets of different types, and his hips are decorated with bells; ⁵⁹he carries the Śrīvatsa and Kaustubha ornaments and a splendid garland of forest flowers, his chest is illumined by an exalted necklace of lovely pearls, ⁶⁰he wears golden garments, he is carried by the blessed son of Vinatā,^{†*} he is flanked on both sides by Lakṣmī and Sarasvatī, ⁶¹his is the majesty and joy of the complete Brahman, he is the receptacle of the *rasa* of complete bliss, he is praised by great seers and others and surrounded by his dear associates, ⁶²he is the Lord of all causes and effects – let one remember the master of masters of Yoga.

‘Below him and in Pātāla, together with the Power that Supports^{††} ⁶³and in the middle of a jewelled pavillion, on a

splendid, jewelled royal throne sits blessed Ananta, devoted to meditation on his form. ⁶⁴Behind him and surrounded in all four directions by lofty and enchanting walls made of crystal, ⁶⁵in a garden, the fragrance of whose flowers bewilders the three worlds, he is surrounded by gods and demons, served by Siddhas and Cāraṇas, ⁶⁶with divine limbs, pleasant and beautiful, their carriers properly decorated, praying for the boons they desire, longing to worship his feet.

⁶⁷‘To their right, sages with selves of pure *sattva*, whose law and practice is devotion to him and who are eagerly attending to his devotion, desire ^{‡‡} him.

⁶⁸‘To their back, Sanaka and other noble and great yogis who take delight in themselves, whose forms consist of consciousness, who are devoted to glimpsing his form, ⁶⁹who have brought the meditation on him into their hearts and who have fixed their eyes on the tips of their noses, engage themselves in unmotivated devotion with their hearts, thoughts, bodies and words.

⁷⁰‘Perfected Gandharvas who have attained him, ^{‡§} together with Vidyādhara and Kinnaras, groups of lusty Apsaras, devoted to song and dance, ⁷¹wishing to worship his feet, desire him with joyful minds.

‘To their front and in the air, on pleasant seats, are all the Vaiṣṇavas: ⁷²Prahlāda, Nārada, the Kumāras, Śuka, Uddhava and others, whose brilliant emotions include the hairs on their bodies standing on end and internally longing for his vision, ⁷³their hairs on whose whole bodies are standing on end, who are full of brilliant love, who are endowed with secret love, with their selves filled with the joy of complete love, mentally recite the mantra of two letters, ^{‡||} ⁷⁴called the crest jewel of mantras and which is the only cause of all mantras. The Kṛṣṇa mantra is

the life of the mantras of all gods, ⁷⁵and the Kṛṣṇa mantra is the cause of all mantras of blessed Kṛṣṇa. ‡# Of all Kṛṣṇa mantras, that of the adolescent is most efficacious, ⁷⁶and of all mantras of the adolescent, the crest jewel mantra is the origin. ⁷⁷At his lotus feet, they desire the unflinching practice of loving devotion.

‘Beyond this are lofty and most enchanting walls made of crystal ⁷⁸in all the four directions, splendidly shining with red and white flowers. A white, four-armed Viṣṇu, ⁷⁹decorated with a conch, disk, club, lotus, diadem and other ornaments is gatekeeper in the West. A red, four-armed Viṣṇu, wearing the weapons of the conch, disk and club, ⁸⁰splendid with a diadem, earrings and other ornaments, is gatekeeper in the North. A golden, four-armed Viṣṇu, wearing the weapons of the conch, disk and club, ⁸¹decorated with a diadem, earrings and other ornaments and a garland of forest flowers is gatekeeper in the East. He is known as Golden Viṣṇu. ⁸²A black, four-armed Viṣṇu, decorated with conch, disk and so on is gatekeeper in the South. Let one meditate on this blessed Viṣṇu Hari! ‡*

⁸³‘This, greatest mistress, is the supreme sevenfold covering. Padminī, the highest Rādhā, has this sevenfold covering. My dear – this covering is the Seven Śaktis ‡‡ themselves.’

Eighteenth Paṭala

Devī said: ¹‘Great god, you who have the bull for your emblem, one more time I am asking you: Vāsudeva Viṣṇu is one and mistress Prakṛti is one. How then, greatest master, greatest lord, does variety appear?’

Īśvara replied: ²‘Listen, goddess, great mistress, and I will tell you a secret most confidential, how the one Viṣṇu became various!

³Since the greatest mistress Prakṛti pervades the universe, mistress of the gods, she who is the world itself pervaded everything by becoming woman and man. ⁴By the forms of woman and man she pervaded everything and blossomed. Vāsudeva, Mahāviṣṇu is the highest lord, beyond the qualities.

⁵Whatever form Vāsudeva is situated in, that is true, lotus-eyed one, for that which is called the form of Kṛṣṇa is the cause of perfection of *vidyā*.

⁶‘Sweetly smiling one! Know this Rādhā to be Tripurā’s Padminī. All other heroines are always the eight heroines; ^{††}

⁷great mistress, it is the Group of Eight ^{‡§} that is called the eight heroines.

‘By the grace of Tripurā, Vāsudeva Mahāviṣṇu, ⁸took on many bodies and performed various activities. Beautiful one, great mistress, having taken on the form of Kṛṣṇa, together with Padminī, ⁹he recited the *vidyā* of Mahākālī, the mistress of the gods. In this way, my dear, Hari took perpetual shelter of Vṛndāvana.

¹⁰‘Lotus-eyed one! Vāsudeva, Hari himself, appeared as Kṛṣṇa. When Mahāviṣṇu appeared in Mathurā, beautiful one, ¹¹Viṣṇu with four arms, Hari himself, appeared. At that moment, greatest mistress, the two-armed form of intelligent Hari appeared; ^{‡‡} ¹²Kṛṣṇa, perpetually unchanging, made himself two-armed to hide himself. Having become like a human being, with a human body of Māyā, ¹³great mistress, Kṛṣṇa did ^{‡#} in the middle part of his life that which has been explained with Padminī, in each opening, both in the top and in the lower part, ¹⁴that which was secretly explained, handsome woman, to attain perfection of his mantra. ^{§*} When Kṛṣṇa, living in Dvārakā, gave

up his body, ¹⁵Kṛṣṇa's light again entered into Vāsudeva Mahāviṣṇu. Therefore, great mistress, my dear, without Vāsudeva, ¹⁶one can never attain Brahman in any other gods.

'Goddess! Though always unchanging, Vāsudeva partakes of variety. ¹⁷Beautiful one, whichever form Vāsudeva sees, into that form he indeed goes. Thus Hari partakes of variety. ¹⁸The infallible one quickly assumes separated bodies, ^{§±} after he by the grace of Tripurā has taken on a secret body.

'Great mistress, handsome woman! All of those who were mentioned, *Sanaka* and so on; all of those various *Viṣṇus* who were mentioned and the others, ²⁰all of them are knowledgeable in the Clan scriptures and devoted to Creeper practice. ^{§±} All of the *heroines* mentioned are illuminators of the Clan *vidyā*; ²¹handsome woman, all of those *golden, black, red, white* and *yellow* forms mentioned are devoted to the Clan scriptures. ²²Fair-complexioned one, these *black, golden* and so on forms are partial forms of Vāsudeva, ²³but Kṛṣṇa is Vāsudeva himself because of his worshipping Tripurā's feet.

'The *Revatī* who was mentioned, the others, *Rukminī* and the other eight who were mentioned; ²⁴he who is called *Aniruddha* and his *Ūṣā*; *Lord Balarāma, the Power that Supports* itself – whatever was mentioned, great mistress, and whatever else there is, all of that, greatest mistress, are the Mātrkāś, bewilders of the world.

²⁶'This world, greatest mistress, is always made up of letters, for without letters, great mistress, this whole world would be meaningless. ²⁷Vāsudeva Mahāviṣṇu is always without qualities, my dear, but he engages with the various *vidyās*, the very forms of the complete Brahman. ²⁸Viṣṇu is always without qualities, but the supreme Prakṛti has qualities; therefore, the qualified Viṣṇu has come together with Prakṛti. ²⁹Without Prakṛti,

eminent Viṣṇu is always motionless. Vāsudeva Mahāviṣṇu carries a conch, disk and a club, ³⁰yellow clothes, a garland and bells at his round hips. All of this decoration, goddess, and this form, are always Prakṛti. ³¹Mahāviṣṇu has no senses and Kṛṣṇa is his part. Mahāviṣṇu is the complete Brahman and Kṛṣṇa is his part.’

Devī said: ³²‘The eternal master of Vṛndāvana is the only cause of that beyond the qualities! Lord, best of ascetics, why do you speak like this?’

Īśvara replied: ³³‘Listen, audacious, beautiful woman, and I will answer your doubt. He who is called the master of Vṛndāvana is a part of Viṣṇu. ³⁴His body, great mistress, handsome one, is the goddess, original Prakṛtī; his self is Mahāviṣṇu and his mind is Rudra.

³⁵‘This truth, beautiful one, is the description of the hidden Brahman; without this truth, there can be no truth at all. ³⁶That which is born from this, goddess, should be known as the same as Brahman.

‘Greatest mistress, my dear, the wonder of Kṛṣṇa that you have seen, ³⁷all of that is Kṛṣṇa’s by his worship of Tripurā’s feet. This body of Kṛṣṇa, dear one, is a form of Kālī herself, ³⁸but Padminī, greatest mistress, is the supreme part of Padminī. Only by the coming together of these two can Kṛṣṇa be said to be complete.

³⁹‘Handsome one! Previously, at the ocean of milk, Vāsudeva accompanied by Lakṣmī suddenly gave Brahmā two strands of hair, a white and a black one. ⁴⁰This was a sign for his birth, my dear, beautiful one, in the Seat of the hair, in Vraja, in Madhuvana. §§

⁴¹‘Therefore, great mistress, Pārvati, a part of Vāsudeva appeared, but Kṛṣṇa is himself he who has *bhaga*, §||# ⁴²for *bhaga* is the greatness of desire; Hari is always furnished with *bhaga*.

Without *bhaga*, handsome woman, Brahman is like a dead corpse.

⁴³‘All of this imposture^{S#} is made up of your hair, for one is not able to describe your hair, great mistress. ⁴⁴Mistress of the gods! The imposture of your hair is always in Brahman; by the fragrance of your hair, the immovable starts moving.

⁴⁵‘Mistress of the gods! This Bhāgavata Tantra is known as Rādhā Tantra; it is the secret of Vāsudeva, most confidential.

⁴⁶Mistress of the gods, Vāsudeva Mahāviṣṇu, the prosperous, is Prakṛti herself, and Vāsudeva is Kṛṣṇa himself, none other. Handsome woman, Kṛṣṇa is therefore a part of Vāsudeva and of Prakṛti.’

Nineteenth Paṭala

Īśvara said: ¹‘Goddess, greatest mistress, my dear! The black and other coloured forms are parts of Vāsudeva, as are the master of Vṛndāvana and the golden, ²white, red and blessed Viṣṇu, sweetly smiling one. ³Vāsudeva’s conch is said to be the *white Viṣṇu*, Vāsudeva’s disk is known as the *golden Viṣṇu* and ⁴the lotus, greatest mistress, is known as the *red Viṣṇu*. Greatest mistress! The club of Viṣṇu of unlimited splendour ⁵is *blessed Viṣṇu*, enchanter of the world, but Kṛṣṇa, dear to Padminī, is always a two-armed Viṣṇu.

⁶‘Vāsudeva Mahāviṣṇu has two Śaktis; Hari is always accompanied by Lakṣmī and Sarasvatī. ⁷Therefore, handsome woman, Vāsudeva is the complete Brahman; great mistress, Vāsudeva is mistress Prakṛti herself. ⁸Know the eldest Prakṛti to

be the pervasive Vaiṣṇavī; the eldest Māyā of Prakṛti is Vāsudeva, Hari himself.’

Devī said: ⁹‘God of gods, great god, you who carry the spear and the trident! Great god, you indicated that Rādhā remained in a lotus grove ¹⁰and that it was the Candrāvalī Rādhā that lived in Vṛkabhānu’s house. Explain all of this in detail, greatest master, Lord; how could Rādhā then come together with Kṛṣṇa? Lord, ocean of compassion, destroy, destroy this doubt!’

Īśvara replied: ¹¹‘This Bhāgavata Tantra, this enchanting Rādhā Tantra, is extremely beautiful, pure, spotless and the highest abode. ¹³When practitioners bearing divine bodies hear it, greatest mistress, and hide it in their hearts, they wish to hear nothing else. ¹⁴This Tantra, great mistress, is pleasing to hear, it increases happiness, it is the highest secret, the essence of essences, higher than the highest!’

¹⁵‘This Padminī Tantra is also known as the Bhāgavata. In whichever scripture or Tantra one finds the Gāyatrī,^{*} my dear, ¹⁶a description of the five Viṣṇus[‡] and the qualities of Padminī, that indeed is known as the Bhāgavata. ¹⁷This Bhāgavata Tantra includes the Gāyatrī.[‡]

‘Whatever Tantra in which one finds a description of the five Viṣṇus, the qualities of Padminī ¹⁸and the complete Gāyatrī of Padminī, beautiful one, is known as the Bhāgavata. ¹⁹That which is without cannot be called the Bhāgavata; in whichever Purāṇa or Tantra, beautiful one, ²⁰if the complete Gāyatrī is lacking, or the qualities of Prakṛti. Wherever one finds a description of five Viṣṇus, ²¹that should be understood as the Bhāgavata; anything else is nothing but an imposture.

‘Handsome woman, Vāsudeva Mahāviṣṇu appeared in Mathurā; ²²Mahāviṣṇu appeared together with Prakṛti; Mahāviṣṇu appeared because of having worshipped the feet of Tripurā. The

highest mistress Mahāmāyā appeared before him. ²³Hari himself appeared during the dark fortnight of the month of Bhadra; Padminī, during the bright fortnight of the month of Caitra.

²⁴‘Great mistress, dear goddess, once Padminī, fragrant as a lotus, had appeared, she created Candrāvalī just like herself, ²⁵furnished with a lovely form for the house of Vṛkabhānu. This supreme part of Padminī then extended her enchanting Māyā, ²⁶goddess, in a thicket by the Kālindī, splendid, surrounded by various lotuses; white, red, yellow and blue, ²⁷and by other, various flowers, fragrant and of different colours; beautiful, filled with geese, ducks and white birds; ²⁸surrounded by hosts of Gandharvas and gods, lotus-eyed one; filled with the sound of drums, conches and lutes, ²⁹on a jewelled bed, inlaid with all kinds of jewels, in the middle of all of this. This bed, my dear, awards *dharma*, *kāma* and *artha*; it gives *mokṣa*!

³⁰‘In its middle, greatest mistress, sitting on a jewelled royal throne, accompanied by the fifty Mātrkāś and the four Vedas, ³¹surrounded by Nārada and other great sages, greatest goddess, on a jewelled royal throne in the middle of all of this, ³²greatest mistress, sits the eternal Kātyāyanī Śivā – and to the left of Kātyāyanī and on a lion, Padminī. ³³To serve Kātyāyanī this loving woman sits there, great mistress, until coming together with Kṛṣṇa.

³⁴‘After one has properly worshipped an earthen Liṅga of Parameśvara, one should worship with various flowers and enchanting ingredients. ³⁵Having worshipped properly, one should devotedly recite the supreme mantra. My dear, one should always recite Kātyāyanī’s great mantra. Listen carefully to this mantra, greatest mistress!

³⁶“*Oṃ Hrīṃ*. Kātyāyanī, Mahāmāyā, great Yoginī, supreme goddess! Make Kṛṣṇa, the son of cowherd Nanda, my husband! I

bow to you.[§] *Hrīm Om.*”

³⁷“Goddess! Padminī of the lotus garland incessantly recited this Bhāgavatī *vidyā* addressed to Kātyāyanī. ³⁸She recited this Mahāvidyā until coming together with Kṛṣṇa. After some days, goddess, she who is the world itself appeared; Mahāmāyā, the world itself, the slayer of Mahiṣa herself.[¶]

ātyāyanī said: ³⁹“Who are you, my dear, with eyes like lotus petals? Why are you alone? Why have you come here? Tell me everything properly, my dear.”

‘Padminī replied: ⁴⁰“Kātyāyanī, Mahāmāyā, I bow to you, beloved of Śiva! You are Kṛṣṇa’s mother! I bow to you again and again. ⁴¹Mistress of gods, who is my father? Whose am I, fair-complexioned one? Tripurā is the mother of the world; I am her[#] maid. ⁴²My name, great mistress, greatest goddess, is Padminī. When will I see Vāsudeva, beautiful one?”

ātyāyanī replied: ⁴³“Do not fear, daughter; you will soon attain Kṛṣṇa. Sweetly smiling one, mistress of gods! At full moon during the waning fortnight in winter ⁴⁴you will meet with Vāsudeva. My dear, without your company, Vāsudeva will not be successful, ⁴⁵for your company, beautiful one, is liberation, the highest abode.

“During the eighth day of the bright fortnight of Bhādra, under the asterism of Rohiṇī, ⁴⁶Mahāviṣṇu appeared; I am telling you nothing wrong.” So saying, Mahāmāyā disappeared.

⁴⁷“Sweetly smiling one, lotus-eyed Padminī became ecstatic to hear this and sat down on Kātyāyanī’s throne. There Padminī Rādhā remained until meeting Kṛṣṇa, growing up together with the other cowherd girls in their respective houses; they were all by their thousands Celestial girls, greatest mistress. Kṛṣṇa appeared after Padminī in Vraja, my dear, ⁵⁰but lotus-eyed Kṛṣṇa, beautiful, lotus-eyed one, the son of Devakī, grew from

day to day in the house of Nanda and enacted his infancy, boyhood and adolescence.’

Twentieth Paṭala

Īśvara said: ¹‘Handsome woman, I will tell you a most confidential secret, beautiful and most enchanting. Listen carefully! ²Great mistress, my dear, listen to Kṛṣṇa’s relatives.†* His brothers, his friends of the same age, his servants and his beloveds ³are all according to rank respected by him, the crown prince of blessed Vraja.

‘Raining (*parjanya*) auspicious nectar, the cowherd called Parjanya ⁴is the eldest of the cowherd people of Vraja. He is Kṛṣṇa’s paternal grandfather. Kṛṣṇa’s most respected paternal grandmother is known as Varīyasī. ⁵His very powerful maternal grandfather is known as Sumukha. In Vraja, his maternal grandmother is known by the name Pāṭalā.

⁶‘His father, giving bliss (*ānanda*) to Vraja, is Nanda, worshipped by the world. His mother, giving (*dātrī*) fame (*yaśas*) to the cowherds, is Yaśodā, full of happiness. ⁷Rohiṇī, who always increases (*ārohiṇī*) everyone’s delight, is his elder mother.†† His paternal uncles Upananda and Abhinanda are the elder brothers of his father ⁸while Sananda and Nandana are younger brothers. Nandinī is his paternal aunt and her husband is Nīla. ⁹The wives of his paternal uncles are Tuṅgī, Pivarī, Kuvalā and Attanā.

‘His maternal uncles include Yaśodhara, Yaśodaiva and Sudeva.

¹⁰His mother’s sister is Yaśasvinī and Nanda is her husband.††

‘Tuṇḍu, Kuṭera, Puraṭa and others are like his paternal

grandfathers, ¹¹while Goṇḍa, Kadordu, Kāruṇḍa and so on are like maternal grandfathers to him. Śilābherī, Śikhā and other old ladies are like his paternal grandmothers. ¹²Tāruṇḍā, Jaṭilā, Bhelā, Karālā, Karavālikā, Ghargharā, Mukharā, Ghorā and Ghaṇṭā are like maternal grandmothers to him. ¹³Piṅgala, Kapila, Piṅga, Māṭhara, Pīṭha, Paṭṭīśa, Śaṅkara, Saṅgara, Bhṛṅga, Biṅga and others are like fathers to him. ¹⁴Taraṅgākṣī, Taraṇikā, Śubhadā, Mālikā, Aṅgadā, Vatsalā, Kuśalā, Tālī, Medurā and so on are like mothers to him.

¹⁵‘Ambikā and Kilimbā are wet nurses, giving him their breasts. ‘Vedagarbha, Mahāyajvā and Bhagu are their family priests, ¹⁶and Sulatā, Gomatī, Yāmī, Caṇḍikā and others are the wives of the Brahmins.

‘Foremost among his friends of the same age and his elder brother is Pralamba. ‡§

¹⁷‘Samudra, Kuṇḍala, Daṇḍin and Maṇḍala are his paternal cousins. Sunanda, Nandira, Ānandin, Mandira and others accompany him on his walks.

¹⁸‘Moonlike Kṛṣṇa’s companions are divided into four types: allies, friends, dear friends and dear playful friends.

¹⁹‘Allies are Maṇḍalībhadrā, Bhadravardhana, Gobhaṭa, Yakṣendra, Bhaṭa, Bhandrāṅga, Vīrabhadra, Mahāguṇa,

²⁰Kulavīra, Mahābhīma, Divyaśakti, Suraprabha, Raṇasthira and others who are older than him and protect him. ²¹Because his parents were terrified of the wicked Kaṁsa, they appointed them to protect their two sons, dearer to them than millions of their own lives. ²²Here the leader is Vijayākṣa, the son of Ambikā, whom Ambikā the wet nurse received by her penance and constant worship of Pārvatī.

²³‘Viśāla, Vṛṣabha, Ājambī, Devaprastha, Varūthapa, Mandāra, Kusumāpīḍa, Manibandha, Karandhama, ²⁴Mandāra, Candana,

Kunda, Kalinda, Kulaka and others are younger than him and serve him. They are his friends and defeat his enemies.

²⁵‘Now the dear friends: Dāma, Sudāma, Vasudāmaka, Kiṅkinin, Stokakṛṣṇa, Bhadrasena, Viśālin, ²⁶Puṇḍarīka, Viṭāṅkākṣa, Kalaviṅka, Priyaṃkara, Śrīdāma and others are of the same age. Among them,

²⁷Bhadrasena is the general of the armies of his friends and always delights Śrīdāma. In accordance with his name, Stokakṛṣṇa (Little Kṛṣṇa) is always under the guidance of Kṛṣṇa.

²⁸These dear friends delight Keśava with different kinds of adventures and sports, such as boxing and stick fights.

²⁹‘Subāla, Arjuna, Gandharva, Vasanta, Ujjvala, Kokila, Sanandana, Vidagdha and others are known as the dear playful friends. ³⁰There are no secrets of his that these ones do not know about. Among these, blessed Sanandana is always beautified by the bliss of his affectionate friendship. ³¹Ujjvala is greatly luminous, like an embodiment of quicksilver. Even the crown jewel of play becomes captivated by his playing.

³²‘Madhumāṅgala, Puṣpāṅka, Hāsāṅka and others are jesters.

‘Kaḍāra, Bhāratibandha, Gandhaveda and others are ³³his servants of different types, devoted to the pleasure of his service.

Retainers—†‖ are Bhaṇḍura, Bhr̥ṅgāra, Sandhika, Grahila,

³⁴Raktaka, Patraka, Patrī, Madhukaṇṭha, Madhuvrata, Śyālika, Tālika, Mālin, Māna, Mālādhara and others. ³⁵They carry his

horn, his different kinds of flutes, his stick, rope and other things; among them, they are skillful and they present him with minerals.†# ³⁶Younger, and staying close to him, budding in the

art of describing the arts of play, are Pallava, Maṅgala, Phulla, Komala, Kapila, ³⁷Suvilākṣa, Viśāla, Rasāla, Rasaśālin, Jambula and others, experts in preparing Betel. ³⁸Payodha, Vārīda and others bring water for his purification. Sāraṅga, Kuvala and so

on are experts in decorating his clothes. ³⁹Premakanda, Mahāgandha, Sairindhri, Madhukandala, Makaranda and others tastefully dress him. ⁴⁰Sumana, Kusumollāsa, Puṣpahāsa, Hara and so on decorate him with flower ornaments, garlands, perfumes and unguents. ⁴¹Surāṅga, Bhadrāṅga, Karpūra, Kusuma and others are barbers, expert in arranging his hair, combing him and offering him a mirror. ⁴²Svaccha, Suśītala, Guṇa and others are in charge of the store-rooms. Vimala, Kamala and so on are in charge of his plate and seat.

⁴³‘Dhaniṣṭhā, Candanakalā, Guṇā, Mālā, Ratiprabhā, Bhavānī, Induprabhā, Śobhā, Rambhā and others are maids, ⁴⁴expert at cleaning the house and skilled in all kinds of work. Kuraṅgī, Bhr̥ṅgārī, Sulambā, Lambikā and so on are female servants.

⁴⁵‘Catura, Cāraṇa, Dhīmat, Peśala and others are his best spies. Wearing various disguises, they always move among the cowherds and cowherdresses.

⁴⁶‘Viśārada, Tuṅga, Vāvadūka, Manorama, Nītisāra and so on are his messengers both when it comes to play and quarrels, also among Rāma’s people. ^{‡*}

⁴⁷Vṛndā, Vṛndārikā, Menā, Subālā and others are female messengers, experts at decorating groves and similar places; foremost of them is Vṛndā. ⁴⁸Another prominent female messenger is called Vīrā; she is famous and worshippingable, my dear.

‘Śobhana, Dīpana and others are known as being in charge of the lanterns. ⁴⁹Vicitrarāva, Madhurarāva and so on are his bards. Candrahāsa, Induhāsa, Candramukha and others are dancers.

⁵⁰Sudhākara, Sudhādāna, Sāraṅga and so on are drummers. They are skillful, oceans of good qualities and play the great lute. ^{‡†}

⁵¹Kalākaṇṭha, Sudhākaṇṭha, Śūlakaṇṭha, Bhārata, Sārada, Vidyāvilāsa, Sarasa and others ⁵²know about all kinds of literary

compositions, are conversant with *rasa*, and recite poetry. The tailor called Rauhika makes jackets and other clothes.

⁵³Sumukha, Durlabha, Rañjana and others are washermen. Puṇya, Puñja, Bhājyavāsin and others play the Ḍiṇḍimadrum. ⁵⁴The goldsmiths Raṅgana and Ṭaṅkana fashion ornaments. The potters Pavana and Karmaṭha make bowls and cups.

⁵⁵The carpenter called Vardhamāna makes his bed and cart. Sucitra and Vicitra both make wonderful artwork. ⁵⁶Kuṇḍa, Kaṇḍola, Karaṇḍa, Kaṭula and others are craftsmen, in charge of ropes, churning sticks, axes, boxes and carrying swings.

⁵⁷Dhūmalā, Piṅgalā, Gaṅgā, Piśāṅgī, Maṇikastanī, Haṃsī, Vaṃsī, Priyā and others are excellent cows, very dear to him.

⁵⁸The two bulls Padmagandha and Piśaṅgākṣa are most dear to him. His deer is called Surāṅga and his monkey is named Dadhilobha. ⁵⁹His two dogs are Vyāghra and Bhramaraka; Kalasvana is his royal goose; his peacock is called Tāṇḍavika and Dakṣa and Vicakṣaṇa are his parrots.

⁶⁰Vṛndāvana is a great garden, more splendid than the most splendid. Blessed Govardhana is appropriately called the mountain of sports. ⁶¹There is a cave called Kandalī, named Nīlakaṇṭhapika. ⁶²At the Mānasa Gaṅgā, there is a famous bathing place called Pavaṅga, ⁶²and there one finds the boat Suvilāsatarā.

The hill called Nandīśvara is his splendidly shining palace.

⁶³There is an assembly hall on an enchanting, large rock. Since he lives there in the highest happiness (*āmoda*), it is called Āmodavardhana.

⁶⁴The lake called Pāvana has on its banks plenty of sporting groves. The groves are called Kāma, Mahābhīma, Mandāra and Maṇikuṭṭima. ⁶⁵Bhāṇḍīra is his best banyan tree, and his Kadamba-tree is Kadambarāṭ. The sandbank where he plays is

called Anaṅgaraṅgabhū. ⁶⁶The greatest place of pilgrimage by the Yamunā is called Khelatīrtha; there he eternally plays with his most beloved.

⁶⁷His mirror is Śaradindu, his fan is Madhumāruta, his play lotus is Sadāsmera and his ball is Citrakāraka. ⁶⁸His bow, decorated with gold, is called Vilāsakarmika. The bowstring, tied to jewels at both ends, is Śiñjinī. ⁶⁹His little knife, with a handle studded with divine jewels, is called Tuṣṭidā. His horn is Mandraghoṣa and his flute is Bhuvanamohinī. ⁷⁰By this hook, he catches the fish of Rādhā's mind; therefore, it is also known as Mahānandā (Great bliss). His smaller flute has six holes and is known as Madanarāṭ. ⁷¹His Muralī-flute is called Saralā, a peacock that silences the sweetest tones. His favourite Rāgas are Gauḍī and Gurjarī.

⁷²The mantra that he recites to achieve his goal is the wonderful name of his beloved.

His stick is called Maṇḍana and his lute is called Taraṅginī.

⁷³His two ropes are called Paśuvaśīkara and his milking pot is Amṛtadohanī.

On his arms his mother has tied great amulets inlaid with the nine gems. ⁷⁴His armlets are called Raṅgada; his bangles, Cikkaṇa; his signet ring, Ratnamukhī; and his yellow clothes, Nigamaśobhana. ⁷⁵His waist belt is Ruṇajhaṅkāṛā; his ankle bells, Haṃsagañjana. Their sweet tinkling captivates the deer of the deer-eyed girls' minds. ⁷⁶His necklace is called Tārāvalī; his pearl necklace, Taḍitprabhā; and the golden medallion on his chest, with a picture of Rādhā secreted within, Hṛdayamodana.

⁷⁷His jewel is called Kaustubha. When he entered the snake's lake, the wives of Kāliya offered it to him by their own hands.

⁷⁸His earrings, shaped as *makaras*, are known as Ratirāgādhidaivata. His diadem is called Ratnapāra and the

crest, Cāmaraḍāmarā.

⁷⁹‘Blessed Hari’s crown is known by the name Navaratnaviḍamba. His necklace of Guñja-seeds^{S#} is Rāgavallī; his *tilaka*, Drṣṭimohana. ⁸⁰His garland, reaching down to his feet and made of flowers and leaves, is Vanamālā, but one made of flowers of five different colours is called Vaijayantī.

⁸¹‘The fortunate night of the eighth day of the dark fortnight of Bhadra is ornamented by his birth.

‘Bhṛngī, Sunvī and Mataṅgī are daughters of the Pulinda people.^{S*} ⁸²Some are Kṛṣṇa’s followers; others are part of his family. The Brahmin ladies led by Gārgī; Bhṛngārikā and other female servants; ⁸³Subāla, Ujjvala, Gandharva, Madhu, Piṅgala and Raktaka; Vijayā and others; Rasālā and others; Payodā and others; the jesters and more; ⁸⁴Svargī, Piśāṅgī, Kalakandalā, Mañjulā, Bindulā, Sandhā, Mṛdulā and others – all of these are at all times virtuous.^{S†}

⁸⁵‘Sunadā, Yamunā, Bahulā and others are cows that give birth to calves every year. The calf Tuṅgī is full and well-nourished. The monkey is called Kakkhaṭī. ⁸⁶The female doe is called Raṅginī, and the Cakora-bird, Cārucandrikā. The peahen is called Sundarī, and the two female parrots Sūkṣmadhī and Śubhā. ⁸⁷Day and night they sing the playful pastimes of their masters with a wonderful voice that astonishes the girlfriends. In their own grove, even the gods wander about for play.’

Twenty-first Paṭala

Īśvara said: ¹‘Listen goddess, yoginī, to the supreme truth of Vāsudeva, unlimitedly sweet, peaceful and supreme among the

supreme of all knowledge!

²‘Confusion, laziness, error, harshness, dependence, absorption in lust, fickleness, arrogance, jealousy, violence, depression, fatigue, ³falsehood, anger, neediness, mental derangement, inequity and disregarding others – these are the eighteen faults, my dear. ⁴The Lord’s body is bereft of these eighteen faults; it has all majesties, it is true and its nature is one of consciousness and bliss.

⁵‘His body is not one of Prakṛti; it is not born of meat and fat. Through yoga, great mistress, he is the self of all and his body is eternal. ⁶Pārvatī, one who sees or touches someone who thinks that Vāsudeva’s body is material attains the result of killing a Brahmin.’

Īśvara said: ⁷Pārvatī, one should understand the marks of the enchanting body of Vāsudeva to be that it is threefold broad, threefold deep, threefold slender, fivefold long, ⁸fivefold fine, sixfold raised and sevenfold reddish.

‘Hari’s forehead, cheek, neck and chest – ⁹one should know the threefold broad, threefold deep and threefold slender of Hari. The threefold slender are the nails, the hair and the lips. ¹⁰The sages know that the threefold deep are the navel, the hand and the eye. Pārvatī! One should understand the arms and legs, hands, eyes and cheeks ^{§±} ¹¹to be the fivefold long of Vāsudeva. Loving one, the neck, the waist, the shanks, the hair and the teeth – ¹²these should be understood as the fivefold fine of Vāsudeva. The feet, the hands, the navel, the mouth, the nostrils, ¹³the eyes and the ears are Hari’s sevenfold red. The nose, the neck, the shoulders, the chest, the head and the loins ¹⁴are raised in Vāsudeva. These are the thirty-two marks on his body. ^{§§}

‘His form, greatest mistress, has these marks, ¹⁵and all of it, handsome woman, is goddess Prakṛti herself. Vāsudeva

Mahāviṣṇu is like a shining Kālikā. ¹⁶Sweetly smiling one! Having taken shelter of this body, with all of its marks, Viṣṇu became qualified, even though he is unqualified, ¹⁷always in order to perform tasks, for otherwise Viṣṇu is always inactive. Vāsudeva's body is Kālikā herself, nothing else.

¹⁸'My dear, in Mathurā, in Vraja, Kṛṣṇa is a part of Vāsudeva, and the secret of Vṛndāvana, my dear, is Mahāmāyā herself, ¹⁹for without Śakti, great mistress, Brahman is like a dead corpse.

'By coming together with Padminī and by the grace of Mahāmāyā, ²⁰the glow from Kṛṣṇa's toenails equals the effulgence of millions of Brahmans. Great mistress, loving one, what is impossible for Vāsudeva? ²¹In each and every one of his toenails can be found the effulgence of millions of Brah-mans. He has everything – by worshipping the feet of Tripurā.'

Devī said: ²²'God of gods, great god, deliverer from the ocean of birth and death! Lord! Please tell me the supreme truth of Padminī! Greatest master, please tell me the truth of Padminī.'

Īśvara replied: ²³'Sweetly smiling one, Padminī Rādhikā is Tripurā's *dūtī*. Sweetly smiling one, once she attained Kṛṣṇa's company, ²⁴she engaged herself in the Clan behaviour, goddess, in the rare Clan behaviour both day and night: all of that supreme and wonderful Clan behaviour, handsome woman, ²⁵that has been explained in the mantras and Tantras. My dear, many times Padminī discarded her own form as a heroine into the lotus garland, ²⁶and then Padminī, the most wonderful Rādhikā, the enchanter of Kṛṣṇa, created millions of new ones.

²⁷Kṛṣṇa also wanted to make himself many for the Clan practice, so the lotus-eyed Kṛṣṇa took on many bodies. ²⁸Having taken on expansions of his body, he who has eyes like lotus petals enjoyed himself with all the cows, cowherd boys and cowherd

girls that Padminī had created, one after the other. ²⁹During the first month of winter and until the end of winter, ^{S#} daughter of the mountain, when winter had begun, he performed the Clan behaviour; he performed all of the Clan behaviour as it has been described before in the Tantras.

³⁰‘A most wonderful heroine has eight Seats. ^{S#} Goddess, by the worship of a heroine, Kālikā is always worshipped.

³¹‘By doing seven hundred recitations at seven Seats, Hari became the master of perfections. For when winter had begun, he performed the Clan behaviour. ³²Fair-complexioned one, he placed himself on the left side of Padminī, faced Kāmākhyā, did the wonderful Pervasive Installation, ^{*} ³³and then worshipped the goddess of the Seat in the parts of Padminī’s body. Sweetly smiling one, all that is described in all of the Tantras, ³⁴all of that very rare and most confidential secret, greatest mistress, did lotus-eyed Kṛṣṇa do. ³⁵All of this practice, handsome woman, is very confidential, and this divinity and this secret is all established in you. ³⁶Therefore, sweetly smiling one, mistress of the gods, when one has worshipped properly with fragrances and enchanting articles in all heroines, ³⁷then one should also properly worship one’s cherished goddess, great Kālī.

‘After properly worshipping the goddess in the parts of Padminī’s body, ³⁸he did one hundred thousand recitations and then entered Uḍḍiyānā. That Seat is known as Yoganidrā. Hari worshipped and recited; ³⁹after worshipping his own cherished goddess he composedly did one hundred thousand recitations. Uḍḍiyānā is the thighs; Kāmākhyā is the genital area. ⁴⁰He then entered Kāmarūpa where Kātyāyanī Śivā dwells; Kāmarūpa, great mistress, is said to be the head of Brahmā. ⁴¹Great mistress, there Hari properly did one hundred thousand recitations. Then Kṛṣṇa went to Jālandhara and worshipped the

goddess. ⁴²Great mistress, Jālandhara is said to be the breasts. There also lotus-eyed Kṛṣṇa did one hundred thousand recitations. ⁴³Then he went to Pūrṇagiri and quickly worshipped Caṇḍī. Fair-complexioned one! There also he did one hundred thousand recitations, as at the head. ⁴⁴Having worshipped the original goddess in these parts of Padminī's body, greatest mistress, he did one hundred thousand most rare recitations ⁴⁵at a seat within Kāmarūpa, at the enchanting Moon circle,[‡] and worshipped goddess Mahāmāyā as Dikkarivāsini.[‡]

⁴⁶'Great mistress, after Kṛṣṇa had composedly recited at each Seat, after he had done seven hundred thousand recitations at the seven Seats, Hari became a master of perfections. ⁴⁷In this very way unchanging Hari became perfected.

'In winter, in the proper time, he performed the Clan behaviour, ⁴⁸in a blossom-covered cottage in the great forest of Vṛndāvana, in a grove by the Yamunā, beautified by Aśoka trees and fresh blossoms, ⁴⁹overspread with geese and ducks, resounding with the cries of gallinules, filled with peacocks and koils and all kinds of other birds; ⁵⁰in the circle of Vraja, beautified by a thousand autumnal moons, in the land of Vraja, bereft of the Six Waves,[§] my dear, handsome woman.

⁵¹'The land of Vraja, great mistress, my dear, is always the land of Śyāma, where goddess Mahāmāyā, great Kālī always stays, ⁵²and where, great mistress, the Tamāla tree is Kālī herself. In the circle of Vraja, greatest mistress, the Kadamba tree is Tripurā,^{||} ⁵³for both the Tamāla and Kadamba are as wish-fulfilling trees.

'The circle of Vraja is made from the mass of your hair, and, ⁵⁴great mistress, he whose eyes are like lotus petals stays in Vraja. Goddess, when he did this most arduous ritual, Kālī appeared. ⁵⁵My dear, after Kṛṣṇa had attained perfection is his

mantra, she appeared.

“Chose a boon, my son, whatever is on your mind!”

Kṛṣṇa replied: ⁵⁶“If you, great mistress, are the highest goddess after me, I bow to the mother of the world; I bow at your feet.

⁵⁷Mistress of the gods, sweetly smiling one, nothing is impossible for me.”

‘This manifest Mahāmāyā, the highest goddess turned to him.

⁵⁸“In the age of Kali, you will be famous in the land of India. Singing about your qualities will become popular; it is in no other way.”

‘Saying this, Mahāmāyā disappeared.’

Twenty-second Paṭala

Īśvara said: ¹“Beautiful one! Listen to the supreme truth of Rādhikā, which Kālī Mahāmāyā then told Padminī.

²“Listen now Padminī to the tonic of my words! My dear, most excellent one, you are a *dūtī*, always attending to Kṛṣṇa’s needs.

³Rādhā, my *dūtī*, now quickly become a resident of Vraja, for you are the Śakti between the names of Kṛṣṇa and Govinda.”

‘Greatest mistress, listen carefully to this mantra!

‘ *Oṃ Kṛṣṇa Rādhe Govinda Oṃ*

⁴‘Mistress of the gods, lotus-eyed one, what I have told you is the mantra of nine syllables. KṚṢṆA or GOVINDA, greatest mistress, handsome woman, ⁵all consists of Prakṛti; it is never in any other way. Mistress of the gods, this is a casket concealing how the cowherdess is everything for Vāsudeva. ⁶Incessantly Kṛṣṇa meditated on the supreme syllables RĀDHĀ Rādhā.

‘In this way, Kṛṣṇa, the abode of the quality of *sattva*, ⁷performed the

most arduous Clan behaviour, sweetly smiling one. By coming together with Padminī, Kṛṣṇa became one with Brahman. ⁸She who is Padminī Rādhā is herself a form of Brahman.

‘Once one has honoured a Mahāvidyā, let one always remember Rādhā and Kṛṣṇa; then, goddess, ⁹this *vidyā* will quickly and surely award perfection. Goddess, mistress of the gods, all of those who remember Kṛṣṇa and Rādhikā without a Mahāvidyā ¹⁰will kill Brahmins with their every step. Having honoured Kālīkā’s highest *vidyā*, handsome woman, ¹¹one should make sure to conceal it with utmost care, great mistress. Having diligently worshipped a Mahāvidyā, great mistress, ¹²one should proclaim the remembrance of Rādhā and Kṛṣṇa.

‘Greatest mistress, one can proclaim Rādhā and Kṛṣṇa both day and night, ¹³and Vāsudeva or Govinda can be remembered in any way. Rāma and Lord Kṛṣṇa can be remembered in any way, ¹⁴but, great mistress, a Mahāvidyā can never be revealed. This truth, great mistress, is enchanting and very confidential.

¹⁵‘My dear, killing Kālīya, breaking the two Arjuna trees, then killing Śakaṭa and Tṛṇāvarta, ¹⁶the Baka demon and Keśi, lifting the mountain, the terrible forest fire, and whatever else, sweetly smiling one, ¹⁷that Kṛṣṇa did, greatest mistress, handsome woman, all of that, greatest mistress, was due to Kālīkā’s grace. ¹⁸The Rāsa festival, great mistress, my dear, all of the known and unknown things that he did in his youth, handsome woman, is a form of Mahāmāyā. Without Śakti, great mistress, my dear, nothing can be known.’

Devī said: ¹⁹‘Lord, previously you indicated something about Rādhā and Candrāvalī. Master, lord of the world, expand on all of this!’

Īśvara replied: ²⁰‘Rādhā, the enchanter of Kṛṣṇa, is Padminī, Tripurā’s *dūtī*. From her body have come both Rādhā and Candrāvalī. ²¹The daughter of Vṛkabhānu is directly she who has the fragrance of a blooming lotus; she looks just like Padminī, she is endowed with beauty and sweetness, ²²she is beautifully dressed, most wonderful, fortunate and capricious. Padminī of the lotus garland always stays on the left side of Kṛṣṇa.

²³‘Listen, mistress of the gods, sweetly smiling one, to other

supremely beautiful Śaktis! Candraprabhā, Candravatī, Candrakānti,
²⁴Candrā, Candrakalā, Candralekhā, Candrāṅkitā, Rohiṇī,
Dhaniṣṭhikā, ²⁵Viśākhā, Mādhavī, Mālatī, Gopālī, Ratnarekhā,
Pārākhya, ²⁶Subhadra, Bhadrarekhā, Sumukhā, Surati, Capalā,
Kuñjarī, Kalāvatī, Kalā, ²⁷Kalahāṃsī and Kalāpi.[#] They are always of
the same age as she. They are all of the same age; their bodies are
eternally young, ²⁸they are decorated with all kinds of ornaments,
they carry rosaries and they incessantly recite the Kālī *vidyā* that
awards Brahman. ²⁹There are billions of other most excellent women,
and all of these select women are Śakti herself, sweetly smiling one.
³⁰The forest dwellers cannot understand their thoughts and deeds.
They are all bewildered by Māyā; the Vrajadwellers cannot
understand.
³¹‘The garland around the neck of Padminī is Prakṛti Padminī.
Greatest mistress, sweetly smiling one, ³²all of them always come
from this garland and are dissolved into it in the middle of the night,
all of them, fair-complexioned one, Candrā and the others of eyes
like lotus petals. ³³The garland around the neck of Padminī is an
enchancing lotus garland. Greatest mistress, one cannot describe the
virtues of this garland! ³⁴I speak as much as I know, by your power,
beautiful one, great mistress, as much as I have knowledge connected
with Yoga. ³⁵Whatever I say, deer-eyed woman, is through worship
of Tripurā’s feet. Great mistress! What is impossible by the grace of
Tripurā?’

Twenty-third Paṭala

Īśvara said: ¹‘Pārvatī, impudent woman! Listen to this most
confidential secret. Together with the cowherds, Kṛṣṇa engaged
himself day after day in ²the most meritorious Clan behaviour
that awards perfection in Mantra. Together with Bhairava,^{+*}

great mistress, Pārvatī, the blessed, imperishable Hari did so in³ the middle of the nights together with the women.

‘Greatest mistress, mistress of the gods, handsome one! Once Hari, the enchanter of the universe, ⁴entered into a boat on the Yamunā. Whatever lotus-eyed Kṛṣṇa did on the royal road, difficult to transverse, full of throngs of people, in the middle of the path, ⁵swarming with elephants, horses, chariots and pedestrians – ⁶I will tell you, handsome woman. This is the enchanting Section of the Boat.††

‘Invisible to all the people, a form of Mahāmāyā, ⁷made of all kinds of gems, pure, a form of Prakṛti herself, surrounded by geese and ducks, frequented by bees, ⁸filled with pure chowries, resounding with the tinkling of ankle bells, perfumed with various scents, delightful, greatest mistress, ⁹awarding *dharma*, *artha* and *kāma*, my dear, providing *mokṣa*, assuming various forms, my dear, surrounded by divine women, ¹⁰at every moment assuming different forms, sometimes white, sometimes red, ¹¹sometimes yellow, sometimes black, sometimes green and sometimes many-colored – ¹²this boat of many forms is Kālī herself, my dear. Such a boat appeared by itself, my dear, on the Yamunā, great mistress, in Mathurā, in the pasture lands.

Īśvara continued: ¹³‘When this great boat had appeared, she saw a dream in the night. Together with Padminī, Kṛṣṇa also saw a dream in the night. ¹⁴Greatest mistress, my dear, Mahāmāyā appeared in the night and said something to Kṛṣṇa and to Rādhikā.’

Kālikā said: ¹⁵‘Listen, child, mighty-armed, lotus-eyed one! You have attained perfection. My child, I am Kālī in the form of a boat; it is in no other way. ¹⁶Son, I will remain in the middle stream of the Yamunā for three days. My son, enjoy yourself with Rādhā and do recitations, ¹⁷and I will then award you, my

child, wonderful happiness.”

‘Having said this, Mahāmāyā Kālī, the mistress of Vṛndāvana, disappeared at the time of his coming together with Padminī.

¹⁸‘Then these choice women returned to their houses at the end of the night. ¹⁹Then mighty-armed Kṛṣṇa took on another body. Having created another for the house of the cowherd Nanda, Hari left. ²⁰Goddess! Immediately Kṛṣṇa, of eyes like lotus petals, went to the great boat that was a form of Kālī and that had come to the edge of the royal road. ²¹Having quickly come there, he of eyes like lotus petals bowed down to the great boat together with Sudāman and the others.

²²‘Greatest mistress! Hari climbed on and then recited his cherished *vidyā*; having recited it, towards the end of the night, Hari then played his flute. ²³My dear, this flute that bewilders the world is Mahākālī herself. Mistress of the gods, with one syllable, he played a sweet tune. ²⁴That one syllable is the Kūrca seed, †‡ enchanting the minds of women. Playing the flute, my dear, Kṛṣṇa recited his cherished *vidyā*.

²⁵‘At this moment, goddess, my dear, the sun arose. Together with all his associates, Kṛṣṇa Hari performed his morning rituals, ²⁶recited his cherished *vidyā*, composed of the complete Brahman, re-entered the boat and enjoyed himself with the boat.

²⁷‘Playing different flutes and then also his horn, Kṛṣṇa Hari, of eyes like lotus petals, bowed to Kātyāyanī, ²⁸handsome woman, and then enjoyed many kinds of games with the boat.

‘Goddess! At that time, together with her friends, Padminī Rādhā, enchantress of the universe, ²⁹having the colour of asparagus flowers, casting various sidelong glances and smiling, beautiful one, ³⁰filled a jewelled pot with nectar. Goddess, fair-complexioned one! Under the pretext of selling cow products,

³¹she took hold of Candrāvalī and quickly collected some cow products. Goddess, from the house of Vṛkabhānu came together with Padminī ³²others by the thousands, goddess, surrounding Rādhikā at all times, decorated with erotic clothing and with trembling, restless eyes. ³³Greatest mistress, the fragrance from the mouths of these cowherdresses enchanted all of the gods, Gandharvas and Kinnaras.

³⁴‘Sweet one! Now listen to the most confidential secret of what she said to Kṛṣṇa after she had reached the boat!’

Twenty-fourth Paṭala

Pārvatī said: ¹‘This is a great secret, the supreme Clan practice! Please tell it to me, greatest master, ocean of compassion!’

Īśvara said: ²‘Listen, dear Pārvatī, and I will tell you the supreme truth of Padminī, most confidential, greatly meritorious and never to be revealed. ³All of this, great mistress, is your unfathomable play – your play is difficult to approach, but it always nourishes Kṛṣṇa.

⁴‘Rādhikā Padminī is Lord Kṛṣṇa’s *vāgbhavā*.^{†§} Kṛṣṇa with eyes like lotus petals has come from a part of Vāsudeva. ⁵My dear, Padminī is always the *vāgbhavā* of this Kṛṣṇa.

‘Padminī, fragrant as a lotus, quickly came there. ⁶After the lotus-eyed Kṛṣṇa has recited his cherished *vidyā* there on the path, he recited the one-syllable Kūrca *vidyā* that enchants Kṛṣṇa. ⁷All the inhabitants of Vraja incessantly recited the Kūrca. By the grace of Kātyāyanī, all these inhabitants of Vraja ⁸constantly recited the Kūrca that awards the four goals of life.

‘Great mistress, when Padminī had gone there along the path –

⁹the royal road, great mistress, decorated with various gems, shaded by Kadamba trees, beautified with Tamāla groves, ¹⁰filled with various birds, adorned with various ornaments – by this royal road by the Kālindī Padminī, fragrant as a lotus, ¹¹great mistress, saw there the boat adorned with gems. In her mind, she bowed to this boat called Brahmapravāhinī ¹²and then, lotus-eyed one, incessantly recited the great Kūrca seed. Goddess Pārvatī! At this moment, the mother of the world, the world itself, extended her bewildering Prākṛta Māyā.’

¹³*‘Padminī said:* “Hey Kṛṣṇa, listen carefully to my words! Mighty-armed son of Devakī! You are Nanda’s son. I have come here from Gokula. May all be well with you. Son of the cowherd, quickly take me to the other shore.”

¹⁴*‘Kṛṣṇa replied:* ”Come here, deer-eyed woman! Tell me where you are going. What stuff do you have in that jewelled pot – yoghurt, milk or ghee?” ¹⁵Pārvatī! So saying, Kṛṣṇa forcefully took hold of Rādhā. Then, lotus-eyed one, mighty-armed Kṛṣṇa and all the cowherdresses quickly led Rādhikā into the boat.

¹⁶*‘Kṛṣṇa said:* “Listen, wise woman, to my words: give me toll, my dear. Without toll, I will never cross over.”

¹⁷*‘Rādhikā said:* “Listen, mighty-armed, lotus-eyed Kṛṣṇa! Whose toll are you asking me for? Who has made you a chief, and when?”

¹⁸*‘Kṛṣṇa replied:* “How does it concern you by whom and when I was made a chief? I am certainly the toll collector for King Kaṁsa, lord of men. ¹⁹Therefore, deer-eyed woman, I am a toll collector; it is in no other way, when buying or selling, coming or going, ²⁰drinking the water of the Yamunā or getting into a boat. Dear one, I also collect the toll of youth. ²¹For general youth I take a hundred thousand gold, but the youth I see in you

is rarely found in the three worlds. I will take this and that of the choice cowherdresses.”

‘*Candrāvalī said:* ²²“Listen, mighty-armed Kṛṣṇa! Take us to the other shore in the ordinary way. Cowherd boy! By the order of Cowherd Nanda, there is no toll in Vraja. ²³Gopāla, Śyāmasundara! Noble Nanda is your father. He is virtuous, truthful and devoted to all *dharma*. ²⁴When your mother Yaśodā hears what you have been saying, Kṛṣṇa, she will beat you with her hand. Take us to the other shore, Kṛṣṇa, if you mind your own best.”

‘*Kṛṣṇa replied:* ²⁵“Deer-eyed woman! Give me toll for all of your cow products. Quickly also give me toll for your youth, one after the other, ²⁶on your bosom rest hidden jewels, and that jewelled locket, very valuable and extremely rare. ²⁷You are a thief, deer-eyed woman! Tell me where you are going. Whose wealth have you stolen, my dear, very valuable and enchanting! “My dear, my mind burns when I see what is resting on your bosom, ²⁸that jewel on your chest that enchants the three worlds. ²⁹Whose mind would not burn to see that jewel? Woman of lovely thighs, whom do you all belong to? Tell me where you are going. ³⁰Since a long time back, I am a great toll collector; we are under the command of Kaṁsa. Today, beautiful one, all of you women of restless eyes have fallen into my hands.

³¹“My dear, where did you get this jewel that you carry on your chest, shining and red like a ruby, and why are you going to Mathurā? ³²My heart is convinced that you certainly must be a thief, my dear, for rubies and all other jewels never have any fragrance, my friend, ³³but the jewel on your chest is very fragrant! This jewel is called Kāmasandīpana (Enflamer of love), and it enchants the three worlds. ³⁴Beautiful one! It is called

Saubhāgyavardhana (Increaser of fortune), it has the colour of aloe and it makes you smell of all kinds of flowers. ³⁵You have carefully covered this locket with a tightly tied delightful bodice, coloured like Kadamba buds and decorated with various wonderful patterns.”

‘Kṛṣṇa continued: ³⁶“Listen, my dear, beloved friend of Candrāvalī! Where did you get this bodice? Whose is it? I am certain you are a thief. ³⁷Tell me the truth, deer-eyed woman! Where are you going and where did you get it? Today I will take away all of this, all the many jewels and everything. ³⁸All these women have become like thieves. Sudāma and Vasudāman! I am sure that they are thieves.”

³⁹“When Padminī, fragrant as a lotus, heard these words, she angrily pressed together her lips and then spoke some select words.’

Twenty-fifth Paṭala

Pārvatī said: ¹“What did Padminī do when she heard these words of Kṛṣṇa? Please reveal all the details of this secret, Lord of gods!’

Īśvara replied: ²“Listen, dear Pārvatī, and I will tell you what Padminī said, the harsh words that she said to Kṛṣṇa in the boat, handsome woman!

‘Padminī said: ³“Listen, son of Nanda, Kṛṣṇa! You are Hari, the son of Yaśodā. Listen, son of Devakī, Kṛṣṇa, son of Vasudeva! ⁴You never have any fortune, for you were born in the family of cowherds. You are Nanda’s thriving son, but you constantly steal milk and butter. ⁵You are never blissful, you never perform any virtuous deeds. You have no mother, no father, no friend, no

follower or anyone else; ⁶there is no beginning or end to you, fool! You know no shame. You never feel any shame, fool, you always cling to others, ⁷you make love to others' wives, for you love that which belongs to other people. Hey cowherd! You always harm others and you always dress up like others. ⁸You were born in the family of Kṣatriyas, but now you stay in Nanda's house, always wandering about with the cows and constantly hanging out with the cowherds. ⁹You like milking the cows but still you always steal milk and butter. You kill cows, you kill birds, you are a killer of women and a sinner – after all, you are a cowherd. What more can I say?"

‘Kṛṣṇa said: ¹⁰“Whatever you have said is true; your words are not false – but give me the toll, deer-eyed one! I will never give up.”

‘Padminī said: ¹¹“The king of this land is Kaṁsa and he holds fast to the truth. When truthful Kaṁsa is the king, ¹²why would I ever give you any toll, cowherd? Kaṁsa is the sovereign of this world, the best of kings and the abode of all good qualities. ¹³Under his government, I will not give any toll. He will kill anyone who asks people for toll!”

‘Kṛṣṇa replied: ¹⁴“Deer-eyed woman, I see a gem that shines like a fixed bolt of lightning at the tip of your nose. Quickly now give that to me as toll. ¹⁵Give me the toll, deer-eyed one, and go to Mathurā, beautiful one! Otherwise I will just steal the gem – and your clothes.”

‘Rādhikā replied: ¹⁶“A cowherd has always and at all times so many faults. Listen, cowherd, you fool, to what is proper for my gem. ¹⁷This gem at my heart enchants the three worlds, my budlike breast is a form of the highest Brahman ¹⁸and my bodice is Kuṇḍalī herself, a form of Śabdabrahman. Cowherd! You see this pearl at the tip of my nose ¹⁹and this Kaustubha on my chest, now listen! This gem at my heart generates my pearl,

cowherd. ²⁰This pearl, Kṛṣṇa, is eternally the heroine Citriṇī; these breasts, Kṛṣṇa, are the drunk enchantress Gandhinī; ²¹and this bodice is Hastinī of tight fetters. ^{†‡}

“Listen Kṛṣṇa, great fool! I am Padminī Rādhikā, ²²the Kalāvatī garland itself that hangs around her ^{‡#} neck. Hey cowherd, we are all her beautiful attendants. ²³You are fickle-minded; therefore you do not know yourself – you are always fickle, Kṛṣṇa, attracted to others’ women, and these unfortunate fools are fond of your company!”

‘Kṛṣṇa said: ²⁴“Smiling lotus-face! I will ask you one thing, Padminī. When I see your lotuslike face and the pearl at the tip of your nose that shines like a fixed bolt of lightning, ²⁵I blaze up with passion. The pearl at the tip of your nose inflames passion!”

Twenty-sixth Paṭala

‘Rādhikā said: ¹“This pearl, Kṛṣṇa, has the form of the seed of the three worlds, for one cannot describe the greatness of this pearl. ²Kṛṣṇa, this pearl is a form of Mahāmāyā; in this pearl reside millions and millions of universes. ³Best of cowherds, Hari, it is through extremely good fortune that I have gained this pearl – I have gained the pearl by worshipping Tripurā’s feet.” Having said this to Kṛṣṇa, Padminī Rādhā ceased.

*‘Kṛṣṇa said: ⁴“Listen to my words Rādhikā, loving one! Please tell me about this pearl, Rādhā, Cupid’s temple! ⁵Your nose, handsome woman, is always Cupid’s quiver, and the corner of your eyes completely eradicates my *karman*. ⁶Touching your limbs, beautiful one, destroys all diseases; your body, beautiful one, is liquid nectar, increasing love! ⁷The full moon, beautiful*

one, eternally stays here in the form of your moonlike nails; at the edge of your nails, delicate one, rests a fixed bolt of lightning. ⁸Give me your embrace, beautiful one, lift me up, for I have fallen! Save me from an ocean of sin, dear, beautiful one! I am your servant.”

‘Rādhikā replied: ⁹“Listen to my words, beautiful Kṛṣṇa, mighty-armed one! Immediately worship Śiva, then auspicious Kātyāyanī, ¹⁰and at the end, best of men, your cherished, eternal *vidyā*, a complete form of great Kālī, the unobstructed Sarasvatī. ^{†*} ¹¹This boat, difficult to approach, is always a form of Kālī, and all of these associates are known as great Bhairavas; they are well-born, knowledgeable in Tantra and devoted to the Clan practice.”

Īśvara continued: ¹²“Hearing her speak in this way, lotus-eyed Kṛṣṇa worshipped an earthen Liṅga and then auspicious Kātyāyanī. ¹³The goddess, the mother of the world, the world itself, was then pleased with him; the goddess herself appeared for Kṛṣṇa’s welfare.

‘Kātyāyanī said: ¹⁴“Listen Kṛṣṇa, mighty-armed one, my son! Ask for a boon. Ask for a boon! May you be blessed! I will give you an incomparable boon.”

‘Kṛṣṇa said: ¹⁵“I bow to you, dear to Śaṅkara! Give me a boon, Mahāmāyā, by which my *vidyā*, Kālī, Brahman itself, may be perfected.”

‘Kātyāyanī said: ¹⁶“Just so it will be, Kṛṣṇa, Mādhava, through union with Rādhā. Make great efforts to do what Rādhā has said, Kṛṣṇa. ¹⁷Kṛṣṇa! Through union with Rādhā you will certainly extract the Flower, and this Flower is of three types, Kṛṣṇa. The Drop of the Pond is best of all, but ¹⁸the Selfborn is also delightful and an increaser of all kinds of happiness. ^{‡†} It gives *dharma*, *kāma*, *artha* and *mokṣa* – ¹⁹through union with

Rādhā you will attain the Flower that awards the four goals of life. This is the doctrine of the Clan, Kṛṣṇa, accompanied by recitations and worship.

²⁰“Mahākālī Mahāmāyā is your cherished, eternal goddess. Incessantly recite the Kālī mantra as explained in the Clan together with Rādhā. ²¹What I have told you, pervasive one, is a most confidential secret. This supreme secret is beyond even Brahmā and the other gods. ²²Whatever else pertains to the Clan vow, mighty-armed Kṛṣṇa, all of that you will hear from the mouth of Padminī, from Rādhā. ²³Without the Clan vow, my son, there can be no perfection. Listen, Kṛṣṇa, mighty-armed one: recite Kālīkā’s mantra!”

‘Having said this, Mahāmāyā disappeared.’

Twenty-seventh Paṭala

Padminī said: ¹“Listen Kṛṣṇa, you who dress like a cowherd, to this supreme statement! Whatever can be seen on your body, lotus-eyed one, ²belongs to someone else; nothing is yours, beautiful one. Tell me where you got these ornaments, Kṛṣṇa! ³You are always dependent on others, lotus-eyed one. Where did you then get this dark body, mighty-armed one, decked with all kinds of ornaments? Tell me the truth, Keśava!”

ṛṣṇa replied: ⁴“Listen, doe-eyed Rādhā to my words full of meaning! This body, delicate one, decorated with all kinds of clothing, ⁵this form of mine, shining dark as ground collyrium – all of this, deer-eyed one, comes from worshipping the feet of Tripurā. ⁶This body is a verbal form of Kālī herself, for without a body, beautiful one, Brahman is like a dead corpse. ⁷By constant,

devoted worship of Tripurā, lotus-eyed one, I also always have a body, my dear, deer-eyed one, ⁸and today only, by the touch of your feet on me, it has become meaningful. All of this, deer-eyed one, comes from worshipping the feet of Tripurā.

⁹“By the grace of Tripurā, I will become Śabdabrahman. I have no mother, no father, no friend and no relative; ¹⁰I am alone, unsullied, subtle, devoid of cause and effect. By devoted worship of Tripurā, I have now attained a body. ¹¹By the worship of Tripurā, nothing is impossible for me!

“This flag, thunderbolt, hook^{‡‡} and whatever else you see on my body,

¹²beautiful one, all of this is a form of Mahāmāyā. My lock of hair, my earrings, the pearl at the tip of my nose, ¹³my bracelets, necklace, flutes and this yellow *dhoṭī*, beautiful one, is the highest mistress Kuṇḍalī. ¹⁴Whatever is on my body, true or false, beautiful one, all of this, deer-eyed one, is Mahāmāyā, the world itself.

¹⁵“Myself, deer-eyed one, I am always bereft of senses. The peacock feather in my hair, sweet one, ¹⁶is the *yoni*, the Mahāmudrā that I have placed on my head and carry around.^{‡§} This incomparable body is sheltered in Mahāmāyā. ¹⁷Māyā Jagaddhātṛī, the world itself, is my shelter. Having pervaded this shelter I eternally remain here, lotus-eyed one.

¹⁸“My dear, of eyes long as fishes, this incomparable gem called Kaustubha, my disk, club, conch and lotus – ¹⁹all is a form of the highest mistress Prakṛti, deer-eyed one.

“Give me your embrace, beautiful one; Cupid burns me!”

ādhikā said: ²⁰“Listen Kṛṣṇa, mighty-armed one! You have taken on the form of a human with two arms. One with a human form can never have congress with me. ²¹You are a human, best of men, and I am Prakṛti Padminī. At the tip of my nose is a

garland of rubies. ²²Carefully see the secret of this pearl within it: this is a supreme secret, always extremely confidential!”

Īśvara continued: ²³“Listen carefully, fortunate one, to the most confidential secret that she told Kṛṣṇa! ²⁴“Listen, Kṛṣṇa, you are a human and you always find your pleasure among humans. Intelligent one! Drink the nectar of the jewelled pot, ²⁵for one who recites the supreme mantra of Kālī without the nectar, Kṛṣṇa, will lose everything and at the end become an animal.”

²⁶“When Kṛṣṇa heard her words, he immediately drunk this wonderful nectar that gives *dharma*, *kāma*, *artha* and *mokṣa*, ²⁷and having drunk Kṛṣṇa immediately started reciting the Kālikā mantra. The nectar of the jewelled pot is the wine called Kādambarī. 卐 After drinking the Kādambarī wine, Kṛṣṇa recited the mantra with a concentrated mind.

‘Rādhikā said: ²⁸“See Kṛṣṇa, mighty-armed one, you have now become the master of all givers of toll! See the power of my pearl, lotus-eyed one!”

²⁹“At that moment, Rādhā Padminī, fragrant as a lotus, bowed her head to Kālī, the beautiful mother of Brahman, ³⁰recited the mantra of this beautiful mother of Kṛṣṇa, the very form of liberation, and praised her.

“Look, look, mighty-armed one, at the supreme position of the pearl!”

³¹“From the pearl, great mistress, immediately appeared a cosmic egg, and in this egg, great mistress, were millions and millions of heaps of Kṛṣṇas. ³²Seeing this, greatest mistress, Kṛṣṇa was bewildered. Greatest mistress, fair-complexioned one, ³³the splendour of the toenails of one Kṛṣṇa of this egg covered Kṛṣṇa and remained in him.

‘My dear, by the power of the Mahāvidyā, Kṛṣṇa regained his calm. ³⁴My dear, goddess Padminī then all at once contracted

the egg, and then this Rādhā dissolved this universe into the pearl. ³⁵In this way, handsome woman, through the worship of Tripurā's feet, she showed millions of universal eggs to Kṛṣṇa.

³⁶“Hey Kṛṣṇa, two-armed god! What did you see in my pearl? What did the two-armed Hari see in the pearl that Tripurā gave me? ³⁷Look at something else, hey Kṛṣṇa, at the marks on the pearl, Hari!”

‘Daughter of the mountain! From the pearl came another pearl, ³⁸my dear goddess; all at once appeared millions of pearls, and Kṛṣṇa, fair-complexioned one, saw this greatly wonderful feat.

³⁹Lotus-eyed Kṛṣṇa reproached himself.

‘Mistress of the gods, one pearl created millions of eggs, ⁴⁰and then, Pārvatī, contracted them, one after the other. Mistress of the gods! One pearl created ⁴¹millions of manifold pearls. One after the other created and then dissolved all of them, lotus-eyed mistress of the gods! ⁴²The pearl at the tip of her nose contracted all of them and remained there. This pearl eternally remains at the tip of her nose like bound-up lightning.

⁴³‘Once more, listen carefully to a great wonder! The pearl at the end of her nose contracted the boat, beautiful mistress of the gods, ⁴⁴together with Kṛṣṇa and the cowherdesses, together with Sudāman and the cowherd boys, goddess of eyes long like fishes, ⁴⁵it contracted into the pearl the whole universe, moving and unmoving. Pārvatī! There it showed itself together with Padminī. ⁴⁶Greatest mistress! Lotus-eyed Kṛṣṇa saw there the village of Vṛndāvana, but no other Seats.

⁴⁷‘Handsome woman, greatest mistress, then the pearl manifested the boat and again rested on her again as before.

⁴⁸Seeing this, goddess, Kṛṣṇa's amazement disappeared. Seeing this unparalleled wonder, he rebuked himself. ⁴⁹He recited the supreme *vidyā* of enchanting great Kālī. Seeing Rādhikā's face,

he recited Kālikā's mantra. ⁵⁰Seeing Rādhā's body, beautiful one, lotus-eyed Kṛṣṇa incessantly recited the *vidyā* of unobstructed Sarasvatī.'

Twenty-eighth Paṭala

Īśvara continued: ¹'In this way, sweetly smiling one, Kṛṣṇa's Clan practice led on towards the Flower of the Drop of the Pond. ²The substance of the Drop of the Pond is extremely rare in the three worlds. I will tell you what Padminī Rādhā told Kṛṣṇa!

'Rādhikā said: ³"Listen Kṛṣṇa, mighty-armed one, to what I say for your benefit! Kṛṣṇa, through knowledge I have fixed myself on that which is above Vāsudeva. ⁴If you can take on the body of Vāsudeva, Kṛṣṇa, then my great Prakṛti will appear, and ⁵I will immediately give you my love, Kṛṣṇa. Otherwise, lotus-eyed one, I will think of you as a human, and ⁶I can never have congress with humans or animals. Lotus-eyed one! If I have congress with a human being, ⁷your mother Tripurā will be very upset and immediately burn me to ashes, Kṛṣṇa, like a bunch of straw and sticks!"

⁸'Mistress of the gods! When Kṛṣṇa of eyes like lotus petals heard these words of hers, he fixed his mind on the lotus feet of Kālikā. ⁹Reciting the supreme *vidyā*, he attained his true form. Daughter of the mountain, Kṛṣṇa of eyes like lotus petals again assumed the form that Vāsudeva previously had had.

'Vāsudeva said: ¹⁰"Padminī, listen to my words! Why do you speak contrarily to me? He who is Kṛṣṇa is Vāsudeva, me – I am eternally Mahāviṣṇu. ¹¹To conceal myself I have taken on a two-armed form, sweet one, not for any other reason. For your sake,

brightly-coloured one, [‡]# have I performed terrible austerities.

¹²By this true *dharma* I should attain union with Padminī, for without union with you, Rādhā, how can there be any perfection of the *vidyā*? Order me, beautiful one, and I will again assume my human body.”

‘Padminī said: ¹³“Vāsudeva, mighty-armed one! Now become a human. I am satisfied with you, pervasive one! I can see the fruit of your austerities.”

‘Hearing her speak in this way, Hari took on his two-armed form.

‘Padminī said: ¹⁴“Listen, Kṛṣṇa, mighty-armed one! You are indeed Vāsudeva! You are without a doubt Śiva, Kṛṣṇa! You are Śiva, darkly handsome one! ¹⁵This dark body of yours is nothing but Kālikā’s body.

”Listen to the truth, mighty-armed one, to a secret most confidential! ¹⁶I am eternally Tripurā’s *dūtī*, the supreme part of Padminī, and my *yonī*, lotus-eyed one, is forever unsullied. ¹⁷Darkbodied one! In order to perfect the Flower and the Drop of the Pond, you should release your semen in my *yonī* and nowhere else. ¹⁸Mighty-armed one! Then the Flower will perfect itself.”

‘When Kṛṣṇa heard her speak in this way, he spoke these words: ¹⁹“Padminī, lotus-face, I have become your servant.”

‘This supreme Padminī was pleased when she heard Kṛṣṇa’s words.

²⁰‘Padminī, fragrant as a lotus, stands on the left side of Kṛṣṇa in the night of the full moon in Kārtika by the Yamunā river.

²¹Rādhā is decorated with all kinds of erotic garments; she is an enchanting form of love, supremely cunning and an expert in the battle of passionate love. ²²Goddess Pārvatī! Kṛṣṇa Vāsudeva is like Cupid himself, and their meeting is like a stroke of

lightning. ²³Goddess! Rādhā is always lightning, Kṛṣṇa is like an emerald mountain. My dear goddess, she is like a red bolt of lightning.

²⁴‘Rādhā is adolescent, Hari is adolescent; their meeting, goddess, is like a stroke of lightning. ²⁵Kṛṣṇa is an emerald mountain, Rādhā a fixed bolt of lightning; in the middle of the full moon night of Kārtika they have entered the boat.

²⁶‘With various foodstuffs he worshipped Kālī, liberator from the world, then he mentally recited the *vidyā*, full of the nectar of passionate love,

²⁷and then came the embracing and all the rest described in the Tantras, lotus-eyed one.

‘Daughter of the mountain! At pleasure, he pounded Rādhā’s *yoni*, ²⁸after he had worshipped this house of love with sandalwood pulp, flowers and so on, for Rādhā’s house of love increased Kṛṣṇa’s fortune. ²⁹He began at dusk and finished at the end of the night, but then Padminī Rādhā disappeared. ³⁰She mentally bowed down to Kālī and then immediately left for her own abode.

‘Greatest mistress! At this time goddess Kālī, Mahāmāyā, the world itself, appeared before Kṛṣṇa.

‘*Kālikā said*: ³¹“Listen Kṛṣṇa, mighty-armed one! Your great exertions have now brought you perfection. By worshipping Tripurā’s feet, Padminī is supremely fortunate. ³²My son, I will now withdraw the boat and return to my abode. Best of sons, by your fortune and great efforts you have now attained everything: ³³perfection in the Pond, perfection in the *yoni* and also the Selfborn. Now, my son, go on and perform your final pastimes with the cowherdresses; ³⁴speak with them in various ways and wander about as you wish.”

‘Saying this, this Mahāmāyā disappeared.’

Twenty-ninth Paṭala

Īśvara said: ‘After this, mighty-armed Kṛṣṇa went to the house of cowherd Nanda. This Janārdana himself took on many adolescent bodies, ²day after day, great mistress. Handsome woman, he played with all the cowherd women, ³laughing, embracing them and pounding their *yonis*, day after day, together with his people.

⁴‘Kṛṣṇa, of eyes like lotus petals, went to the bank of the Kālindī river. Playing his horn, his different flutes and shouting, ⁵Kṛṣṇa called out “Rādhā! Rādhā! Where have you gone, dear, beautiful Rādhā? I am your servant. ⁶I have fallen head over heels into an ocean of grief. Look at me once again, lotus-eyed one! ⁷I have fallen into a fire lit by lust. Where have you gone, my love? You have thrown me into an ocean of fire – where have you gone?”

⁸‘In this way Keśava spoke in many different ways in the company of his people in a grove by the Yamunā, beautified by Aśoka trees and fresh blossoms. ⁹Kṛṣṇa, of eyes like lotus petals, enjoyed himself in the circle of Vraja. Handsome woman! He killed the demoniac Kāṁsa and others in Mathurā. ¹⁰After some days, my dear, Kṛṣṇa gave up the city of Mathurā and quickly went to Dvārakā, my dear, where Dvārāvatī stays.

¹¹‘Mistress of the gods! Dvārāvatī is Mahiṣamardini^{§*} herself, a city made of gold and extending over a hundred *yojanas* ¹²and where Kuṇḍalinī herself is the ocean all around. In its nine hundred thousand houses embellished with glittering gold, ¹³in this city shining with the nine jewels and splendid all around, dwell eternally spring and all the seasons, goddess, greatest mistress, and the Witness in her partial form. ¹⁴There stay eternally nine hundred thousand Śiva temples with hundreds of

walls made of pure gold, ¹⁵studded with diamonds, cat's eye gems and rubies, made by all the gods, ¹⁶overspread with Apsaras, frequented by gods and Gandharvas. ¹⁷There in Dvārakā, sweetly smiling one, stay forever one million two hundred thousand wonderful Śakti temples. There in Dvārakā she stays, mistress of the gods, sweetly smiling one.

¹⁸'Splendid goddess, this Dvārakā city is made of all Śaktis; this charmingly perfumed city is surrounded by a hundred walls ¹⁹and stretches over an area of ten *yojanas*, charmingly perfumed with different scents. In its middle, greatest mistress, is an uppermost area of five *yojanas*, ²⁰shining with huge emeralds and adorned with various wonderful decorations, named after the eternal Lotus-dweller, greatest mistress. ²¹In its middle, great mistress, is an uppermost area of three *yojanas*, shining with rubies and adorned with various wonderful decorations. ²²Above it, greatest mistress, my dear, is the open hall Candra. This open hall, handsome woman, is decorated with garlands of pearls, ²³it has white chowries held by thousands of people of the four classes. This open hall, great mistress, shines with millions of moonbeams.

²⁴'Within these three *yojanas* is a great area of one *yojana*. That area is made of eternal bliss, it always contains both Śiva and Śakti. ²⁵An area measuring twelve of my forearms is the uppermost land, red like a hibiscus flower, barley salt or vermillion, lotus-eyed one. ²⁶This land is made from the space between your lips, fair-complexioned one, for your Māyā, daughter of the mountain, is always hard to approach. ²⁷Having surrounded this place of eternal bliss, Mādhava created this city. In this city of eternal bliss ²⁸resides the great Māyā, Yoganidrā, the form of consciousness and bliss, the mother of the world.

'It is surrounded by a splendid wall of a hundred sections,

resembling a coiled snake, ²⁹a hundred *yojanas* long, four *yojanas* tall and having four gates; Kuṇḍalī Prakṛti herself.

³⁰‘What more can I say, goddess? At each and every crossing, greatest mistress, are billions of Śiva temples.

³¹‘Goddess, greatest mistress, there is also a wonderful temple of jewels for Bhavānī, always full of Śiva and Śakti. ³²Furnished with golden pots, decorated with white chowries, filled with the tingling of anklebells and pitchers shining like the sun, ³³delightful with millions and millions of houses made of pure gold, this building is always surrounded by a wall, greatest mistress. ³⁴This building is a dwelling for the houses of the Brahmins and the others, sweetly smiling one, my dear, one after the other inside the wall.

³⁵The wall, greatest mistress, is Prakṛti Kuṇḍalinī herself. Kuṇḍalinī herself has surrounded this Seat of eternal bliss. ³⁶This Seat of eternal bliss is made of *rajas*, *sattva* and *tamas*. If one were to give up this place of eternal bliss, where could one find Brahmā or Hari?

³⁷‘Where this Seat of eternal bliss exists, highest mistress, there is an auspicious house inlaid with all kinds of jewels, ³⁸always meditated on by Brahmā and others, furnished with a Seat of Union and eternally praised by great yogins and by Sanaka and others.

³⁹‘Lord Kṛṣṇa’s building surrounds the house of the Seat of Union. This house measures nine hundred thousand and is made of gold. ⁴⁰Greatest mistress! Who can count the relatives and others, the houses of the relatives and friends of Kṛṣṇa? ⁴¹Who will count them, goddess? I have just given a brief description.

‘Like this, great mistress, is the eternal city of Dvārāvātī, ⁴²and Dvārāvātī, great mistress, is a form of Prakṛti herself. Great

mistress! There lives Kṛṣṇa of eyes like lotus petals. The lotus-eyed one heard everything from the mouth of Nārada.'

Thirtieth Paṭala

Īśvara continued: ¹'My dear goddess, when Nārada, the best of ascetics, heard the story of Kṛṣṇa from the people, he desired to see this Kṛṣṇa. ²He immediately went to Gokula, to Mathurā in the circle of Vraja, and when he saw Kṛṣṇa, with eyes like lotus petals, he said some words to him.

'Nārada said: ³"Welfare to you, best of Yādavas. I have come to take shelter of you." 'When Kṛṣṇa heard this, he welcomed him by washing his feet and so on. ⁴"I bow to you, best of ascetics, I bow to you, best of the twice-born! I bow to you, honourable one, I bow to you, I bow to you!"

'Nārada said: ⁵"Listen carefully to why I have come, best of the Yadu clan! Keśava, lord of Lakṣmī, you are complete by your own bliss. ⁶Lord of gods, I have one question; please answer me, master! Kṛṣṇa, this enchanting hair of yours bewilders the worlds; ⁷this yellow and enchanting *tilaka* Dṛṣṭimohana, Kṛṣṇa, always resembles a yellow bolt of lightning; ⁸this flute Bhuvanamoḥinī is perpetually playful; your signet ring is Ratnamukhī, Kṛṣṇa; your clothes shining as gold, ⁹darling of the Yadus, are called Nigā māgamasamyukta; ^{§±} your waist belt is Kalavākāra; ^{§±} your ankle bells are called Haṃsagañjana; ¹⁰your necklace is called Tārāvalī; your pearl necklace, Taḍitprabhā; and the gem that shines on your chest, Kṛṣṇa, is called Kaustubha. ¹¹Your enchanting and delightful hair, cultivated and wonderful, is an embodied form of Mahāvidyā, staying in your

hair ¹²decorated with a peacock feather and most wonderful; the ribbon that binds your hair and resembles a fixed bolt of lightning ¹³I always see as Kuṇḍalinī herself and as nothing else. Master, Mahāmāyā, the enchantress of the cultivated ones, ¹⁴the supreme part of Prakṛti, stays in the form of a *yoni* in the middle of a peacock feather. The garland of Mallikā and Mālātī flowers is surrounded by bumblebees ¹⁵that intoxicated by wine sing ‘Rādhā! Rādhā!’; this quivering hair of yours, beautified by flocks of cuckoos, ¹⁶is surrounded by masses of white, red, yellow, black, green and multicoloured cuckoos. Darling of the Yadus, ¹⁷when I see this hair, best of Yadus, my heart burns, for where did you get this hair that enchants the world forever? ¹⁸Offspring of Yadu, there I can see a wonder for the bumblebees, beautified by all the young women of Vraja, ¹⁹all the women of Vraja in the form of cuckoos. §§ Offspring of Yadu! If you are unchangeable, Lord, why then do women always surround you?

²⁰‘The rings that can be seen in your ears, Lord Hari, is the supreme wonder of Kuṇḍalinī as lightning; ²¹the pearl at the tip of your nose shines like a mass of lightning – she who stays at the tip of your nose is a form of the goddess who enchants the universe. ²²This beautiful fan Madhumāruta, Kṛṣṇa, glows like an autumnal moon, like nectar; ²³this bow is Vilāsakarmika, Kṛṣṇa, decked with flowers; the little knife is Tuṣṭidā, the hilt of which is decorated with divine gems; ²⁴the armlet is Raṅgada, Kṛṣṇa, your anklets tingle. Where did you get your horn and flute, your Kaustubha and your *tilaka*, Hari, ²⁵this sevenfold redness, enchanting all the peoples; this yellow *dhoṭī*, Kṛṣṇa, the supreme Kuṇḍalī Prakṛti; ²⁶your waist belt, tingling with bells and inlaid with various gems; this dark form of yours, marked with a flag, thunderbolt and so on – ²⁷where did you get all of

this, considering you are always formless?

“Your skin shines like ground collyrium and enchants the world. ²⁸Wherever this body is, Kṛṣṇa, descendant of Yadu, there Kālī herself is found. If you are spotless, Lord, why then do women always surround you? ²⁹And why, Govinda, are your lips, fond of the joys of love, at the circle of Padminī’s face? ³⁰Best of the Yādavas! Why did you make such an effort to drink wine? Govinda! Playful Rādhā herself is at your lips. ³¹Your form is covered with the scent of Padminī’s body. Best of the Yadus, Master! I wish to know the doctrine of the Clan behaviour, for without the Clan behaviour, Kṛṣṇa, there can be no attainment of Brahman.”

‘Kṛṣṇa replied: ³²“Listen, best of Brahmins, foremost of ascetics! I will explain to you what you spoke about. Best of Brahmins, you have spoken the truth, the truth; you have told no lies. ³³Know that this body that you see, foremost of Brahmins, is all made of Prakṛti. It is in no other way, darling of Brahmins! ³⁴Best of Brahmins, I am myself unchangeable through the worship of Tripurā’s feet.”

‘Greatest mistress! He told Nārada what I have told you before. [§] Hearing Kṛṣṇa’s words, the Brahmin was struck with wonder.

‘Nārada said: ³⁵“Lord, I bow to the highest mistress Prakṛti, by the sidelong glance of whom even the unqualified becomes qualified. ³⁶You are the foremost, higher than Brahman, unchangeable and eternal.

“Listen, Kṛṣṇa, mighty-armed one! Quickly go to Dvārakā, ³⁷similar to Vaikuṇṭha, decorated with pearl garlands! Dvārakā is Prakṛti Māyā and the bestower of great perfections. ³⁸It is suitable for you, Madhusūdana, best of Yadus, it is in no other way, lotus-eyed one, ³⁹for there resides eternally all-powerful Durgā with her eight heroines.”

‘What I told you previously, mistress of the gods, that Mādhava explained. §#

⁴⁰”I wish you all fortune, best of Yadus! Collect all your relatives, and quickly go, go to the city of Dvārakā. ⁴¹I certainly cannot see any other place that would be suitable for you. The city of Dvārakā will always suit you, best of Yadus. ⁴²When you have gone there, you should properly worship the great goddess and mistress, the destroyer of birth and death, with devotion and with enchanting articles. ⁴³Then only, Kṛṣṇa, will you quickly and certainly attain perfection. Mighty-armed one! Go quickly to Dvārakā, the supreme Prakṛti!”

‘Having said this, this twiceborn Brahmin went on his way according to his sweet will.’

Īśvara continued: ⁴⁴‘Mighty-armed Kṛṣṇa immediately collected his relatives, and after he had killed Kaṁsa and other demons, fair-complexioned one, ⁴⁵he quickly went to Dvārakā, where the supreme mistress resides, where resides Mahāmāyā, eternal Yoganidrā. ⁴⁶Delicate one! Kṛṣṇa, the Lord himself, bowed his head to the goddess and together with all his relatives praised her with a Vedic hymn. ⁴⁷Kṛṣṇa worshipped her with various foodstuffs, flowers and most enchanting scents and then mentally recited her mantra with devotion and great effort. ⁴⁸Mahāmāyā, Mahiṣamardinī herself, was pleased by this.

“Kṛṣṇa, Kṛṣṇa, mighty-armed one! Listen to my supreme words!

⁴⁹Do not fear! By the power of the Clan behaviour I can see. Kṛṣṇa, mighty-armed one! Go quickly to the jewelled temple.

⁵⁰By the power of this temple, you will attain everything.”

‘Kṛṣṇa, Mahāviṣṇu of eyes like lotus petals, placed her words on his head, ⁵¹bowed to the mistress of the world, and then went there.

‘Having seen this most delightful city surrounded by the sea,

⁵²equipped with all kinds of delights, bereft of all kinds of suffering, filled with flowers and perfumes and resembling Vaikuṇṭha, ⁵³everywhere full of houses jammed with the nine jewels, my dear, greatest mistress, eternally devoid of the six kinds of waves,^{*} ⁵⁴and then after some days Rukminī and other excellent women, Kṛṣṇa married Rukminī and other women.

⁵⁵‘Now listen, impudent, lotus-eyed lady, daughter of the mountain, to the great secret by which Kṛṣṇa Mahāviṣṇu attained perfection, and hide it within your heart!’

Īśvara continued: ⁵⁶‘Rukmiṇī, Satyabhāmā, Śaibyā, Jāmbavatī, Kālindī, Lakṣmaṇā, Mitravindā as the seventh ⁵⁷and Nagnajitā: these are the eight primary queens, great mistress. Lord Kṛṣṇa, the mighty-armed one, then married them. ⁵⁸After Mādhava had married them with great pomp, greatest mistress, he married another sixteen thousand ⁵⁹and one hundred women of various kinds of beauty, great mistress. These are the sweet-eyed wives of Kṛṣṇa, mistress of the gods, ⁶⁰but Rukmiṇī and the other eight Padminīs are the principal ones. Lotus-eyed one! All of these eight Prakṛtis are devoted to the Clan behaviour, ⁶¹day after day, by night and at midnight.

‘Also at midnight, Kṛṣṇa together with the eight queens ⁶²worshipped with various foodstuffs, with splendid rice cooked in sweetened milk; with eight types of grain and Kuśa grass he worshipped her who rides a lion. ⁶³In this way, Hari, the descendant of Yadu, constantly recited the Mahāvidyā of ten syllables and performed his daily rites in Dvārakā. ⁶⁴Hari became the master of minification and the other eight perfections.

‘Thus have I told you the truth of Keśava, handsome woman. ⁶⁵This truth of Keśava is the supreme of all truths. Pārvatī, greatest mistress! One who ⁶⁶worships Viṣṇu or Rudra without

knowing the truth of Keśava loses everything and faces ruin at the end of all.

⁶⁷‘Listen, beautiful one, to this most confidential and enchanting truth! Sweetly smiling one, my dear, once the intelligent one has honoured the secret Mahāvidyā, he should hear Rādhā-Kṛṣṇa from the mouth of the preceptor.’

Pārvatī said: ⁶⁸‘Lord, master! Please describe in detail on what you said about the temple. Please speak, master, conqueror of death, eternal one!’

Īśvara replied: ⁶⁹‘This temple, dear, greatest mistress, consists of the nine gems, it is eternal, not constructed, and it has the six colours. ⁷⁰It is goddess Kuṇḍalinī herself, the eternally youthful Clan goddess, the mother of the wish-fulfilling tree, a form of the mother of the Veda. ⁷¹Sometimes it becomes white, sometimes red; supremely beautiful it assumes all the six colours, one after the other. ⁷²My dear, this house is a form of Prakṛti herself, the cause of the universe, four hundred cubits long and one thousand tall. ⁷³It is made of gems and always shines like a thousand suns. Spring and the other seasons, Pārvatī, greatest mistress, ⁷⁴always stay there in their embodied forms. It has eight gates, and it is attended upon by minification and the other perfections. ⁷⁵There are always millions and millions of women there, fanning the temple with white chowries in their hands. ⁷⁶My dear, this temple, rare even among the gods, is devoid of the six waves and is eternally furnished with the four Vedas and all the Āgamas. ⁷⁷In all the ten directions of this building, handsome woman, my dear, greatest mistress, stand the Guardians of the directions immovable as pillars. ⁷⁸In many ways does this temple shine, daughter of the mountain! It is approachable by anyone, and it awards everything, goddess, as an embodied form of the four goals of

life. ⁷⁹It is liberation, greatest mistress, the abode of the bliss of Brahman! What use is there for more words? Indra and all the gods, ⁸⁰thousand-headed Ananta and Brahmā stay there, daughter of the mountain. ⁸¹In this building, great mistress, my dear goddess, are always millions of masses of universal eggs. Who can count them all? ⁸²It has all the places of pilgrimage, goddess, and the fifty Seats. The Seat of Mathurā, Padminī and the others stay here, greatest mistress – ⁸³there stay also millions of masses of Kṛṣṇas.

‘When Kṛṣṇa saw this temple of Tripurā he was amazed, ⁸⁴for this temple is Tripurā Sundarī herself. This temple, great mistress, my dear, is the shelter of all. ⁸⁵In the southern part of the blessed temple stands Mahiṣamardinī in her eternal form. The blessed temple, great mistress, is peaceful and turned to the South. ⁸⁶Seeing it, greatest mistress, all the people immediately take on forms carrying the conch, disk and the club.

⁸⁷‘All that lotus-eyed Kṛṣṇa saw in the blessed temple then disappeared, greatest mistress. ⁸⁸When Kṛṣṇa of eyes like lotus petals had thus reached this house of liberation, what could he not achieve through the worship of Tripurā’s feet? ⁸⁹The blessed temple is Tripurā Sundarī herself.

‘Greatest mistress, my dear, after Kṛṣṇa had attained this house of liberation, ⁹⁰he most vigorously enjoyed himself with his sixteen thousand wives. Great mistress, goddess, by Kṛṣṇa’s worshipping the feet of Tripurā, this happened ⁹¹in every *kalpa*[†] with the temples of Dvārakā: dear goddess, when Dvārakā is submerged, it is collected up there. ⁹²My dear, when mighty-armed Vāsudeva went to his own abode, then all of a sudden it was flooded and remained under the water. ⁹³Greatest mistress, sweetly smiling, lotus-eyed one! At the winding up of creation, all the universes quickly go to this blessed temple and remain

there.

⁹⁴‘My dear mistress of the gods, the blessed temple is always heap of Śakti. The blessed temple creates the city of Dvārakā.

⁹⁵Mistress of the gods! The temple is none other than the mother of the world, goddess, the highest mistress Tripurā, Kṛṣṇa’s mother.’

Thirty-first Paṭala

Devī said: ¹‘Once again I ask you, great god, greatest master, if I may, whether there are any rules for the worship of Padminī?

²Please tell me, lord of gods, you who carry the spear and the trident, for if you do not, lord, I will give up my body.’

Īśvara replied: ³‘Beautiful one, great mistress, I will tell you the minor *vidyā*† of Padminī Rādhikā, following the order of the minor *vidyās*. ⁴Just as the Vijayā mantra, as the Jayā mantra, my dear, and as the incomparable Aparājita mantra, ⁵so this Rādhā Tantra also always has an Armour.‡ I will tell you the hymn of the thousand names of Rādhā, my dear, ⁶and this Tantra without an Installation; listen carefully – first the Metre, then the mantra and finally the Armour. ⁷Listen to Padminī’s Metre, handsome, lotus-eyed woman!

⁷‘The seer for blessed Rādhikā Tantra is the cowherdess, the metre is Bṛhatī and the application is concealing the Mahāvidyā.

⁸‘Listen, beautiful one! I will tell you Rādhikā’s mantra. Extract the Kāma-seed and then the Vāgbhava, ⁹then extract Rādhā in the dative case and finally carefully extract the first two seeds again. ¹⁰Lotus-eyed one, this is called Rādhā’s eight-syllable mantra.¶

‘Now listen to Rādhā’s supreme one-syllable mantra! ¹¹Extract the Raṅginī-seed, then add the Vana-seed and half a Bindu and then make this one syllable, my dear. ¹²This is the one-syllable *vidyā* that rests in Rādhā’s heart.[#]

‘Again listen to a mantra of Rādhā’s, my dear, great mistress! ¹³Extract two Manmathas, extract two Vāgbhavas, extract two Māyās, then the word Rādhā in the genitive case ¹⁴and then again extract the previous seeds. This is the sixteen-syllable Kiśorī mantra.^{†*}

‘First extract the Praṇava, then Rādhā in the dative case ¹⁵and then add Māyā at the end. This is six-syllable mantra, my dear.^{††}

‘First extract the Praṇava, then two Kūrca-seeds, ¹⁶then Rādhā in the dative case and then again extract the previous seeds. Lotus-eyed one, this is Padminī’s ten-syllable *vidyā*.^{†‡}

Devī said: ¹⁷‘Mighty-armed master! Please tell me the Jayā mantra, please explain the one that is not told in all the Tantras, Śaṅkara!’

Īśvara replied: ¹⁸‘Listen, Pārvatī, handsome woman! I will explain the Jayā mantra; incidentally I will tell it to you, greatest mistress, sinless one. ¹⁹First extract the Vāgbhava and then extract the Māyā-seed, then the word Jayā in the dative case and then extract the previous seeds. ²⁰This is Jayā’s eight-syllable *vidyā*, lotus-eyed one.^{†§}

‘Extract the Hara-seed, then add the Vana-seed ²¹and a Bindu with a half moon. This is known as the one-syllable mantra.^{†||}

‘First extract the Praṇava, then the word Jayā ²²in the dative case and then zealously again extract the Praṇava. This, daughter of the mountain, is Jayā’s six-syllable *vidyā*.^{†#}

²³‘Extract two Māyās, then two Kūrcas and then after that, my dear goddess, extract two Vāgbhavas. ²⁴Yoginī! Carefully place

the word Jayā in the dative case, then extract the previous seeds and extract Praṇava at the end. ²⁵Greatest mistress, Kālī, enchantress of the universe, is sixteen, $\ddot{\text{a}}^*$ and this is the sixteen-syllable *vidyā*, the age of your youth. $\ddot{\text{a}}^{\dagger}$

²⁶‘My dear, extract two Māyās, then place the word Jayā in the dative case and then again the two seeds. ²⁷This is the eight-syllable *vidyā* concealed in all the Tantras. $\ddot{\text{a}}^{\dagger}$

‘My dear, add Praṇava at the beginning and end; this is the ten-syllable mantra. $\ddot{\text{a}}^{\text{S}}$

²⁸‘In this way, passionate, greatest mistress, one should in the case of Vijayā, Padmā or Padmāvatī mantras ²⁹extract a seed in the beginning and end and always place the names in the fourth case.

‘Thus have I explained the truth of the *dūtī* to you, sweetly smiling one. ³⁰Goddess! The worship of one who worships Pārvatī without the truth of the *dūtī* is fruitless; it will never bear fruit. ³¹For Padminī and the others one should never do Installation, beautiful one, for there is no Installation for any of the minor *vidyās*.

³²‘Beautiful one! Having performed Purification of the elements $\ddot{\text{a}}^{\text{||}}$ and the Māṭṛkā Installation, $\ddot{\text{a}}^{\#}$ one should do the Meditation and then carefully recite the Metre. ³³Mistress of the gods! I will now tell you the Meditation on Rādhā; listen attentively! Beautiful one, I will speak following the order of the minor *vidyās*. S^*

³⁴‘Red like the asparagus flower, the supreme part of Padminī, whose hair is spotlessly dark and curled like the tail of a yak; ³⁵whose enchanting, gleaming cheeks are touched by her jewelled earrings; whose nose is illumined by a pearl from the frontal globe of a king of elephants; ³⁶the circles of whose breasts are richly decked with gems, pearls and coral; the

ornaments around whose neck includes the sunstone, the moonstone and the touchstone; ³⁷whose gleaming teeth resemble glittering citron seeds; who showers sidelong glances under eyebrows resembling Cupid's bow; ³⁸whose breasts are like the frontal globes of an elephant; whose eyes are like glittering red water lilies; whose ears have delightful orifices; whose gait resembles that of an elephant; ³⁹whose two arms are decked with luminous ruby armlets; who wears bracelets of pure gold studded with various gems; ⁴⁰whose handsome wrists are decked with rings made of ivory; whose body is decorated with ornaments; who wears wonderful small bells; ⁴¹who wears silken clothing; who is fond of her softly tinkling anklets; who is anointed with a paste of camphor, aloe, musk and saffron; ⁴²who sometimes assumes a white form, sometimes a red form, sometimes a yellow form and sometimes a black form, my dear – ⁴³this Rādhā of many forms, my dear, always and at every time of the day does this Padminī Rādhā remain by the side of Tripurā.

⁴⁴'In this way, goddess, have I told you the enchanting truth of her Meditation. Next I will tell you the Armour named after Rādhikā. ⁴⁵Pārvatī! That Armour that has not been described in any of the Tantras or among the minor *vidyās* I will now explain to you, greatest mistress. ⁴⁶This Armour called Enchanter of the three worlds has come from me; this Armour, greatest mistress, makes Padminī submit to you. ⁴⁷This Armour, goddess, is rare among the minor *vidyās*, for wherever the minor *vidyās* have been indicated, handsome one, great mistress, they have all been devoid of an Armour.'

Thirty-second Paṭala

Devī said: ¹‘God of gods, great god, cause of creation, maintenance and destruction, Lord, ocean of compassion! Please explain Rādhikā’s Armour.’

Īśvara replied: ²‘Listen, handsome goddess, to the Armour that enchants the people! It is hidden in all the Tantras and only now revealed. ³Rādhā, Tripurā’s *dūtī*, is always a minor *vidyā*. Listen to her Armour, Pārvatī, following the order of the minor *vidyās*! ⁴The recitations and acts of worship of one who never reveals this greatly confidential Armour will award all kinds of perfection. ⁵Greatest mistress, mistress of the gods, it should never be told to one bereft of Śakti initiation, to a cheat, to one without devotion, to one who enjoys slandering Brahmins, ⁶to a rogue, great mistress, to a Brahmin who advises Śūdras or to a twice-born who sacrifices on behalf of Śūdras. ⁷It should never be told to a Śūdra who enjoys slandering Brahmins, it should never, never, never be told, ⁸it should never be told, great mistress, if one cares about one’s welfare. My words should be told to a disciple who has devotion and who delights in his Śakti initiation, ⁹and particularly to a Vaiṣṇava who has fond devotion to his preceptor; not to anyone else.

¹⁰‘The seer of blessed Rādhā’s Armour that blesses the three worlds is the cowherdess, the metre is Anuṣṭubh, the divinity is blessed Rādhikā and the application is hiding the practice of the Mahāvidyā.

¹¹‘ *Oṃ*. May goddess Rukminī, bestower of auspiciousness, protect in the East! *Hrīṃ*. May Satyā, the fulfiller of every desire, protect in the West! ¹²*Hrīṃ*. May Jāmbavatī, the bestower of the object of every desire, protect in the South! *Hrīṃ*. May

Bhadrā, endowed with auspicious power, protect in the North!
¹³ *Hrīm*. May Mahādevī, the splendid one, dear to Kṛṣṇa, protect above! *Aim*. May the goddess who dwells on the plane of Pātāla protect me below!

¹⁴ *Aim*. May Rādhikā protect me below; *Oṃ*. The fourth state, in the heart! “Obeisance”, “may”, her name in the fourth case, “protect” and “all of my limbs”, again and again! May goddess Īśvarī, mistress of the universe, protect me everywhere!

¹⁵ *Aim Hrīm Rādhikāyai Hrīm Aim*. May she protect my head!

¹⁶ *Rām*. May the passionate one-syllable seed protect my heart!

¹⁷ *Klīm Klīm Rādhikāyai Klīm Klīm*. May she protect my right arm!

¹⁸ *Hrīm Hrīm Rādhikāyai Hrīm Hrīm*. May Padminī, fragrant as a lotus, protect my left side!

¹⁹ *Aim Aim Rādhikāyai Aim Aim*. May she protect my right leg!

²⁰ *Klīm Klīm Aim Aim Rādhikāyai Hrīm Hrīm Aim Aim Klīm Klīm Oṃ*. May she protect all of my limbs!

²¹ *Klīm Rādhikāyai Klīm*. May Padminī always protect my left leg!

²² *Hrīm Rādhikāyai Hrīm*. May she protect my eyes!

²³ *Aim Rādhikāyai Aim*. May she always protect my ears!

²⁴ *Hrīm Rādhikāyai Hrīm*. May she always protect my nostrils!

²⁵ *Oṃ Rādhikāyai Oṃ*. May she always protect my lips!

²⁶ *Hrīm*. May Bhuvaneśvarī protect my brow!

²⁷ *Hrīm*. May Kālī always protect the circle of my face!

²⁸ *Hrīm Rādhikāyai Hrīm Oṃ*. May Sarasvatī always protect the teeth!

²⁹ *Hrīm Hrīm Hrīm Maḥiṣamardinyai Hrīm Hrīm*. May Maḥiṣamardinī who dwells in Dvārakā protect my thousand-petalled lotus^{§‡}!

- ³⁰‘ *Aiṃ Hrīm Aiṃ*. May Mātangi always protect my heart!
- ³¹‘ *Hrīm Aiṃ Hrīm*. May Ugratārā always protect my lotus of my navel!
- ³²‘ *Klīm Aiṃ Klīm Sundarī Klīm Aiṃ Klīm*. May she protect the private place^{ss} at the root of my penis!
- ³³‘ *Laṃ Aiṃ Laṃ*. May Pṛthvī protect my anus!
- ³⁴‘ *Aiṃ Aiṃ Aiṃ Vagalā Aiṃ Aiṃ Aiṃ*. May she protect my breasts!
- ³⁵‘ *He Sauḥ Bhairavī He Sauḥ*. May she protect my shoulders!
- ³⁶‘ *Hrīm Annapūrṇā Hrīm*. May she always protect the back of my neck!
- ³⁷‘ *Aiṃ Hrīm Aiṃ*. May these three seeds always protect my back!
- ³⁸‘ *Oṃ*. May Mahādeva always protect all of my body!
- ³⁹‘ *Oṃ*. May Nārāyaṇa always protect all of my body!
- ⁴⁰‘ *Oṃ*. May Kṛṣṇa, the husband of Rukmiṇī, always protect my frame!
- ⁴¹‘Rukmiṇī, Satyabhāmā, Śaibyā, Jāmbavatī, Lakṣmaṇā, Mitravindā, Bhadrā and Nāgnajitī: ⁴²they are all youthful, beautiful and sweet-eyed. May these beauties always protect me in the eight directions! ⁴³‘ *Oṃ*. May Nārāyaṇa, Govinda, lotus-eyed Śiva, Keśava, the killer of Keśi, Hari, always protect all of my body!
- ⁴⁴‘This, my dear, greatest mistress, is Padminī’s splendid Armour that blesses the three worlds, suitable for the minor *vidyās*.
- ⁴⁵Padminī subjugates herself to one who constantly and devotedly recites or makes other recite it, forsaking food and drink, ⁴⁶for a whole year.
- ‘Thus have I told you this Armour, goddess, rare on earth.
- ⁴⁷‘“There is never any Armour connected with a minor *vidyā*” – therefore, great mistress, this Armour is rare on earth.

⁴⁸‘Daughter of the mountain! If one recites it during a whole year, giving up fruits, roots and water, Padminī certainly subjugates herself. ⁴⁹One who recites this supreme Armour in this manner will attain Viṣṇu’s world; I say nothing wrong.

⁵⁰‘Handsome woman! One should worship the *vidyā*, a Mahāvidyā in secret, but this Armour, goddess, one should always recite openly. ⁵¹My dear, one who recites the Armour without a Mahāvidyā, my dear, will immediately go to the Kumbhīpāka hell. [§1](#)’

Thirty-third Paṭala

Īśvara said: ¹‘Thus have I spoken, goddess. What else should I tell you? You are always the listener, greatest mistress, and I am the speaker.’

Devī said: ²‘Once again I ask you, great god, Lord of gods, if I may, for in your heart dwell all the Tantras. ³Lord of gods, greatest master, god, virtuous one, ocean of compassion! Please tell me the various Tantras and the many secrets that dwell in your heart.’

Īśvara replied: ⁴‘Greatest mistress, beautiful one, no secret of Padminī remains, great mistress, for I have told you all, greatest mistress! ⁵Nothing else comes within my purview, my dear, great mistress, for I have told you whatever secrets there are, great mistress.’

Devī said: ⁶‘Tell me Padminī’s secret, Lord, greatest master, for if you do not tell me, Lord, I will give up my body.’

Īśvara said: ⁷‘Listen, dear, deer-eyed one, this talk of yours is impudent. Give up your impudence, sweet one, and I will tell

you a secret. ⁸Listen, sweet one, to a most rare hymn, a hymn of a thousand names, suitable for the minor *vidyās*. ⁹Among the minor *vidyās*, mistress of the gods, this hymn is enchanting and very confidential. Great mistress, it is always suitable for Padminī. ¹⁰This hymn of Padminī is amazing and most wonderful; it has never been given in any of the Tantras, but your devotion has now revealed it.

¹¹‘The seer of blessed Padminī’s hymn of a thousand names is blessed Kṛṣṇa, the presiding divinity is Mahiṣamardinī, the metre is Gāyatrī and the application is attaining perfection in the Mahāvidyā.

¹²‘ *Oṃ Hrīṃ Aiṃ Padminyai Rādhikāyai Hrīṃ Oṃ Aiṃ*. Raṅginī (Fervent), Rādhikā, ^{S#}Rādhā, Ramaṇī (Enjoyer), Ramā (Rejoicing), ¹³Ramyā (Pleasing), Rāmā (Lovely), Rāgavatī (Impassioned), Rāgayuktā (Passionate), Rajoguṇā (The quality of passion), Raktāṅgī (Red-bodied), Raktapuṣpābhā (Red as a flower), Rādhyā (To be worshipped), Rāsaparāyaṇā (Enjoyer of the Rāsa dance), ¹⁴Rambhāvatī (Resounding), Rūpamālā (Garlanded with beauty), Rajanī (Dark one), Rañjanī (Charming), Rati (Passion), Ratipriyā (Dear to passion), Ramaṇīyā (Agreeable), Rasapuñjā (Mass of Rasa), Rasāyanā (Elixir), ¹⁵Rāsamadhyā (Standing in the middle of the Rāsa dance), Rāsarūpā (The form of the Rāsa dance), Rāsaveṣā (Dressed for the Rāsa dance), Rasotsukā (Greedy for Rasa), Rāsavatī (Owning the Rāsa dance), Rasollāsa (The happiness of Rasa), Rasikā (Woman of taste), Rasabhuṣaṇā (Ornamented by Rasa), ¹⁶Rasamālādhārī (Wearing a garland of Rasa), Raṅgī (Fond), Raktapaṭṭaparicchadā (Dressed in red silk); ‘Kamalā (Lotus), Kalpalatikā (Wish-fulfilling creeper), Kulavrataparāyaṇā (Devoted to the Clan vow), ¹⁷Kāminī (Passionate), Kamalā (Lotus), Kuntī, Kalikallolanāśinī (Destroyer of the waves of the

Kali age), Kulinā (Well-born), Kulavatī (Noble), Kāmī (Impassioned), Kāmasandīpanī (Enflamed by love), ¹⁸Kaumārī (Maiden), Kṛṣṇavanitā (Mistress of Kṛṣṇa), Kāmārtā (Struck by love), Kāmarūpiṇī (The form of love), Kāmukā (Desirous), Kaluṣaghnī (Destroyer of impurity), Kulajñā (Knower of the Clan), Kulapaṇḍitā (Learned in the Clan), ¹⁹Kṛṣṇavarṇā (Black), Kṛṣṇāṅgī (Black-bodied), Kṛṣṇavastraparicchadā (Clad in black garments), Kāntā (Lover), Kāmasvarūpā (The very form of love), Kāmarūpā (The form of love), Kṛpāvatī (Gracious), ²⁰Kṣemā (Peace), Kṣemaṅkarī (Giver of peace);

‘Khelatkhañjanagāminī (Moving like a playful wagtail), Khasthā (Standing in the sky), Khagā (Moving in the sky), Khagastātrī (Immovable in the sky), Khagavihāriṇī (Strolling in the sky);

²¹‘Gariṣṭhā (Most venerable), Garimā (Venerability), Gaṅgā, Gayā, Godāvarī, Gāndhārī, Guṇinā (Endowed with qualities), Gaurī (Golden), Guṇajñā (Knower of the qualities), Guṇaśālinī (Abounding in qualities), ²²Godāvarī, Gomatī, Gaurāṅgī (Golden-bodied), Gaṇakā (Calculator), Guhā (Concealed), Gariṣṭhā (Most venerable), Garimā (Venerability), Gaṅgā, Goṣṭhī (Assembly), Gokulavāsinī (Living in Gokula), ²³Gandharvī (Gandharva-woman), Gāṇakuśalī (Skilful singer), Guptā (Hidden), Guptavilāsinī (Enjoying secretly);

‘Ghargharā (Small bell), Gharmadā (Giver of heat), Gharmā (Heat), Ghanasthā (Standing among the masses), Ghanavāsinī (Living among the masses), ²⁴Ghṛṇā (Tenderness), Ghṛṇavatī (Tender), Ghorā (Terrible), Ghorakarmavivarjitā (Devoid of terrible deeds);

‘Candrā (Moon), Candraprabhā (Moonlight), Candra mūrtiparicchadā (Dressed in the form of the moon), ²⁵Candrarūpā (Form of the moon), Candrākhyā (Called the moon), Cañcalā (Fickle), Cārubhūṣaṇā (Ornamented with

loveliness), Caturā (Ingenious), Cāruśīlā (Of lovely disposition), Campā (Campa-flower), Campāvatī (Possessor of Campa flowers), ²⁶Candrarekhā (Digit of the moon), Candrakalā (Part of the moon), Cāruvīṇāvinodinī (She who delights in a lovely lute), Candracandanabhūṣāṅgī (Whose body is decorated with moonlike sandalwood), Cārvāṅgī (Lovely-bodied), Candrabhūṣaṇā (Decorated with the moon), ²⁷Citriṇī (Endowed with variety), Citrarūpā (Whose body is variegated), Citramūrtidharā (Who wears a variegated form);

‘Chadmarūpā (Disguised form), Chadmeśī (The mistress of disguise), Śveta Chatraavidhāriṇī (Carrier of a white parasol), ²⁸Chatrātapā (Burner of the parasol), Chatrāṅgī (Whose limbs are a parasol), Chatraghnī (Destroyer of the parasol), Chatrapālinī (Guardian of the parasol), Churitāmṛtadhāraughā (Flood of streaming, flashing nectar), Chadmavāsinī (Living in disguise), ²⁹Chaṭīkṛtamarālaughā (Making herds of flamingos shine), Chaṭīkṛtanijāmṛtā (Making her own nectar shine);

‘Jamunā,^{*} Jaganmātā (Mother of the world), Jananī (Mother), Janmadāyini (Giver of birth), ³⁰Jayā (Victory), Jayantā (Victorious), Jaśodhā, Jīvanā (Life), Jagadambikā (Mother of the world), Jīvā (Living being), Jīvasvarūpā (Form of a living being), Jāḍyāvidvaṃsakāriṇī (Destroyer of inertia), ³¹Jagadyonī (Source of the world), Ayoni Jā (Unborn), Jagaddhetu (Cause of the world), Jaganmayī (The world itself), Jagadānandajanani (Giver of bliss to the world), Jananī (Mother), Janasāmpadā (Full of people);

³²‘Jhaṅkāravāhinī (Maker of a tinkling sound), Jhañjhā (Wind and rain), Jhaṅkāra (Tinkle), Jharjharāvatī (Carrier of the Jharjhara drum);

‘Ṭaṅkarā (Sealer), Ṭaṅkinī (Coverer), Ṭaṅkā (Chisel), Ṭaṅkitā (Covered), Ṭaṅkarūpiṇī (Form of a chisel);

³³Ḍambarādambarā (Noisy war drum), Ḍambā (Impeller), Ḍamaḍambā (Impeller of impulses), Ḍambarā (Noise);[†]
 'Ḍhaukitāśeṣanirghoṣā (She who brings together all sounds),
 Ḍhaladhalitalocanā (Quivering eyes);
³⁴Tapanī (Heat), Tīrthavāsī (Dweller at places of pilgrimage),
 Tripathā (Reached by three paths), Tridaśeśvarī (Mistress of the
 thirty gods), Trilokagāmī (Directed to the three worlds),
 Trailokyā (The three worlds), Taruṇī (Tender girl), Taruṇekṣaṇā
 (Tender-eyed), ³⁵Tāpahantrī (Remover of affliction), Tapā
 (Warmth), Tāpā (Affliction), Tapanīyā (Attained by penance),
 Tapāvatī (Warm), Tāpasī (Ascetic), Tripurādevī (Goddess
 Tripurā), Tripurājñākārī (Servant of Tripurā), ³⁶Trilakṣā (Three
 hundred thousand gods), Tāriṇī (Saviour), Tārā (Protector),
 Tārānāyakamohinī (Enchanter of the heroines of Tārā),
 Trailokyagamanahlādā (Enjoying entering the three worlds),
 Tuṣṭidā (Giver of satisfaction), Tvaritā (Quick), Tvarā (Speed),
³⁷Tṛṣṇā (Thirst), Taraṅginī (Wave), Tīrthā (Place of pilgrimage),
 Trivikramavihāriṇī (Delighting in the three steps), Tamomayī
 (Consisting of Tamas), Tāmasī (Ignorant), Tapasyā (Austerity),
 Tapasaḥ phalā (The fruit of austerity), ³⁸Trailokyavyāpinī
 (Pervading the three worlds), Tuṣṭā (Satisfied), Tṛptikṛtyā (Who
 ought to be satisfied), Tulātulī (Weigher of balances),
 Trailokyamohinī (Enchanter of the three worlds), Tūrṇā (Quick),
 Trailokyavibhavapradā (Bestower of might on the three worlds),
³⁹Tripadī (Taking three steps), Tathyā (Truth), Timiracandrikā
 (Moonlight in darkness), Tejorupā (Form of light), Tapasāṣārā
 (The essence of austerity), Tripurāripadasthitā (Staying at the
 feet of Śiva), ⁴⁰Trayī (Threefold), Tanvī (Delicate), Tāpaharā
 (Remover of affliction), Tapanāṅgajavāhinī (Carrier of the son of
 the sun), Tari (Boat), Taraṇī (Saviour), Tāruṇyā (Youth), Tapitā
 (Refined), Taraṇīpriyā (Dear to saviours), ⁴¹Tivrapāpaharā

(Remover of severe sins), Tulyā (Equal), Pāpā Tṛṇatanūnapā (Grass and ghee for sin);

‘Dāridranāśinī (Remover of poverty), Dātā (Giver), Dakṣā (Expert), Deyā (To be given), Dayāvatī (Compassionate), ⁴²Divyā (Divine), Divyasvarūpa (Divine nature), Dikṣādakṣā (Expert at initiation), Dayādravā (Stream of compassion), Divyarūpa (Divine body), Divyamūrti (Divine form), Daityendraprāṇanāśinī (Killer of the king of demons), ⁴³Drumā (Tree), Drumārūpā (Form of a tree), Dandaśūkavināśinī (Killer of snakes), Durvārā (Irresistible), Damagrāhyā (Attainable by self-restraint), Devakāryakarī (Servant of the gods), ⁴⁴Devapriyā (Dear to the gods), Devayājyā (Sacrificed to by the gods), Daivādaivadhiyā (Dear to the divine and the demoniac), Dikpālapadadātā (Giver of a position to the guardians of the quarters), Dīrghāyuh (Long life), Dīrghalocanā (Broad-eyed), ⁴⁵Kāma Dughā (Milk of desire), Daugdhī (Milker), Dūṣaṇavarjitā (Free of faults), Dugdhāmbusadrśābhāṣā (The complexion of whom resembles fresh milk), Divyādivyagatipriyā (Dear to those on the divine and demoniac paths), ⁴⁶Dyunadī (Dyu River), Dīnaśaraṇā (Shelter of the wretched), Divyādehavihārīṇī (Enjoyer of a divine body), Durgamā (Inaccessible), Darimā (Tender), Dāmā (Generous), Dūraghnī (Killing from afar), Dūravāsinī (Living far away), ⁴⁷Durvigāhyā (To be approached from afar), Dayādhārā (Stream of compassion), Drāviṇī (Dissolver), Druhiṇastutā (Praised by Viṣṇu), ⁴⁸Daityaśuddhikarīdevī (Goddess who purifies the demons), Dānavaśuddhidā (Giver of purity to demons), Durbuddhināśinīdevī (Goddess who destroys bad thoughts), Dānadāyinī (Bestower of gifts), ⁴⁹Dānadāyī (Giver of gifts), Deveśī (Mistress of the gods), Dyāvabhūmivigāhinī (Entering heaven and earth), Drṣṭidā (Giver of a glance), Drṣṭiphaladā

(Giver of the fruit of seeing), Devatāgrhasamsthita (Dweller in the house of divinities), ⁵⁰Dīrghavratākārī (Observer of extended vows), Dīrghā (Tall), Dīrghakarmā (Deep deeds), Dayāvatī (Compassionate), Daṇḍinī (Carrier of the stick), Daṇḍanīti (Justice), Dīptadaṇḍadharārcitā (Worshipped by people carrying torches), ⁵¹Dānārcitā (Worshipped by gifts), Dravadravyā (Fluid substance), Dravyaikaniyamāparā (Not following a single rule of substances), Duṣṭasantāpaśāmyā (Never appeased by false saints), Dātrā (Giver), Davathuvairiṇī (Enemy of pain), ⁵²Devī (Goddess), Divyabalavatī (Divinely strong), Dāntā (Subdued), Dāntajanapriyā (Dear to the subdued), Dāridrāditaṭā (The shore of poverty and other afflictions), Durgā, Durgāraṇyapracāriṇī (Wandering about inaccessible forests);

⁵³Dharmarūpā (The form of Dharma), Dharmadhurā (The shaft of Dharma), Dhenurūpā (Form of a cow), Dhṛti (Firmness), Dhruvā (Constant), Dhenunādā (The bellowing of a cow), Dhruvasparśā (The constant touch), Dharmakāmārthamokṣadā (Giver of *dharma*, *kāma*, *artha* and *mokṣa*), ⁵⁴Dharminī (Virtuous), Dharmamātā (The mother of Dharma), Dharmadātrī (Giver of Dharma), Dhanurdharā (Carrier of a bow), Dhātrī (Nurse), Dhyeyā (To be meditated on), Dharā (Stream), Dhoyī (Runner), ~~†~~ Dhāriṇī (Carrier), Dhr̥takalmaṣā (Carrier of darkness), ⁵⁵Dhanadā (Giver of wealth), Dharmadā (Giver of Dharma), Dhānyā (Grain), Dhānyadā (Giver of grain), Dhanyadā (Giver of riches), Dhanā (Riches), Dhanyā (Wealth), Dhanyādhirūpā (Highest form of wealth), Dharitrī (Earth), Dhanapūritā (Full of wealth), ⁵⁶Dhāraṇā (Supporting), Dhanarūpā (The form of wealth), Dharmādharmapracāriṇī (Follower of *dharma* and *adharma*), Dharminī (Virtuous), Dharmatantrajñā (Knower of the scriptures on *dharma*), Dharminyamalakeśinī (Whose hair is characteristic and

faultless), ⁵⁷Dharmapracāraniratā (Lover of virtuous action), Dharmarūpā (The form of Dharma), Dhurandharī (Carrier of a burden), Dhanurvidyādhārī (Knower of the martial art), Dhātā (Creator), Dhanurvidyāviśārādā (Expert in the martial art);

⁵⁸Nirānandā (Bereft of bliss), Nirīhā (Desireless), Nirvāṇadvārasamsthītā (Standing at the gate of liberation), Nirvāṇapadavīdātrī (Giver of the state of liberation), Nandinī (Rejoicing), Nākanāyikā (Naked heroine), ⁵⁹Nārāyaṇī, Niśiddhaghñī (Destroyer of the forbidden), Nijarūpaprakāśinī (Revealer of her own form), Namasyā (Deserving homage), Nirṇayā (Settled), Nandā (Enjoyer), Nūtānūtanarūpiṇī (Assumer of newer and newer forms), ⁶⁰Nirmalā (Faultless), Nirmalābhāsā (Faultless light), Nirakhyā (Indeterminate), Nirupadravā (Free from affliction), Nityānandamayī (Eternal bliss itself), Nityā (Eternal), Nityanūtanavigrahā (Whose form is eternally young), ⁶¹Niśiddharativarjyā (Excluder of forbidden passion), Nīrvāṇapadadīpikā (Light on the abode of liberation), Niḥśaṅkā (Fearless), Nirātaṅkā (Painless), Nirṇāśitamahāmanās (Indestructibly magnanimous), ⁶²Nirmalānandajanānī (The mother of spotless bliss), Nirmalaśyāmakeśinī (Whose hair is spotlessly dark), Niravadyakulaśreṣṭhā (Best of a blameless family), Nityānandasvarūpiṇī (The form of eternal bliss), ⁶³Nirṇayā (Conclusion), Nirṇayaprītā (Pleased by conclusions), Niśiddhakarmavarjitā (Devoid of forbidden deeds), Nityotsavā (Eternal festival), Nityatṛptā (Eternally satisfied), Namaskāryā (Worthy of obeisance), Nirañjanā (Spotless), ⁶⁴Niṣṭhāvātī (Steady), Nirātaṅkā (Painless), Nirlepā (Unstained), Niścalātmikā (Whose self is motionless), Niravadyā (Blameless), Nirīhā (Desireless), Nirañjana purasthitā (Dweller in a spotless place);

⁶⁵Puṇyapradā (Bestower of merit), Puṇyakarī (Performer of

merit), Puṇyagarbhā (Origin of merit), Purātanī (Ancient), Puṇyarūpā (Form of merit), Puṇyadehā (Body of merit), Puṇyagītā (Song of merit), Pāvanī (Purifier), ⁶⁶Pūtā (Pure), Pavitrā (Clean), Paramā (Higher), Parā (Supreme), Puṇyavibhūṣaṇā (Ornament of merit), Puṇyadātrī (Giver of merit), Puṇyadharā (Stream of merit), Puṇyāpuṇyapravāhinī (Bearing away merit and demerit), ⁶⁷Puṇyadehā (Body of merit), Puṇyavatī (Meritorious), Pūrṇimā (Full moon), Pūrṇacandrimā (Full moon), Paurṇamāsī (Of the full moon), Parāpadmā (Supreme lotus), Padmajā (Lotusborn), Padmagandhinī (Fragrant as a lotus), ⁶⁸Padminī, Padmavaktrā (Lotus-face), Padmamālādhārā (Wearing a lotus garland), Padmodbhavā (Born of a lotus), Parākhyā (Supreme utterance), Paramānandarūpiṇī (Form of supreme bliss), ⁶⁹Prakāśyā (To be revealed), Paramāścāryā (Supremely wonderful), Padmagarbhānivāsini (Dweller in the womb of a lotus), Pāvanī (Purifier), Pūtā (Pure), Pavitrā (Clean), Paramākalā (Supreme part), ⁷⁰Padmārcitā (Worshipped with lotuses), Padmasaṁsthā (Standing in a lotus), Padmamātā (Mother of a lotus), Purātanī (Ancient), Padmāsanagatā (Sitting on a lotus seat), Nityā Padmāsanaparicchadā (Furnished with an eternal lotus seat), ⁷¹Śukla Padmāsanagatā (Sitting on a white lotus seat), Rakta Padmāsanā (Red lotus seat), Pītapadmāsanagatā (Sitting on a yellow lotus seat), Kṛṣṇa Padmasthitā (Standing on a blue lotus), ⁷²Padārthadāyini (Giver of principles), Padmavanavāsī (Living in a lotus grove), Parātparā (Higher than the highest), Prakāśinī (Illuminator), Pragantā (Attained), Puṇyaślokā (Well praised), Pūraṇī (Completer);

⁷³Phalahastā (Fruit in her hands), Phalahārī (Remover of fruits), Phalinī (Fruitful), Phalarūpiṇī (The form of fruit), Phullendīlocanā (Eyes like blooming lotuses), Phullā

(Blooming), Phullakairavagandhinī (Fragrant as blooming white lotuses), ⁷⁴Phelinī (Remnants), Phalinī (Fruitful), Phenā (Foam), Phullocchāṭitapātakā (Cleaver and driver away of sin); 'Viśvamātā (Mother of all), Viśveśī (Mistress of all), Viśvā (All), Viśveśvarapriyā (Dear to the master of all), ⁷⁵Brahmaṇyā (Pious), Brāhmaṇī (Brahminical), Brahmaṣṭhā (Best of Brahmins), Vimalāmalā (Stainlessly spotless), Bahulā (Abundant), Bahulā (Manifold), Vallī (Creeper), Ballavī (Cowherdess), Vanadāyinī (Bestower of forest), ⁷⁶Vikrāntā (Valorous), Vikramā (Valour), Bālā (Young), Bahubhāgyā (Very fortunate), Vilocanā (Seeing), Viśvāmitrā (Friend of all), Viṣṇusakhī (Friend of Viṣṇu), Vaiṣṇavī, Viṣṇuvallabhā (Dear to Viṣṇu), ⁷⁷Virūpākṣapriyādevī (Goddess who is dear to Virūpākṣa), Vibhūti (Power), Viśvatomukhī (Whose face is turned everywhere), Vedyā (Knowable), Vedaratā (Dear to the Veda), Vāṇī (Speech), Vedākṣarasamanvitā (Who has the syllables of the Veda), ⁷⁸Vidyā (Wisdom), Vegavatī (Quick), Vandyā (Praiseworthy), Bṛhatī (Great), Brahmavādinī (Speaker on Brahman), Varadā (Giver of benedictions), Viprakṛṣṭā (Cultivated by the Brahmins), Variṣṭhā (Most excellent), Viśodhinī (Purifier), ⁷⁹Vidyādhārī (Possessed of Vidyā), Vasumatī (Wealthy), Vayovṛndanisevitā (Attended by groups of birds), Vyomasthānavatī (Possessor of heaven), Vāmā (Lovely), Vibudhā (Learned), Vibudhapriyā (Dear to the learned), ⁸⁰Buddhi (Intellect), Vināśinī (Destroyer), Vittā (Celebrated), Brahmarūpasvarūpinī (Whose nature is that of Brahman with a form), Brahmaṇḍajananī (Mother of the cosmic egg), Vāgmī (Eloquent), Brahmahatyāpahāriṇī (Remover of the sin of killing a Brahmin), ⁸¹Brahmaviṣṇusvarūpā (The form of Brahmā and Viṣṇu), Vibhavavardhinī (Increaser of majesty), ⁸²Vināśinī (Destroyer), Vyāpinī (Pervader), Vṛṣākṣapāricārikā (Servant of

the bull-eyed), Vipannārtiharādevī (Goddess that removes misfortune), Vinayavratacārīṇī (Practitioner of strict vows),⁸³Vipannaśokasaṃhantrī (Remover of failure and sorrow), Vipañcīvādyatatparā (Devoted to playing the lute), Veṇuvādyaparādevī (Goddess that loves playing the flute), Veṇuśrutiparāyaṇā (Lover of the sound of the flute),⁸⁴Varcasvinī (Effulgent), Balakarī (Maker of strength), Bālonmūlitakalmaṣā (Remover of sin from children), Vipāpmā (Sinless), Vigatātāṅkā (Free from sorrow), Vikalpaparivarjitā (Free from doubt),⁸⁵Vijayā (Victory), Vinayā (Discipline), Vandyā (Praiseworthy), Vāmadevī (Goddess of the left), Varapradā (Giver of boons), Viṣaghñī (Destroyer of poison), Viśālākṣī (Broad-eyed), Vijñā normīndumālinī (Garlanded with the moon of the waves of consciousness);

⁸⁷Bhadrā (Beautiful), Bhogavatī (Prosperous), Bhavyā (Pleasant), Bhavānī (Wife of Śiva), Bhavavāsinī (Dweller in the world), Bhūtadhātṛī (Mother of spirits), Bhayahārī (Remover of fear), Bhaktavaśyā (Subjected by her devotees), Bhayāpahā (Stealer of fear),⁸⁸Bhaktidā (Giver of devotion), Bhayahā (Remover of fear), Bheṣī (Curer), Bhaktasvargapradāyinī (Giver of heaven to her devotees), Bhāgīrathī (Ganges), Bhānumatī (Splendid), Bhāgyadā (Giver of fortune), Bhaginī (Fortunate), Bhṛti (Support),⁸⁹Bhavapriyakarī (Giver of pleasure to Śiva), Bhūṣā (Ornament), Bhūtidā (Giver of prosperity), Bhūtibhūṣaṇā (Ornamented by prosperity), Bhagavatī (Fortunate), Bhūtimatī (Prosperous), Bhavyarūpā (Form of auspiciousness), Bhramī (Potter's wheel), Bhramā (Revolving),⁹⁰Bhūridā (Giver of abundance), Bhaktisulabhā (Easily attained through devotion), Bhāgyavṛddhikarī (Increaser of fortune), Bhikṣumātā (Mother of the beggar), Bhikṣunīyā (To be begged for), Bhāvābhāvasvarūpiṇī (The form of reality and irreality);

⁹¹Mahāmāyā (Great Māyā), Priyā Mātā (Dear mother), Mahānandā (Great bliss), Mahodarī (Large-bellied), Mati (Intelligence), Mukti (Liberation), Manojñā (Pleasing), Mahāmaṅgaladāyinī (Giver of great auspiciousness), ⁹²Mahāpuṇyā (Great merit), Mahādātā (Great giver), Maithunālālasā (Absorbed in intercourse), Manojñā (Pleasing), Mālinī (Garlanded), Mānyā (Respected), Maṇimāṇikyadhāriṇī (Wearer of gems and rubies), ⁹³Munistutā (Praised by sages), Mohakarī (Creator of illusion), Mohahantrī (Remover of illusion), Madotkaṭā (Intoxicated), Madhupānaratā (Lover of drinking wine), Madyā (Intoxicating), Madāghūrṇitalocanā (Whose eyes are rolling with intoxication), ⁹⁴Madhupānapramattā (Crazed by drinking wine), Madhulubdhā (Greedy for wine), Madhuvratā (drinking only wine), Mādhavī (Vernal), Mālinī (Garlanded), Mānyā (Respected), Mano rathapathātigā (Surpassing the path of fancies), ⁹⁵Mokṣaiśvaryapradā (Giver of liberation and majesty), Martyā (Mortal), Mahāpadmavanāśritā (Sheltered in a great lotus grove), Mahāprabhāvā (Great majesty), Mahatī (Extensive), Mṛgākṣī (Deer-eyed), Mīnalocanā (Eyes long as fishes), ⁹⁶Mahākāruṇyasampūrṇā (Full of great compassion), Mahākṣī (Large-eyed), Mahatīkalā (Part of the extensive), Muktirūpā (Form of liberation), Mahāmuktā (Great liberated one), Maṇimāṇikyabhūṣaṇā (Ornamented with gems and rubies), ⁹⁷Muktāphalavicitrāṅgī (Whose body is decorated with pearls), Muktārañjitanāsikā (Whose nose is ornamented with a pearl), Mahāpātakarāśighnī (Destroyer of heaps of great sins), Manonayananandinī (Delighter of the mind and eye), ⁹⁸Mahāmāṇikyaracitā (Studded with great rubies), Mahābhūṣaṇabhūṣitā (Ornamented with great ornaments), Māyāvatī (Possessor of Māyā), Mohahantrī (Destroyer of

illusion), Mahāvidyāvidhārīṇī (Enjoyer of the Mahāvidyās),⁹⁹Mahāmedhā (Great wisdom), Mahābhūti (Great power), Mahāmāyāpriyāsakhī (Dear friend of Mahāmāyā), Mano dharī (Thoughtful), Mahopāyā (Great means), Mahāmaṇivibhūṣaṇā (Ornamented with great gems),¹⁰⁰Mahāmohapraśamanī (Curer from the great illusion), Mahāmaṅgaladāyinī (Giver of great auspiciousness);

‘Yaśasvinī (Splendid), Yaśodā (Giver of splendour), Yamunājalahārīṇī (Enjoyer in the waters of the Yamunā),¹⁰¹Yogasiddhikarī (Giver of the perfections of yoga), Yajñā (Sacrifice), Yajñeśavanditā (Praised by the lord of sacrifice), Yajñeśī (Mistress of sacrifice), Yajñaphaladā (Giver of the result of sacrifice), Yajanīyā (To be sacrificed to), Yaśaskarī (Maker of splendour),¹⁰²Yogayonī (Origin of yoga), Yogasiddhā (Perfected in yoga), Yoginī, Yogabuddhidā (Giver of yogic intelligence), Yogajñā (Knower of yoga), Yogayuktā (Immersed in yoga), Yamādyasṭavidhārīṇī (Performer of the eight practices of restrictions and so on),¹⁰³Yamunājalahārī (Stealer of the water of the Yamunā), Yamunājalasevitā (Worshipped by the water of the Yamunā), Yāminī (Night), Yamunā, Yāmyā (Southern), Yamalokanivāsinī (Dweller in the world of the dead);¹⁰⁴Lokālokavināśī (Destroyer of the inner and outer worlds), Lolatkallolamālikā (Garlanded with surging waves), Lolākṣī (Unsteady eyes), Lokamātā (Mother of the world), Lolā (Unsteady), Līlāvatī (Playful),¹⁰⁵Loka bandhu (Friend of the world), Lokadhātrī (Nurse of the world), Lokālokanivāsinī (Inhabitant of the inner and outer worlds), Lokatrayanivāsā (Inhabitant of the three worlds), Lakṣalakṣaṇalakṣitā (Marked with a hundred thousand marks),¹⁰⁶Līlā (Play), Lokā (World), Lāvaṇyā (Sweet), Laghimākamalekṣaṇā (Floating lotus-eyes);

‘Vāsudevapriyā (Dear to Vāsudeva), Vāmā (Lovely),

Vasantasamayapriyā (Dear to the season of spring), ¹⁰⁷Vāsantī (Vernal), Vasudhā (Earth), Vajrā (Thunderbolt), Veṇuvādyaparāyaṇā (Devoted to playing the flute), Vīṇavādyapramattā (Intoxicated by the music of the lute), Vīṇānandavibhūṣaṇā (Decorated by the bliss of the lute), ¹⁰⁸Veṇupriyā (Lover of the flute), Vādyaratā (Lover of music), Vaṃśīnādavibhūṣaṇā (Ornamented by the sound of the flute); ‘Śubhā (Beauty), Śubhavatī (Beautiful), Śānti (Peace), Śaiśavā (Childish), Śāntivigrahā (The form of peace), ¹⁰⁹Śītalā, Śoṣitā (Drained), Śobhā (Bright), Śubhadā (Giver of beauty), Śubhadāyinī (Awardee of beauty), Śivapriyā (Dear to Śiva), Śivānandā (Bliss of Śiva), Śivapūjasu tatparā (Devoted to Śiva’s rituals), ¹¹⁰Śivabhṛtyā (Śiva’s servant), Śivāsaktā (Attached to Śiva), Śivanṛtyaparāyaṇā (Devoted to Śiva’s dance), Śrīdūtī (Śrī’s messenger), Śrīnivāsā (Śrī’s abode), Śrutirūpā (The form of revelation), Śubhavrata (Pure living), ¹¹¹Śuddhavidyājapakarī (Reciter of the pure Vidyā), Śubhakartā (Doer of good), Śubhāśayā (Abode of goodness), Śrutānandā (Famous bliss), Śruti (Revelation), Śrotrī (Listener), Śivapremaparāyaṇā (Devoted to love of Śiva), ¹¹²Śoṣaṇī (Drainer), Śubhavartā (Good livelihood), Śālinī (Abounding), Śivanartakī (Śiva’s dancer); ‘Ṣaḍguṇā (The six qualities), Ṣaṭpadākrāntā (Beyond the six states), Ṣaḍaṅgaśrutirūpiṇī (The form of the six parts of revelation);

¹¹³‘Sarasā (Potent), Suprabhā (Splendid), Siddhā (Perfected), Siddhasiddhipradāyinī (Giver of perfection to the perfected), Sevyā (Worthy of service), Sandhyā (Juncture), Satī, Sūkti (Wise saying), Sūktirūpā (The form of wise sayings), ¹¹⁴Sam̐patpradā (Giver of success), Stuti (Praise), Stutyā (Praiseworthy), Stavanīyāpriyā (Dear to those worthy of praise), Sthairya (Giver of firmness), Subhagā (Fortunate), Saukhyā (Welfare),

Strīṣu saubhāgyadāyinī (Giver of fortune among women),
¹¹⁵Sūkṣmāsūkṣmā (Subtle and gross), Svadhā, Svāhā,
Svadhālepapramodinī (Delighting in the remnants of the
Svadhā offering), Svargapriyā (Dear to heaven), Samudrābhā
(Ocean-coloured), Sarvapātakanāśinī (Destroyer of all sins),
¹¹⁶Samśāratāriṇīrādhā (Rādhā, the deliverer from the circle of
birth and death), Saubhāgyavardhinī (Increaser of fortune);
'Haripriyā (Dear to Hari), Hiraṇyābhā (Golden), Hariṇākṣī
(Deer-eyed), Hiranmayī (Made of gold), ¹¹⁷Haṃsarūpā (Form of
a goose), Haridrābhā (Yellow), Haridvarṇā (Yellow-coloured);
'Kṣemadā (Giver of safety), Kṣalitā (Purified), Kṣomā (Linen),
Kṣudraghaṇṭavidhāriṇī (Carrier of small bells).

¹¹⁸'Listen once again, impudent woman, to the vocalic letters, to
a hymn of a thousand names consisting of vowels and
consonants!

¹¹⁹'Ajarā (Young), Atulānantā (Incomparable and endless),
Anantāmṛtadāyinī (Giver of endless nectar), Atyudārā (Most
munificent), Aśokā (Sorrowless), Alakā (Little girl), Amṛtaśravā
(Stream of nectar), ¹²⁰Anāthavallabhā (Dear to the masterless),
Anantā (Endless), Ayoniṣaṃbhavā (Not born from a womb),
Avyaktā (Invisible), Alakṣaṇā (Without characteristics),
Akṣuṇṇā (Undefeated), Anavachinnā (Unbounded), Aparājitā
(Unsurpassed), ¹²¹Anātha nāthābhiṣṭā (Dear to the master of the
masterless), Arthasiddhidā (Giver of the perfection of riches),
Ānandavardhinī (Increaser of bliss), Aṇimādiguṇādhārā (Stream
of abilities such as minification), Aḡaṇyālikahāriṇī (Remover of
uncountable little swarms), ¹²²Acintyaśaktivalayā (Wave of
inconceivable power), Adbhutarūpā (Of wonderful form),
Aghahāriṇī (Remover of sin), Adrirājasutādūtī (Messenger of
Pārvatī), Aṣṭayo gasamanvitā (Possessor of the eight yogas),
¹²³Acyutā (Imperishable), Aparicchinnā (Uninterrupted),

Akṣuṇṇa śaktidhāriṇī (Bearer of the undefeated lance), Ananta
 tīrtharūpā (The form of unlimited places of pilgrimage),
 Amṛtadhāriṇī (Bearer of nectar), ¹²⁴Anantamahimā (Of
 unlimited greatness), Apārā (Unsurpassed), Ananta
 saukhyadāyini (Giver of unlimited happiness), Annadā (Giver of
 food), Arthadā (Giver of wealth), Arthā (Wealth),
 Anantasiddhidāyini (Giver of unlimited perfections),
¹²⁵Aśeṣavighnasamhantrī (Remover of all obstacles),
 Aśeṣaguṇagulphitā (Accumulation of all good qualities),
 Ajñānanāśinīdevī (Goddess who removes ignorance),
 Ajñānatimirāpahā (Remover of the darkness of ignorance),
¹²⁶Aśeṣapāpasamhantrī (Remover of all sins), Aśeṣadevatāmayī
 (Consisting of all the divinities), Aghorā (Not terrifying),
 Amṛtādevī (Goddess of nectar), Amṛtavarṣiṇī (Rain of nectar),
¹²⁷Anugrahaparādevī (Merciful goddess), Abhirāma vinodinī
 (Enjoyer of pleasure), Anavadyā (Irreproachable), Aparicchinnā
 (Uninterrupted), Anusāra kalaṅkinī (Naturally unchaste);
¹²⁸Ārogyadātrī (Giver of health), Ānandā (Bliss),
 Āpannārtivināśinī (Remover of misfortune and pain),
 Āścāryarūpā (Wonderful form), Ādyasthā (Standing at the top),
 Āptavidyā (She who has attained the Vidyā), ¹²⁹Āpyāyanī
 (Causing fullness), Ālasyā (Idleness), Āpadāhāmṛtapradā
 (Bestower of the nectar that removes misfortune);
 ‘Iṣṭāvatī (Possessing the desireable), Iṣṭadātrī (Giver of the
 desireable), Iṣṭāpūrṇaphalapradā (Giver of the fruit of
 fulfillment of all desires), ¹³⁰Itihāsāśrutīḍyārthā (The
 praiseworthy meaning of the revelation and the epics),
 Itihāmutraśubhapradā (Bestower of good in this life and the
 next), Iṣṭā (Desired), Iṣṭarūpā (Desired form), Indrādīparivanditā
 (Prayed to by Indra and others), ¹³¹Ihālakṣāramānandā (The bliss
 of joy unmeasurable here), Indirāvasyamandirā (A temple

defeating Lakṣmī), Indrā (Wife of Indra), Indrānisamsevyā (Served by the wife of Indra), Īśvarīsuravallabhā (The mistress that the gods love);

¹³²Ītibhītipraṇīti (Remover of fear and distress), Īṣatrūpā (Of slight body);

‘Utkṛṣṭaśakti (The eminent Śakti), Utkṛṣṭā (Eminent), Umā, Utkṛṣṭarūpinī (Eminent form), ¹³³Utaṅkaśakti saṃyuktā (Who has the power of sage Utaṅka), Upamānavivarjitā (Bereft of comparison), Uditā (Elevated), Ukṣā (Large), Uṣā (Dawn), Unmanī parā (The highest, mindless state);

¹³⁴Ūhā (Consideration), Ūhavitarkā (Considered conjecture), Ūrdhvaadhārā (The upper flow), Ūrdhvaretā (Updrawn semen), Ūrmilā, Ūrdhvagā (Gone above);

¹³⁵Ṛṣivṛndastutā (Praised by groups of seers), Ṛddhi (Increase), Ṛnatrayavināśinī (Remover of the three debts^s), Ṛtambharā (Bearing truth within), Ṛddhidātrī (Giver of increase), Ṛkthā (Consisting of hymns of the Ṛgvedā), Ṛksvarūpinī (The form of the hymns of the Ṛgvedā), ¹³⁶Ṛtupriyā (Dear to the seasons), Ṛkṣamātā (Mother of the Pleiades), Ṛkṣārci (Ray of the Pleiades), Ṛkṣamārgagā (Follower of the path of the Pleiades), Ṛtulakṣaṇarūpā (Form marked by the right time), Ṛtumārgapradarśinī (Illuminator of the path of right time);

¹³⁷Eṣitākhilasarvārthā (The full meaning of all that is sought), Ekaikāmṛtadāyinī (Giver of every single nectar), Edhanīyasvabhāveṣṭā (Whose increasing self is desired), Ejitāśeṣapātakā (Who has shaken away all sin);

¹³⁸Aiśvaryā (Majesty), Aiśvaryarūpā (Majestic form), Aindrī (Related to Indra), Aindranibhadyuti (Splendid like a bolt of lightning);

‘Ojasvinī (Vigorous), Oṣadhī (Herb), Ojodā (Strengthening), Odanadāyinī (Giver of rice boiled in milk), ¹³⁹Oṣṭhāmṛtā

(Lipnectar), Oṣṭhaunnatyā (Elevated lips), Oṣadhābhavarogahā (The herb that removes the disease of existence);

‘Audāryacañcalādevī (Goddess who is generous but fickle), Aupendrīmegharūpinī (Handsome as a cloud of Viṣṇus);

¹⁴⁰‘Ambarasthā (Standing in the sky), Ambarā (Sky), Ambā (Mother), Ambālikā (Mother), Ambujekṣā (Lotus-eyed), Ambālā (Mother), Ambusnigdhi (Smooth as water);

¹⁴¹‘Aṃśumālī (Garlanded with sunbeams), Aṃśumatī (Radiant), Aṃśī (Having parts), Aṃśasambhavā (Born from a part), Andhatāmisrahādevī (Goddess that removes the deepest darkness), Atyantaśobhinasvarā (Extremely splendid sound), Artheśā (Mistress of riches), Arthadātrī (Giver of riches), Artharūpā (Form of riches), Anāhatā (Unstruck).

¹⁴²‘Dear, beautiful one! Now listen to the next names, beginning with the letter k, extremely beautiful, pure, spotless and the highest abode!’

¹⁴³Īśvara continued: ‘Kalyāṇī (Virtuous), Kāmyā (Desirable), Kamalotpalagandhinī (Fragrant as a lotus), Kumudvatī (Bearing a lotus), Kamalinī (Lotus), Kānti (Splendour), Kampitadāyinī (Giver of tremors), ¹⁴⁴Kāñcanākhyā (Appearing as gold), Kāmadhenu (Wish-fulfilling cow), Kīrti (Fame), Kṛtakleśanāśinī (Remover of past afflictions), Kratuśreṣṭhā (Best sacrifice), Kratukalā (Time of sacrifice), Karmapāśavināśinī (Cutter of the bonds of actions), ¹⁴⁵Kamalākṣī (Lotus-eyed), Klamaharā (Remover of fatigue), Kṛśānutapanaprabhā (Bright as sunshine), Karuṇārdra (Tender-hearted), Kalyāṇī (Virtuous), Kalikalmasanāśinī (Remover of the stains of the Kali age), ¹⁴⁶Kāmarūpā (Form of desire), Kriyāśakti (Power of action), Kamalotpalamālinī (Garlanded with lotuses), Kūṭasthā (Standing at the summit), Karuṇā (Compassion), Kāntā (Agreeable), Karmayānī (The path of action), Kalāvatī (Having

parts), ¹⁴⁷Kamalā (Lotus), Kalpalatikā (Wish-fulfilling vine), Kālī, Kalmaṣanāśinī (Remover of stains), Kamanīyajalā (Lovely water), Kamrā (Loving), Kapardipūjanapriyā (Fond of the worship of Śiva), ¹⁴⁸Kadambakusumābhāṣā (Yellow as the Kadamba flower), Kokanadekṣaṇā (With eyes like red lotuses), Kālindī (Yamunā river), Kelikalitā (Driven by play), Kaṇa (Minute), Kādambamālikā (Wearing a garland of Kadamba flowers), ¹⁴⁹Krāntalokatrayā (Extended over the three worlds), Kaṇḍu (Ardent desire), Kaṇḍurūpamanoharā (The delightful form of ardent desire),

‘Khaḍginī (Bearing a scimitar), Khaḍgadhārābhā (Shining as a swordsman), Khaḍgā (Scimitar), Khaḍgendudhāriṇī (Bearer of a crescent moon), ¹⁵⁰Khe khelagāminī (Wandering playfully in the sky), Khasthā (Standing in the sky), Khaḍgendutilakārcitā (Decorated with a crescent Tilaka), Khecarī (Moving in the sky), Khecarīvandyā (Praised by those moving in the sky), Khyāti (Renown), Khyātipradāyinī (Giver of renown), ¹⁵¹Khaṇḍitāśeṣapāpaughā (The flood of all of whose sins are broken), Khalavṛddhivināśinī (Destroyer of the increase of evil men), Khātainaḥ kandasandohā (Remover of the bulbous roots of sin), Khaḍgakhaṭvāṅgavāhinī (Bearer of a scimitar and a club), ¹⁵²Kharasantāpaśamanī (Stiller of sharp suffering), Kaniḥ pīyūṣapāthasām (Mine for the streams of nectar).

¹⁵³‘Listen next, greatest mistress, beautiful one, to the names beginning with g, always greatly beautiful!

‘Guhā (Secret), Gandhavatī (Fragrant), Gaurī (Golden), Gandharvanagarapriyā (Dear to the cities of the Gandharvas), ¹⁵⁴Gambhīrāṅgī (Whose limbs are deep), Guṇamayī (Qualified), Gatāntā (Who has reached the end), Gatipriyā (Fond of the path), Gaṇanāthāmbikā (Mother of Gaṇeśa), Gītā (Song), Gadyapadyaparistutā (Praised by prose and poetry),

¹⁵⁵Gāndhārī, Garbhaśamanī (Killer of the embryo), Gatibhraṣṭā (Fallen from the path), Gatipriyā (Fond of the path), Gomatī (Rich in cattle), Guhavidyā (Secret Vidyā), Gauḥ (Cow), Goptrī (Defender), Gagaṇagāminī (Gone into the sky), ¹⁵⁶Gotrapravardinī (Increaser of the family), Guṇyā (Endowed with qualities), Guṇātītā (Beyond the qualities), Guṇāgrahī (Taker of qualities), Guhāmbikā (Secret mother), Girisutā (Daughter of the mountain), Govindarasadāyinī (Giver of rasa to Govinda), ¹⁵⁷Guṇanīyacaritrā (Whose deeds multiply), Gāyatrī, Giriśapriyā (Dear to Śiva), Gūḍharūpā (Secret form), Guṇavatī (Qualified), Gurvī (Venerable), Gauravarāṅginī (Fond of venerability), ¹⁵⁸Grahaṇīḍāharā (Remover of affliction caused by the stars), Guptā (Concealed), Gadāghnī (Killing with a club), Gamanapriyā (Fond of intercourse).

‘Listen carefully to the names beginning with the letter c!

¹⁵⁹When you have heard this *vidyā*, sweetly smiling one, you should conceal it.

‘Cāmpēyalocanā (With eyes like Campaka flowers), Cāru (Sweet), Cārvāṅgī (Sweet-bodied), Cārurūpiṇī (Of sweet body),

¹⁶⁰Cāryacāritranilayā (Abode of sweet behaviour), Citrakṛt (Astonishing), Citrarūpiṇī (Astonishing form), Candracandanasiktāṅgī (Whose body is anointed with moonlike sandalwood paste), Carvaṇīyā (To be chewed), Cirasthitā (Longstanding), ¹⁶¹Cārucampakamālāḍyā (Richly adorned with sweet Campaka garlands), Calitāśeṣaduṣkṛtā (Who has shaken off all bad deeds), Cidākāśaśaradvāti (The autumnal moon in the sky of consciousness), Cañcaccāmaravījitā (Fanned by shaking chowries), ¹⁶²Cāritāśeṣavṛjinā (Who has set all deceit in motion), Cāritāśeṣamaṇḍalā (The circle of all loveliness);

‘Raktacandanasiktāṅgī (Whose body is anointed with red sandalwood paste), Raktāṅgī (Redbodied), Raktamālikā (Red

garland);

¹⁶³Śuklacandanasiktāṅgī (Whose body is anointed with white sandalwood paste), Śuklāṅgī (Whitebodied), Śuklamālikā (White garland);

‘Pītacandanasiktāṅgī (Whose body is anointed with yellow sandalwood paste), Pītāṅgī (Yellowbodied), Pītamālikā (Yellow garland);

¹⁶⁴Kṛṣṇacandanasiktāṅgī (Whose body is anointed with black sandalwood paste), Kṛṣṇāṅgī (Blackbodied), Kṛṣṇamālikā (Black garland);

‘Śuklavastraparidhānā (Dressed in white clothing), Śuklavastrottariyini (Dressed in a white upper cloth);

¹⁶⁵Raktapaṭṭaparidhānā (Dressed in red silk), Rakta vasrottariyini (Dressed in a red upper cloth);

‘Pītapapaṭṭaparidhānā (Dressed in yellow silk), Pītapapa ṭtrottariyini (Dressed in a yellow upper silk cloth);

¹⁶⁶Kṛṣṇapaṭṭaparidhānā (Dressed in black silk), Kṛṣṇa paṭṭottariyini (Dressed in a black upper silk cloth);

‘Vṛndāvanacarī (Roaming about Vṛndāvana), Vaṁśinādinī (Sounding the flute), Vanamālinī (Wearing a garland of forest flowers), ¹⁶⁷Vṛndāvaneśvarī Rādhā (Rādhā, the mistress of Vṛndāvana), Kṛṣṇakāryaprasādhani (Accomplisher of Kṛṣṇa’s tasks), Padminī, Nāgarī (Cunning), Gopī (Cowherdess), Kālinī avagāhinī (Joining the Yamunā river), ¹⁶⁸Gopīśvarapriyābhṛtyā (Dear servant of the master of the cowherdresses), Nagaramohanī (Enchanter of the cunning), Tripurādeśī (Follower of Tripurā), Tripurājñākārī (Performer of Tripurā’s orders), ¹⁶⁹Tripurāsannikarṣasthā (Who stays in the vicinity of Tripurā), Tripurā anucāriṇī (Attendant of Tripurā), Tripurāpurasaṁsthā (Dweller in Tripurā’s city), Rādhā, Padminīparā (The supreme Padminī),

¹⁷⁰Nānāsaubhāgyasampannā (Endowed with all fortune),
Nānābharaṇabhūṣitā (Decorated with all kinds of decorations).¹⁷¹

‘Because of your devotion, I have spoken this hymn of a thousand names. ¹⁷¹Great mistress, handsome woman, if a man recites this hymn, the mantra and the Armour *kalpa* after *kalpa*, ¹⁷²after having engaged himself only in the Rādhikā *vidyā*, then even this minor *vidyā* will after a long time award perfection. ¹⁷³The *vidyā* of Padminī Rādhikā is settled among the minor *vidyās*.

‘Great mistress, the wise man should strenuously engage himself in a Mahāvidyā, ¹⁷⁴but in public, greatest mistress, beautiful one, with the Rādhā mantra. Listen, great mistress, to the name that is recommended for public use:

¹⁷⁵ ‘*Kṛṣṇa Rādhe Govinda*.

‘This one should strenuously recite; it is a Vaiṣṇava mantra recommended everywhere. ¹⁷⁶KṚṢṆA is directly Kālikā; RĀDHĀ is Prakṛti Padminī and GOVINDA, mistress of gods, is Tripurā Sundarī herself.’

Thirty-fourth Paṭala

Devī said: ¹‘Mighty-armed one, listen once again to my supreme words! Great god, master, please describe Hari’s name in detail.

²Lord Sadāśiva, greatest master, please explain to me extensively all about that name of Hari that you earlier indicated!’

Īśvara said: ³‘Hari’s name is twofold: the Great and the General. The General is intended for India, but the Great name is always

great. ⁴The Great name is recommended in heaven, earth and the nether worlds. That which Tripurā, the mistress of the world told Vāsudeva[#] is the ⁵General name, intended for India and honoured by men. The Great name, great mistress, contains all powers.

⁶‘ *Oṃ. Śivo Rāmaḥ Śivo Rāmaḥ Rāmo Rāmaḥ Śivaḥ Śivaḥ.*

‘ *Kṛṣṇaḥ Kṛṣṇaḥ Aiṃ Klīm Hrīm Śivaḥ Śivaḥ.*

‘ *Kṛṣṇaḥ Śivo Rāmo Hariḥ Śivo Rāmaḥ Śivaḥ Śivaḥ. Oṃ.*

⁷‘This great mantra of twenty-two names^{†*} is known as Hari’s name. ⁸It is in all the Vedas considered suitable for Brahmins, Kṣatriyas and Vaiśyas. This name, great mistress, first purifies the ears. ⁹This name, Hari’s delightful name, pervades the universe. Dear goddess, the name that consists of sixteen names and thirty-two syllables^{††} ¹⁰is recommended for the heretics. The one that has *Oṃ* at the beginning and end is always for the three upper classes beginning with the Brahmins, ¹¹great mistress, beautiful one, not for a Śūdra, for if he utters *Oṃ*, mistress of the gods, he will go to the Kumbhīpāka hell. ¹²First one should take initiation and then only utter *Oṃ*.

‘The General or the Particular is intended for the Śūdra castes.

¹³Greatest mistress, there are superior, middling and inferior Śūdras. The superior and middling Śūdras live on Rose Apple Island.^{††} ¹⁴The Great name is approved for all castes, but the

General name, greatest mistress, is for the inferior ones in India.

¹⁵Beautiful one, the General name is recommended for the inferior. Discarding the Seed of Violence^{†§} and the two kinds of Defilement,^{†||} goddess, ¹⁶he should constantly recite the General Hari’s name of sixteen names in groups of ten in order to purify the ears.’

Devī said: ¹⁷‘Greatest master, bearer of the spear! If the General name of Hari is defective, why then did mother Tripurā impart it to Vāsudeva? Please tell me this, Śaṅkara!’

Īśvara replied: ¹⁸‘The secret of Hari’s name always contains all power! Handsome woman, Tripurā told Vāsudeva the Great name ¹⁹first and then only the one of sixteen names, for the metre, greatest mistress, beautiful one, that she told before, ²⁰is the metre of the Great name and does not concur with that of the General one.†# The General name is said to have two kinds of Defilement.

²¹‘The secret of the Great name is very rare, mistress of the gods! In Oṃ are the three gods Rudra, Viṣṇu and Brahmā. ²²ŚIVA is Kālīkā herself and RĀMA is Tripurabhairavī, and Mahākālī Mahāmāyā takes the form of KṚṢṆA. ²³After ten names come three supreme Śaktis, beautiful one: Bhairavī, Kālī and Mahākālī.†*

²⁴‘Killer of Mahiṣa, greatest mistress! Hari’s name contains all power, but the General one of sixteen names ²⁵has two kinds of Defilement and is intended for groups of Śūdras; the General one is always intended for the inferior Śūdras. ²⁶However, a Śūdra who is initiated is known as a superior one.

‘The name of RĀMA, great mistress, always carries the power of the bow; ²⁷the name KṚṢṆA, great mistress, embodies all powers, and the name ŚIVA, mistress of the gods, destroys the sin of both the moving and nonmoving.

²⁸‘Listen carefully once more to a Great name!

Oṃ Hare Kṛṣṇa Govinda Oṃ Hrīṃ Janārdana Hṛṣikeśa Hrīṃ Oṃ.

²⁹‘Thus have I told you the name, the most splendid name of Hari. This name, great mistress, is honoured by the goddess who dwells in

the three worlds. ³⁰This name, great mistress, always increases fortune.

‘Daughter of the mountain, a Mahāvidyā should always be concealed. ³¹For one who conceals it in this manner, mistress of the gods, for one who conceals it in a hundred and eight different ways, for him only does a Mahāvidyā award perfection.’

Thirty-fifth Paṭala

Devī said: ¹‘Be kind and speak to me once more, great god Śaṅkara! Great Padminī Rādhā attained the abode of Tripurā, ²but where did Candrāvalī and all the others go? Fortunate one, Śaṅkara, describe all of this in detail!’

Īśvara replied: ³‘Great mistress, beautiful, fair-complexioned one, all of them dissolved into the garland, into the garland given by Tripurā. ⁴Through the worship of Tripurā’s feet there are always millions of heaps of universal eggs resting in Vāsudeva’s garland. ⁵Great mistress, Hari quickly gathered all of them together and then speedily proceeded to Dvārakā, where she who rides the lion dwells.

⁶‘Listen once more, impudent woman, greatest mistress! I will explain the ocean of knowledge to you: Padminī’s Gāyatrī, the supreme syllables.

⁷‘ *Aiṃ Hrīm.*

We inquire about Padminī Rādhikā, ‘We meditate on her who dwells in Tripurā’s city;

‘May this Gaurī inspire us.

⁸‘Because of your devotion, I have narrated this Tantra with its Gāyatrī. It is therefore a Bhāgavata Tantra, beautiful-eyed one.

⁹Greatest mistress, wherever in the Tantras one can find the supreme part of Gāyatrī, that should be known as the Bhāgavata. ¹⁰Greatest mistress, wherever in the Tantras that the complete syllables of the Gāyatrī exist, that indeed is the Bhāgavata, my dear. ¹¹A Purāṇa or supreme Tantra that contains the mere letters of Gāyatrī is not the Bhāgavata, for it is always devoid of power.

¹²‘Great mistress, the old mother is Kalāvatī herself. My dear, she always stays at the banks of the ocean of nectar. ¹³In this rare form, goddess Kalāvatī Mahāmāyā always stays there in the form of a *dūtī* to attend to the needs of Kṛṣṇa. ¹⁴My dear, the garland around Kṛṣṇa’s neck is Kalāvatī herself.

¹⁵‘Goddess! Thus have I told you the incomparable Rādhā Tantra. Because of your devotion, I have narrated it. It must not be revealed to an animal. ॐ ॐ Great mistress, this Tantra is advantageous and the greatest benediction; beautiful one, loving one, this Tantra should be proclaimed!’

Thirty-sixth Paṭala

Devī said: ¹‘Be kind and speak to me once more, great god Śaṅkara, greatest master, about Padminī’s enchanting secret truth, ²about the beautiful and most enchanting lotus of a thousand petals. Explain all of this in detail, great god and master!’

Īśvara replied: ³‘Listen, delicate one, and I will tell you the enchanting truth of Vraja. When you gave up your body at Dakṣa’s sacrifice, affectionate one, ⁴the supreme fifty Seats sprung up from the pieces of your body. Great mistress! Mathurā, the circle of Vraja, is the Seat of the hair. ⁵I will here

tell you a secret, listen carefully!

‘Great mistress, there is always a lotus in your hair. ⁶When your hair fell down on earth, great mistress, first fell the lotus, greatest mistress, red like the the sun at dawn. ⁷On top of the lotus is the mass of hair, perfumed with all kinds of scents, the hair beautified by bees and adorned on all sides by cuckoos – ⁸these bees and cuckoos are all *yoginīs* and your *dūtis*.

‘Mathurā, the circle of Vraja, rests on the curls of your hair; ⁹the curls of your hair, goddess, steal away the life of Viṣṇu. Pārvatī, great mistress, the distance that the lowing of a cow traverses ¹⁰should be known as a *krośa*; it is never otherwise. Sinless one, the land of yours has a circumference of eighty *krośas*.

¹¹‘Mathurā, the circle of Vraja, rests within the curls of your hair. The lotus in your hair, red like the sun at dawn, ¹²has one thousand petals and is furnished with millions of Gāyatrīs. Great mistress, the seed-vessel is the city of Kuṇḍalinī itself; ¹³the lotus is constantly filled with masses of the highest bliss.

‘Wherever a limb or secondary limb of Satī fell, ¹⁴there one should understand to exist a most rare Seat of perfection. The fifty different Seats are horrible and very frightening, ¹⁵but the Seat of the hair, beautiful one, is gentle and enchanting to Viṣṇu. Great mistress, Hari always dwells in the Seat of the hair.

¹⁶‘Goddess, wherever Kātyāyanī Māyā, Mahāmāyā, the world itself, stays, there stay always the fifty Māṭrkās in her company.

¹⁷In the middle is Kalāvatī Māyā, the mother of the world, the one who gave birth to the world. Goddess and greatest mistress!

¹⁸The nectarean water of the Yamunā river is filled with the *rasa* of their love. My dear, Kalāvatī Māyā herself becomes manifold.

¹⁹‘Greatest mistress Pārvatī, wherever the Kadamba trees take the form of the desire tree, your Seats are Golokas, ²⁰for that which awards the four goals of life is called Goloka. It is a Seat

that contains all places of pilgrimage and that gives *dharma*, *artha*, *kāma* and *mokṣa*.

²¹‘That which is Goloka Māthura is made of your hair. Great mistress, it is said that the lotus has fifty petals. ²²Greatest mistress, on each and every petal stay the Māṭṛkās, one after another, ²³by simply the touch of which even the unqualified becomes qualified. My dear, through the trick of his yogic sleep, Vāsudeva is a great ghost, ²⁴but simply by the touch of the Māṭṛkās, he is Śabdabrahman. Therefore, great mistress, Viṣṇu himself is unqualified, ²⁵but simply by the touch of the Māṭṛkās, Kṛṣṇa is always qualified.

‘Pārvatī! When he is without the Māṭṛkās, he is unqualified; ²⁶he remains eternally there with his club, Pārvatī. Great mistress, unqualified Viṣṇu is white, but the glow that is in the club is the highest Śakti. ²⁷In this way, Pārvatī, should you understand Brahman; Śabdabrahman is qualified simply by the touch of the Māṭṛkās.’

Devī said: ²⁸‘Greatest master, rich in penance, please tell me about the most worshipable Māṭṛkās, always attracting Kṛṣṇa, ²⁹and about the fifty supreme petals among the petals of the lotus, always containing all the fifty principles as well as the three qualities!’

Īśvara replied: ³⁰‘Great mistress, listen to a secret truth, most rare; the truth of the lotus, beautiful one, delightful to hear and increasing happiness, ³¹giving pleasure, giving *mokṣa*, my dear, giving *artha* and always giving *kāma*! The lotus that decorates your hair is perfumed. ³²On top of it lies your enchanting hair, great mistress and goddess, called Vṛndāvana, where supreme Kātyāyanī dwells.

³³‘Great mistress, listen carefully to the names of the Māṭṛkās, simply by hearing which misfortunes are destroyed! ³⁴I bow to

the highest mistress and speak, sweetly smiling, loving one: without the Mātrkās everything becomes meaningless.

³⁵‘Brahmāṇī, Caṇḍikā, Raudrī, Gaurī, Indrāṇī, Kaumārī, Vaiṣṇavī, Durgā, Nārasimhī, Kālikā, ³⁶Śivadūtī, Vārāhī, Maheśī, Kauśikī, Śākambharī, Jayantī, Maṅgalā, Pālikā, ³⁷Medhā, Śivarūpā, Śāmbhārī, Bhīmarūpiṇī, Śāntā, Bhrāmarī, Rudrarūpiṇī, ³⁸Ambikā, Kṣemā, Vahnirūpiṇī, Dhātrī, Bahurūpā, Svāhā, Svadhā, ³⁹Aparṇā, Mahodarī, Ghorarūpā, Mahākālī, Bhayaṃkarī, ⁴⁰Kṣemaṃkarī, Nāyikā, Caṇḍā, Caṇḍavatī, Caṇḍikā, Ugracaṇḍā, ⁴¹Caṇḍāvatī, Mahādevī, Priyā, Nityā, Vāmarūpiṇī, ⁴²Priyaṃkarī, Sanātānī, Kalavikariṇī and Balapramathinī: ⁴³these are the Mātrkā goddesses that stay on the fifty petals.‡§ Listen, my dear, for I will now tell you about their qualities. They all stay on the petals, one after the other, beginning from the East.

⁴⁴‘Brahmāṇī is golden and decorated with all kinds of ornaments. She stays in the middle of the Brahmāṇī petal and is full of the *rasa* of amorous love.

⁴⁵‘Caṇḍikā is red like the rising sun. She stays on the Caṇḍikā petal, she carries a pot of nectar and gives Kṛṣṇa fearlessness.

⁴⁶‘Raudrī is black in body and face and always wears yellow clothing. She stays in the middle of the Raudrī petal and always attends to the needs of Kṛṣṇa.

⁴⁷‘Gaurī is Mahāmāyā, a Mātrkā that enchants Kṛṣṇa. She stays in the middle of the Gaurī petal and always bewilders Kṛṣṇa.

⁴⁸‘Indrāṇī is red like the rising sun and shines with a thousand eyes. She stays in the middle of the Indrāṇī petal and gives good fortune to Kṛṣṇa.

⁴⁹‘Kaumārī has golden limbs and stays on the Kaumārī petal. Her limbs are smeared with various perfumes, and she gives perfumes to Kṛṣṇa.

⁵⁰‘Vaiṣṇavī has a dark body. She stays on the Vaiṣṇavī petal, and she is ornamented with all kinds of ornaments, greatest mistress.

⁵¹‘Durgā has a yellow body. She constantly stays on the Durgā petal. She makes Kṛṣṇa fearless and always fulfills the *rasa* of amorous love.

⁵²‘Nārasimhī has a light body and stays on the Nṛsiṃha petal. Greatest mistress, she always increases Kṛṣṇa’s strenght.

⁵³‘Kālikā has a black body. She stays on the Kālī petals. She is dressed in the directions, and she keeps her hair loose. Beautiful one, she is Kṛṣṇa’s mother.

⁵⁴‘Goddess Śivadūtī is famed as being red. My dear mistress of gods, she always stays on the Śiva petals.

⁵⁵‘Cāmuṇḍā, great mistress, fair-complexioned one, is black. Loving one, mistress of gods, she always stays on the Kṛṣṇa petals. ‡||

⁵⁶‘Goddess Vārāhī is always multicoloured. Daughter of the mountain, she always stays in the middle of the Vārāhī petal.

⁵⁷‘Maheśī, great mistress, stays on the Maheśī petal. She should be understood to always be white and always eager for amorous love.

⁵⁸‘Kauśikī, great mistress, has a red body and red eyes. She stays in the middle of the Kauśikī petal, and she is form of amorous love itself.

⁵⁹‘Goddess Śākambharī, sweetly smiling one, wears yellow clothes. She stays in the middle of the Śākambharī petal; she is constantly bent from the weight of her breasts.

⁶⁰‘Jayantī, my dear, great mistress, is always black. She stays in the middle of the Jayantī petal and gives victory to Kṛṣṇa.

⁶¹‘Maṅgalā, great mistress, has a green form. She stays in the middle of the Maṅgalā petal and always awards auspiciousness.

⁶²‘Pālikā, mistress of gods, sweetly smiling one, is black. She stays in the middle of the Pālikā petal and always awards bliss.

⁶³‘Medhā, greatest mistress, is always red. Mistress of the gods, my dear, she always stays on the Medhā petals.

⁶⁴‘Goddess Śivarūpā is the colour of the Bandhūka flower. She stays on the Śiva petals, mistress of the gods, and awards blessings.

⁶⁵‘Śāmbhārī, great mistress, is red like the rising sun. Daughter of the mountain, she always stays in the middle of the Śāmbhārī petal.

⁶⁶‘Goddess Bhīmarūpā, beautiful one, is the colour of a lightning bolt. She always stays on the Bhīma petal and awards great power.

⁶⁷‘Śāntā, greatest mistress, is the colour of the jasmine flower. She stays on the Śānta petal and gives very fragrant garlands.

⁶⁸‘Bhrāmarī, great mistress, is the colour of the saffron flower. Daughter of the mountain, she always stays on the Bhrāmarī petal.

⁶⁹‘Goddess Rudrarūpiṇī is the colour of the asparagus flower. She stays on the Rudra petal, and she removes the great illusion.

⁷⁰‘Ambikā, mistress of the gods, is the colour of the Ketakī flower. She stays in the middle of the Ambikā petal; she is a form of amorous love itself.

⁷¹‘Kṣemā, greatest mistress, is the colour of the Mālatī jasmine flower. She stays on the Kṣemā petal, and she is a vessel for all kinds of loving *rasa*.

⁷²‘Goddess Vahnirūpiṇī is the colour of fire. My dear, she always stays on the Vahni petals.

⁷³‘Dhātrī, greatest mistress, is smoke-coloured. Greatest mistress, this goddess stays on the Dhātrī petals.

⁷⁴‘Goddess Bahurūpā is decorated with a wonderful form. She

stays on the Bahu petal and takes away many kinds of suffering.

⁷⁵‘Svāhā, greatest mistress, is the colour of a red bolt of lightning. She stays on the Svāhā petal and gives *rasa* to Kṛṣṇa.

⁷⁶‘Svadhā, greatest mistress, is the colour of a white bolt of lightning. She always stays on the Svadhā petals.

⁷⁷‘Aparṇā, great mistress, is the colour of a yellow bolt of lightning. She stays in the middle of the Aparṇā petal, and she is the form of all kinds of amorous love.

⁷⁸‘Goddess Mahodarī is decorated with many different forms. She stays in the middle of the Maho petal and always performs all kinds of services.

⁷⁹‘Goddess Ghorarūpā stays on the Ghora petals. She is the colour of a Bandhūka flower and loves playing the lute.

⁸⁰‘Mahākālī is Mahāmāyā. She stays on the Kālī petals. She is the colour of ground collyrium, and she always protects Kṛṣṇa.

⁸¹‘Bhayaṃkarī, great mistress, stays on the Bhaya petals. She is the colour of a red flower, and she wears a lotus garland.

⁸²‘Kṣemaṃkarī, great mistress, always stays on the Kṣema petal. She is the colour of a nutmeg flower, and she shines with the *rasa* of amorous love.

⁸³‘Nāyikā, great mistress, is the colour of red vermilion. Lotus-eyed one, she always stays in the middle of the Nāyikā petal.

⁸⁴‘Caṇḍā, greatest mistress, is the colour of a blue lotus. She stays on the Caṇḍā petal and increases the lotus bliss.

⁸⁵‘Goddess Caṇḍavatī stays on the Caṇḍa petals. She is the colour of a red water lily and she is anointed with red sandalwood paste.

⁸⁶‘Caṇḍikā, great mistress, stays on the Caṇḍī petals. She is the colour of a yellow lotus and carries yellow water lilies.

⁸⁷‘Goddess Ugracaṇḍā stays on the Ugra petals. She is the colour of ground collyrium and is a reservoir of the *rasa* of amorous

love.

⁸⁸‘Goddess Caṇḍāvatī is the colour of a great emerald. She stays on the Caṇḍa petal in order to protect Kṛṣṇa.

⁸⁹‘Goddess Mahādevī stays on the Mahā petal. She is reddish and has the thirty-six Rāgas with her.

⁹⁰‘Priyā, greatest mistress, stays on the Priyā petals.

⁹¹‘Nityā, greatest mistress, stays on the Nityā petals. She is white and has white teeth; she knows everything and gives Kṛṣṇa jealous anger.

⁹²‘Vāmarūpiṇī is the colour of red sandalwood. She stays on the Vāma petal, my dear, and embodies all *dharma*s.

⁹³‘Priyaṃkarī, mistress of the gods, is the colour of the asparagus flower. This goddess stays on the Priya petal, fair-complexioned one.

⁹⁴‘Goddess Sanātanī is the colour of a pearl, my dear. This goddess stays on the Sanā petals, inconsistent in all kinds of play.

⁹⁵‘Kalavikariṇī is the colour of the Śaṅkha jasmine. Fair-complexioned one, this goddess stays on the Kala petals.

⁹⁶‘Balapramathinī is the colour of Guñja berries. Greatest mistress, she always stays on the Bala petals. ‡#

⁹⁷‘Thus have I told you the delightful truth of the lotus, goddess, a lotus that contains all powers and that always is made of the three qualities.’

Thirty-seventh Paṭala

Īśvara said: ¹‘Once more listen carefully, great mistress! There are thousands of other petals, one after the other, ²and on each one

of the petals, greatest mistress, handsome woman, stay constantly one of millions and millions of *yoginīs*. ³Therefore, great mistress, fair-complexioned one, who could count the petals of the lotus, even with hundreds of millions of eyes?

⁴‘Great mistress, my dear, Kalāvatī herself is the seed vessel. Kalāvatī Mahāmāyā is the old mother, the mistress of Vraja.

⁵Beautiful one, she always stays at the banks of the ocean of nectar. My dear, the Surabhī cow has come from the limb of a *yoginī*, ⁶and all of the millions and millions of *yoginīs* have come from the Mātrkāś. From the limb of a *yoginī* have come all of the millions and millions of cows.

⁷‘Sweetly smiling one, after seeing this lotus that awards the four goals of life, greatest mistress, Kṛṣṇa saw Goloka, always surrounded by Kuṇḍalī, ⁸great mistress, and after seeing the wonderful Seat of Vraja Gokula, great mistress, he saw another Seat called Great Goloka.

⁹‘Goddess, Vraja is twofold: the Large and the General. The General one, greatest mistress, is always encircled by Kuṇḍalī, ¹⁰but the Large, great mistress, contains the Great Kuṇḍalinī, Kāśī and all the other Seats and is called Great Goloka.^{§*}

¹¹‘Greatest mistress Pārvatī! In the joints of Kṛṣṇa’s body reside always all of the Mātrkā goddesses. ¹²Lord Kṛṣṇa’s body is Kālī herself, nothing else. Govardhana hill is the upper Śakti.

¹³Yamunā is the lower Śakti and the creepers and so on, the middle Śakti. The lotus that is encircled by the Kuṇḍalī always carries the Mātrkāś. ¹⁴Therefore, great mistress, Vraja, the circle of Mathurā, contains all powers; this is my considered statement, goddess. ¹⁵The wish-fulfilling trees and other trees are Śakti herself, nothing else. ¹⁶Greatest mistress, Hari always stays in Goloka. Greatest mistress, Goloka is said to be Prakṛti itself. ¹⁷Whether General or Great, it is Prakṛti itself, nothing

else, for without Prakṛti, Brahman is like a dead corpse.

¹⁸‘Greatest mistress, it is said that Kṛṣṇa has millions of nails. From the edge of one such nail of Lord Kṛṣṇa’s, millions of Brahmās are born, ¹⁹but this, greatest mistress, is the fruit of worshipping Tripurā. Goddess, handsome woman, all of this has come about by the worship of Tripurā.

²⁰‘I will tell you a secret in this connection, great mistress; listen carefully! This truth, great mistress, is most confidential and higher than the highest. ²¹On the nails of Kṛṣṇa’s right hand stays always Mahāmāyā, the Mātṛkā Śāmbhārī. ²²On the left hand stays always Ambikā; on the right foot, Svāhā and Vahniprakāśinī; ²³and on the left foot, the Mātṛkā Mahākālī.

‘All of these Mātṛkās, great mistress, take the forms of nails; ²⁴my dear, Kṛṣṇa’s body is always made up of the Mātṛkās. Therefore the glow of Kṛṣṇa’s nails, ²⁵of each one of his nails, is equal to the shine of millions of universes. ‘All of this is like a dream, an illusion of Mahāmāyā’s. ²⁶Sweetly smiling one, greatest mistress, my dear, Śāmbhārī Mahāmāyā, Ambikā, Svāhā, Mahākālī – ²⁷the story of all of them, greatest mistress, is most wonderful. Greatest mistress, sweetly smiling one, when Śāmbhārī had created millions of universes, ²⁸greatest mistress, she drew them down into her own hand, great mistress, and saw all of the universe as a myrobalan in the hand. §± ²⁹Great mistress, she saw there millions of heaps of Kṛṣṇas; greatest mistress, there were Rāmas by the millions and millions. ³⁰Śāmbhārī saw there Mat sya, Kūrma, Varāha and all the others. Goddess! Quickly she drank it all up and became composed of mind. ³¹In this way do Ambikā, mother of the world, in this way do Svāhā, Kālī and the others, one after the other, ³²greatest mistress, create and destroy, time after time, but

the Māṭṛkā goddesses, the highest letters, remain with composed minds.’

Devī said: ³³‘Lord, great master, please remove a doubt! How can there be millions of universal eggs within one egg, ³⁴for a great palace can never fit inside a house, great master. Lord, carrier of the spear! Quickly remove this doubt!’

Īśvara replied: ³⁵‘Sweetly smiling one, goddess, greatest mistress, you should understand this in the same way as there are masses of seeds within one Banyan fruit. ³⁶My dear, the moon of Kṛṣṇa’s nails is a Māṭṛkā herself; therefore, great mistress, it is said to be millions of universes. ³⁷Greatest mistress, this is nothing but an illusion of Mahāmāyā’s.

‘Great mistress, when the word “Kṛṣṇa” comes close to Prakṛti, ³⁸it becomes Śabdabrahman, lotus-eyed goddess. Bhavānī, the releaser from existence, is both liberation and Prakṛti. ³⁹She is the supreme cause of the syllable *ṇa*, all the universes, and without the letter *ṇa*, my dear goddess, where would Kṛṣṇa’s name be?

⁴⁰‘The body is made of Prakṛti, but Kṛṣṇa is only light. Viṣṇu, the form of the supreme self, has taken on the body of Kṛṣṇa, ⁴¹and without a body, goddess, how could Keśava remain standing, since Keśava is the name by which Viṣṇu who lies in the waters is known?[§]

⁴²‘Thus have I told you the truth of Kṛṣṇa, fair-complexioned one. After this, great mistress, Hari proceeded to his own abode, for when Hari gave up his body, he went to Vāsudeva, his own abode.’

Devī said: ⁴³‘Greatest master, master of gods, please tell to me the most confidential method of Kṛṣṇa’s going to Vāsudeva, and, greatest master, the settled opinion on Kṛṣṇa’s body.’

Īśvara replied: ⁴⁴My dear, handsome woman, the body is twofold: gross and subtle. Beautiful one, together with the subtle did Kṛṣṇa's subtle light ⁴⁵quickly proceed to Vāsudeva's abode – Lord Kṛṣṇa's own abode is Vāsudeva himself. ⁴⁶Great mistress, that which is gross, the body made up of the hands and the other limbs, always consists of the five elements: ⁴⁷earth, wind, space, water and fire as the fifth. Goddess, this body made of five elements always consists of Prakṛti. ⁴⁸Beautiful one, Kṛṣṇa's gross body returned to the earth.

⁴⁹Greatest mistress, the body always contains five Śaktis. The Downward Wind is in the Root Bottom,^{§§} the Middle Wind is in the Jewel City,[§] ⁵⁰great mistress, the power of the Inhaled Wind is in embodied form in the Unstruck,^{§#} the Upward Wind, greatest mistress, is always at the Completely Clean,^{*} ⁵¹while the Diffused Wind remains diffused all over the body. ⁵²Great mistress, when the five winds join together as one, they pierce the Crevice of Brahman[†] and attain to the highest liberation.

⁵³Goddess! In this way did lotus-eyed Kṛṣṇa give up his gross body and quickly go to Vāsudeva. ⁵⁴Sweetly smiling goddess, thus I have told you the Rādhā Tantra. This Bhāgavata Tantra is secret, fair-complexioned greatest mistress; it should never be revealed to an animal.'

End of the Rādhā Tantra.

Notes

^{*} This seems to say that the secrets of the following text, the Rādhā Tantra, have been hinted at (*sūcitam*) in the stories of Rādhā and Kṛṣṇa in the *Harivaṃśa*, *Bhāgavata Purāṇa* and elsewhere, but these stories fail in

bringing out the meanings hidden behind them – something that this text then proposes to do.

† I am not aware of any text called *Toṣaṇa Tantra*, but since several mss. offer the reading *Toḍalaṃ*, it may refer to the *Toḍala Tantra*, a text from the 14th century that became very popular in Bengal (see Gupta 2001: 464), particularly since *toṣaṇa* and *toḍala* are orthographically very close in Bengali script. – An alternative translation might be “just as delightful as the Kālī Tantra”, but that would not account for the *ca* (and) in the Sanskrit. There are several Tantras that go by the name “Kālī” (Goudriaan & Gupta 1981: 80). The commentator to Mukhopādhyāya understands “Kālī Tantra” to refer to *Nīla Tantra* and “Tolana” (the reading there) to refer to “Tolana Tantra”. Both the *Nīla* and *Toḍala* Tantras are related to the RT in terms of content.

‡ *Vidyā*, wisdom, can refer to a particular Tantric teaching, a goddess or the mantra of a goddess. For the ten Mahāvidyās, see the introduction (pp. 12–13).

§ On *japa* or the repeated recitation, muttering or even mental invocation of mantras, see Padoux (2011: 24–53).

|| Concealing the syllables of mantras behind code words such as these is common practice in Tantric texts. The code words are explained in standard texts such as the *Tantrābhidhāna* and the *Bījanighantu*, but these texts often offer many possible interpretations. This can lead to ambiguity, as exemplified by the way in which the commentator to Mukhopādhyāya struggles to understand the words here. He takes them to refer to *a e k l hrīm*, but further states that the single letters should be combined and a *bindu* prefixed (thus making *aiṃ* instead of *a e* and *klīm* instead of *k l*), and also that the *bindus* should be elevated to the twelfth *svara* (for more on the idea of *svaras* or grades between ordinary sound and the supreme *nāda* or subtle summit of the mantra, see Padoux 2011: 40–41). The full mantra would then be *aiṃ klīm hrīm*. However, such an interpretation rests on a very unconventional understanding of the Rati seed as *k*, when it is generally understood as *ī*. Further, it ignores the context: the Vāgbhava is generally understood as *ka e ī la hrīm* (see Brooks 1992: 81–113 for an extensive discussion of the Śrīvidyā mantra).

This would accord well with the text here, if *Brahmāṇī*, usually identified as *a*, is taken as *ka*, an identification helped by the letter *ka* often standing for *Brahmā*. – See also Padoux (2011: 15–18) for more detail about the ritual of extraction (*uddhara*) of mantric syllables from the letters of the Sanskrit alphabet. – A *kūṭa* or summit mantra is a term generally used for mantras made up of letters, or, particularly in later Śākta traditions, syllables. See TAK (II, 133).

This makes the mantra *ha sa ka ha la hrīm*.

†* This makes the mantra *sa ka la hrīm*, usually called the Śakti *kūṭa* (TAK III, 120).

†† Classically the term “fivefold *vidyā*” (*pañcamayī vidyā*) refers to *śabda*, grammar and composition; *śilpakarmasthāna*, the arts and mathematics; *cikitsā*, medicine; *hetu*, logic; and *adhyātmā*, philosophy; here it refers to goddess Tripurā, perhaps on the lines of the *Toḍala Tantra* (1.7), where she is called the fifth (*pañcamī*), since she is accompanied by five-faced Śiva. The “threefold *kūṭa*” refers to the three *kūṭa* mantras just mentioned, and which together make up the mantra of goddess Tripurā. – This cryptic statement is omitted by Edd.

†‡ *Yoni* (literally “vagina” or “womb”) here refers to the symbolic representation of Śakti, i.e., the female counterpart of the Liṅga of Śiva.

†§ A watch (*muhūrta*) is a 30th part of a day, or 48 minutes.

†|| Puṣkara is a well-known site of pilgrimage in present-day Rajasthan, but here seems to refer to a place in Varanasi. Vidyarthi (1979: 169) mentions a *tīrtha* called Hartirtha Pokhara [Puṣkara] at Hartirtha Mohalla. For the tendency of Hindu places of pilgrimage to subsume other such places within their own sacred geography, see e.g., Eck 2012.

†# The word *prothana* is not attested by any Sanskrit dictionary but seems to have the meaning of the Bengali *prothita*, planted or driven down (Samsad Bengali English Dictionary 2011: 698). D and Khaṇḍelavāla have emended *bhumau śiraḥ prothanañ ca pādordhvaṃ* to *bhumau śivaprokṣaṇaṃ ca*, sprinkling water on Śiva (in the form of a Liṅga) on the ground, but that makes *pādordhvaṃ* unintelligible.

‡* Edd emends this awkward sentence to *dr̥ṣṭyāmṛtaiḥ siñced iva priye*, dear one, she bathed him with glances of nectar.

‡† Clan behaviour (*kulācāra*) can refer to all kinds of customs within Kaula tantrism (see e.g., *Kulārṇava Tantra* 11), but since the need of a female ritual partner is stressed here, the emphasis is on sexual rituals as described in Paṭalas 21 and 28.

‡‡ Śakti here refers to a female companion in sexual rituals.

‡§ Metre (*chandās*) here refers to not only the poetic metre of the mantra, but the formulaic statement giving also the seer (*ṛṣi*) or first speaker of the mantra, the divinity it is directed towards (*devatā*) and the application (*vin̐yoga*) or purpose of its recitation.

‡‖ The metre of this mantra is evidently the common Anuṣṭubh. See RT 34.19–20 as to why the wrong metre is given here.

‡# The secret of the Clan (*kularahasya*) again probably refers to the sexual rituals described later on.

§* The *a ṣṭaiśvarya* or eight majesties probably refers to the eight perfections of minification (*aṇimā*), lightness (*laghimā*), largeness (*mahimā*), attainment (*prāpti*), freedom of will (*prākāmya*), mastery (*vaśitva*), lordship (*īśitṛtva*) and the ability to manipulate the elements at will (*yatrakāmāvasāyitva*). See e.g., Bryant 2009: 384–385.

§† Here Yoginī seems to simply mean companion.

§‡ I am not sure where the author finds a *visarga* (*ḥ*) in the mantra, where all the names – Hari (or Harā, according to modern adherents of Gauḍīya Vaiṣṇavism), Kṛṣṇa and Rāma – are in the vocative case. However, it is noteworthy that some manuscripts add *visargas* after each occurrence of Kṛṣṇa and Rāma in verse 2.8 above, just as in the case of the so-called Great mantra of the names of Hari later on (34.6).

§§ The Raurava hell is described (i.e., in *Bhāgavata Purāṇa* 5.26.11) as a place where the ferocious Ruru deer terrorise the sinners.

§‖ *Priye* is the feminine vocative that does not suit Kṛṣṇa (whom Tripurā is here addressing), so the commentator takes it to be an aside to Pārvati

from Śiva, the main interlocutor.

§# *Dūtī* generally means messenger, but in Tantric texts specifically refers to female ritual companions (TAK III, 185).

* These four correspond closely to the four types of women in Sanskrit erotics: the Hastinī, Padminī, Citrinī and Śaṅkhinī women (e.g., *Anaṅgaraṅga* 1.1). In the *Jñānārṇava Tantra* (23.6–21), *dūtīs* are explicitly classified according to these terms.

† Mātṛkā means both the Sanskrit alphabet in the common order, but also refers to a group of goddesses or “little mothers”, since all mantras and indeed all of existence proceeds from these sounds (Padoux 2011: 14–15).

‡ This refers to the fifty-one *Mahāśaktipīṭhas* or great abodes of Śakti in late Śākta tradition (see Sircar 2004). The RT will briefly mention the story behind them later (RT 36.3–5). “India” (*bhārata*) does not refer to any political entity here, but rather an imagined area interwoven by sacred places and pilgrimage routes (Eck 2012).

§ Principle (*tattva*) here probably refers to the fifty Mātṛkā divinities.

|| According to the commentator, this means that this garland is dark like the colour of the flowers of this plant, but the Moringa or “drum-stick tree” (*Moringa Pterygosperma*), has flowers that are white with a pink tinge.

The Devī Sūkta is an ancient hymn of the *Rg Veda* (10.125).

†* Rudrākṣa (Śiva’s eye) seeds come from the tree *Elaeocarpus ganitrus* and are used particularly by Śaivas for rosaries and necklaces.

†† This list contains fifty-one Mātṛkās, to be exact. For more on the Mātṛkās in Tantric tradition and in the RT in particular, see the introduction (pp. 14–15).

‡‡ Each one refers to the Mātṛkās.

†§ Edd and several mss emend the order of the *guṇas* here, as of course *sattva* corresponds to Viṣṇu, *rajas* to Brahmā and *tamas* to Rudra.

†|| *Rasa* (juice, sap, flavour) refers in Vaiṣṇava theology also to the aesthetic experience of Kṛṣṇa and his companions in relation to each

other (see e.g., Haberman 1984).

†# The one-syllable mantra varies from one Tantric tradition to another. For the version of the RT, see 32.10–12.

‡* In Gauḍīya Vaiṣṇavism, as in North Indian bhakti traditions in general, Rādhā's father is known as Vṛṣabhānu (Bull-sun). For some reason, the author of the RT calls him by the less flattering Vṛkabhānu (Wolf-sun). Some manuscripts try to emend Vṛkabhānu to the more familiar Vṛṣabhānu, particularly since the name Vṛṣabhānu remains in the parts in the RT quoted from Vaiṣṇava texts, but none persist to the end.

‡† The ocean of milk is the abode of Viṣṇu in the Purāṇic texts.

‡‡ Another name for the Yamunā river.

‡§ In Gauḍīya Vaiṣṇavism, Rādhā is considered born on the eighth day of the bright fortnight in the month of Bhādrapada and thus two weeks younger than Kṛṣṇa. The ninth day of Caitra is generally held to be the birthday of Rāma. According to the account of the RT, Rādhā is thus half a year senior to Kṛṣṇa.

‡|| It is not clear who gives the name since the third person is not gender specific in Sanskrit. Syntactically, it would make sense that the agent is the last one previously mentioned (Kīrtidā), but since giving the name is generally the privilege of the father, I have chosen the male pronoun, also since the statement immediately following is addressed to a woman (*śucismite*, sweetly smiling one). Manuscripts F, G and Edd clarify that it was Vṛkabhānu accompanied by Kīrtidā who gave the name.

‡# The following section is adapted from the *Rādhākṛṣṇaṇoddeśadīpikā* (RKGD) of Rūpa Gosvāmin. For more about text reuse in the RT, see the introduction (pp. 17–26). Only a few of the following verses actually speak of the lineages of Rādhā and her husband – in fact, when it comes to her husband's lineage, we do not even learn the name of his father.

§* In Gauḍīya Vaiṣṇavism, Rādhā's marriage to Abhimanyu is considered a sham of sorts, intended to create a tension in the relationship between her and Kṛṣṇa. That is why Abhimanyu is here said to just “think himself her husband” (*patimānyaḥ*). – In Bengal, Rādhā's husband is

popularly known as Āyāna, for which reason manuscript P here reads *āyānanāmakah*, “called Āyāna”.

§† A *tilaka* is a temporary mark on the forehead, generally indicating secterean belonging, the blessing of a deity or just for decoration, as in this case.

§± The reading of the printed edition of the RKGD is *caṭakārāvā*, which the translator interprets as making the sound (*rāva*) of *ca-ṭa-kā* when they jingle.

§§ Another name of Kṛṣṇa.

§|| That is, Rādhā Kuṇḍa, the topmost of sacred places for Gauḍīya Vaiṣṇavas, situated some fifteen kilometers west of Vṛndāvana.

§# Chālikya Gandharva is an intricate type of classic Indian dance in praise of Kṛṣṇa, first described in the *Harivaṃśa* (2.89).

* Also known as the Rudra Vīṇā, one of the major types of Vīṇās in classical North Indian music.

† The king of the cowherds is Nanda, Kṛṣṇa’s father. As explained in the introduction (p. 22), the author of the RT here and in the following paragraph combines the names of people from two different contexts in the RKGD into one, changing the original meaning.

± That is, active players in the drama of Rādhā and Kṛṣṇa’s love-affairs.

§ These cowherdresses take Rādhā’s side in quarrels.

|| That is, the sun god.

The mistress of Vṛndāvana is in Gauḍīya Vaiṣṇavism of course Rādhā. Surprisingly, the author of the RT has not changed this statement, which does not accord very well to other passages of the RT (e.g., 6.22).

†* The unusual compound *kalāśaśī* (the moon with its digits) is in manuscripts F G and in Edd emended to *kalā iva*, like the digits of the moon.

†† The author will return to this Candrāvalī Rādhā in Paṭala 19.

†‡ The use of the singular in the verb stay (*āste*) here is a grammatical irregularity repeated in verse 7 below.

†§ Vasudeva then changed the two children to save the infant Kṛṣṇa from the evil Kāṁsa. Kāṁsa tried to kill the little girl, not realising she was Mahāmāyā, but she flew up into the air and escaped him. This story is first told in the *Harivaṁsa* appendix to the *Mahābhārata* (chapters four and five).

†|| Claiming a difference between the “essence” of Kṛṣṇa and his body, and that the body would be made of Māyā, is anathema for Gauḍīya Vaiṣṇavas.

†# The *makara* is a mythical sea creature.

‡* *Śabda* refers to words and concepts. The difference between the unqualified Brahman and the qualified Brahman will be brought out later (Paṭalas 15 and 16). The point here, as later, is that without the assistance of the goddess, Viṣṇu is inactive and powerless.

‡† The use of the nominative here in a locative sense is a grammatical irregularity, corrected in manuscripts D, N and P.

‡‡ The use of the plural number for the dual is a grammatical irregularity that many mss try to emend in various ways.

‡§ I have not been able to locate the source of this list either, but in his *Rūpacintāmaṇi*, Viśvanātha Cakravartin (ca 1626–1708) gives lists very similar to these. The second list of the RT corresponds with his description of the feet of Rādhā.

‡|| Many mss have problems with this statement in the locative (*varāhe hy ādiśūkare*), emending it to the nominative or the dative. It refers to the *Varāha Saṁhitā* (see introduction, p. 18). For a discussion of how the following lists of places correspond to localities in the modern Vraja area, see Entwistle 1987: 249–250.

‡# I understand the “town” (*purī*) in *puryabhyantarasaṁsthitam* to refer to Mathurā, but a more straight-forward translation would be “situated in the middle of the town”. The Hindi translator of the *Vṛndāvanamāhātmya* of the *Padma Purāṇa* understands the compound

to mean “with many cities inside” (*uske bhītar bahut sī purī sthita haiṃ*).

§* The compound *śakticakropari* (rather than, e.g., *śakticakrasyopari*) is a grammatical irregularity.

§‡ These are the names of the twelve parts (*kalā*) of the sun, as given in e.g., *Tantrarāja Tantra* 21.24.

§± In the VS and in some mss, this forest is called *kaila*, understood as Kailāsa, again showing how Hindu sacred places tend to subsume a larger sacred geography within them.

§§ The use of the nominative in a genitive sense (*etāḥ vanaḥ saṃkhyāḥ*) is a grammatical irregularity emended in manuscripts F and G and in Edd, where the awkward ending of the sentence is also clarified as “they award perfection of practice” (*sādhanaśiddhidāḥ*). – The text seems to say that the secondary forests are thirty-two, but there is no way of making this list contain that many places, so I have understood the author to mean that the forests and secondary forests of Vraja make up thirty-two in total. Many of these places are well-known (such as Nandīśvara and Saṅketa); others are more doubtful.

§|| This “fourth forest” seems to refer to the central portion or pericarp of the lotus of Vṛndāvana.

§# Nigama generally refers to the Śruti or Veda, while Āgama means Smṛti or traditional texts. – The circular Rāsa dance is described in *Bhāgavata Purāṇa* (BP) 10.33.

* The killing of the horse-demon Keśin is described in BP 10.37.

‡ How the cowherdesses worshipped Kātyāyaṇī to get Kṛṣṇa as their husband and his stealing of their clothes is described in BP 10.22.

± The reading of the VS is simply “there is the lake of Kālī”. Kṛṣṇa’s subduing the poisonous snake Kālī or Kālīya is described in BP 10.16.

§ Kṛṣṇa and Balarāma blessing the wives of the sacrificial Brahmins is described in BP 10.23.

|| The killing of the Agha demon is described in BP 10.12.

Kṛṣṇa's bewildering Brahmā is described in BP 10.13.

†* The killing of the Vyoma demon is described in BP 10.37.

†† The killing of Śaṅkhāsura is described in BP 10.34.

†‡ The word Protector (*adhiṣṭātr*) is a technical term for the governing divinity of a particular place in a *maṇḍala* (see TAK I, 110), but these divinities are also held to be protectors of these particular places in geographical Vraja and are still worshipped there.

†§ A corruption of the word *āhus taṃ* (they call him) in the VS to *āpūjyaṃ* (worshippable) makes the use of the accusative in this sentence a grammatical irregularity. – The Ādikeśava temple can still be seen in Mathurā (though the four-armed form mentioned here was destroyed by Aurangzeb in 1669), as can the Bhūteśvara temple mentioned next.

†|| Govardhana seems to be present in both petals three and four. In the *Vṛndāvanamāhātmya* version, this petal is instead said to be the place where Indra proclaimed Kṛṣṇa as Govinda, as described in BP 10.27.

†# The killing of Dhenuka or the Assdemon is described in BP 10.15.

‡* Brahmā's seeing all the cowherds as forms of Viṣṇu is described in BP 10.13.

‡† Near Kāmyavana there is still a pond where Kṛṣṇa is said to have re-enacted Rāma's building of a bridge across the waters to impress the cowherdresses.

‡‡ The killing of the demoness Pūtānā is described in BP 10.6.

‡§ The overturning of the two Arjuna trees is described in BP 10.10.

‡|| In Gauḍīya Vaiṣṇava theology, love (*preman*) refers particularly to selfless divine love – the love between devotee and god or between the different players in the divine drama.

‡# A thought-gem (*cintāmaṇi*) is a gem that can give its own whatever he or she desires.

§* English words placed in italics here and below are words given before that Īśvara now glosses for Pārvatī.

§‡ The fifty parts (*kalā*) likely refers to the fifty Mātrkāś.

§‡ This is a popular Nirukti explanation of the name Kṛṣṇa, first found in *Mahābhārata* 5.71.4.

§§ *Śabdabrahman* or the verbalized Brahman is, in other words, Brahman qualified by Prakṛti or more particularly the quality (*guṇa*) of *sattva*. In the RT, Mahāviṣṇu is the supreme, unqualified (*nirguṇa*) Brahman, also known as Puruṣa and Īśvara, devoid of the changes of cause and effect, while Vāsudeva and his form of Kṛṣṇa are representatives of the qualified Śabdabrahman.

§|| These Niruktis for the words Prakṛti and Puruṣa are variants of very common ones, found e.g., in *Liṅga Purāṇa* 1.88.46.

§# A *yojana* is generally held to be about 9 miles.

* The Seat of Union (*yogapīṭha*) is the centre of the sacred diagram or *maṇḍala* of Vṛndāvana presented in this chapter.

‡ I am reading *amaratna* as a vernacular version of *amararatna*.

‡ *Gorocana* is a bright yellow pigment made from the urine of a cow.

§ *Aguru* is a kind of fragrant wood (*Aquilaria Agallocha*).

|| Here the author explains the foregoing meditation (*dhyāna*), starting with RT 14.16.

I have inserted the word *seat* from RT 14.19.

‡* I have inserted the word *place* from RT 14.21.

‡‡ “Fish-eyed one” for *mīnalocana* would be more concise but misleading.

‡‡ The Kuṇḍalī or Kuṇḍalinī Śakti refers to the power lying coiled-up at the base of the human being.

‡§ The Yoni Mudrā is a “seal” or physical practice, combining physical position of the body and controlled breathing, described for example in the *Toḍala Tantra* 2.17–25.

‡|| I cannot find this item in the meditation.

‡# I am not sure whom Mālatī refers to.

‡* I cannot find this item in the meditation.

‡† I have added the word *nose* from RT 14.33.

‡‡ The two parts (*kalā*) probably refer to Śiva and Śakti.

‡§ The use of the nominative in the locative sense is a grammatical irregularity emended in several manuscripts and in Edd.

‡‖ I am not sure what this sentence should refer to. In the parallel verses above (16.6–8), it refers to the effulgence from Kṛṣṇa's body, but that line is missing here.

‡# In RT 16.21 above.

§* That is, how can Kṛṣṇa be the complete Brahman when the complete Brahman is said to be difficult to attain by the Veda, but Kṛṣṇa has just been elaborately described.

§† If the Veda could lead one to understand Brahman, the two would have to be different.

§‡ This is the first covering.

§§ I am unsure of why the author of the RT here calls the rest of this description a practice of the Clan behaviour, but perhaps he has simply added these two lines here to more closely integrate the VS material into his text.

§‖ This is the second covering.

§# If *anusvāra* and *visarga* are added to the Sanskrit vowels and diphthongs, as they sometimes are, the Sanskrit vowels (*svara*) are sixteen. The form *mūrtimān* for the feminine plural is a grammatical irregularity emended in different ways in several manuscripts and in Edd.

* According to Gauḍīya Vaiṣṇava teachings (e.g., Rūpa Gosvāmin's *Ujjvalanīlāmaṇi* 3), there are, apart from those cowherdesses that are Kṛṣṇa's eternal associates, three types of cowherdesses: those that are embodiments of the Upaniṣads (*śrutikanyā*, the Veda girls), those that were goddesses in their previous life (*devakanyā*, the Celestial girls), and

those that became cowherdesses in Vraja after meeting Rāma in their previous lives (*ṛṣikanyā*, the Sage girls).

† These groups of cowherdesses constitute the third covering.

‡ This is the fourth covering.

§ This is the fifth covering.

|| At this point of the VS, the description of Ananta ends, and two verses on Pradyumna in the Southern garden follow. These verses are missing in all the mss of the RT.

This is the sixth covering.

†* *The son of Vinatā* is Garuḍa, Viṣṇu's eagle carrier.

†† The Power that Supports (*ādhāraśakti*) is a form of Śakti and the lowermost support of the throne or seat (*āsana*) of a divinity. See TAK I, 192.

‡‡ The grammatically irregular form *vāñchite* is emended to *vāñchyate* in many manuscripts and in the printed editions.

†§ All mss of the RT write *tatsādhya-* instead of the *tatsavye* of the VS, so that the left direction is omitted. This is of course a corruption, but since it seems to be common to all mss of the RT, I have chosen to retain it.

†|| That is, Kṛṣṇa.

‡# In the VS, this awkward sentence reads, "The Kṛṣṇa mantra is the cause of all mantras of Viṣṇu."

‡* This is the seventh covering. Here ends, abruptly, the text of the VS, though the final words are different.

†† The seven Śaktis refers to Jayā, Vijayā, Jayantī, Aparā, Aparājitā, Saṅgamā and Rambhā, a group of Śaktis worshipped in connection with the seven coverings in other contexts (see e.g., *Śrīvidyārṇava Tantra* lines 29846–29860). – The author of the RT tries here and later to find correspondences for the Vaiṣṇava terms and concepts of the VS in more familiar Śākta terminology.

‡‡ See RT 17.6–8.

‡§ The Group of Eight refers to the eight main Mātrkās (Brahmāṇī, Vaiṣṇavī, Raudrī, Indrāṇī, Kaumārī, Vārāhī, Cāmuṇḍā and Nārasimhī), ruling over the eight groups of the Sanskrit letters.

‡|| I have supplied the word “appeared” to make the sentence less awkward.

‡# I have supplied the word “did”. Manuscript E inserts the word “superintended” (*adhikṛtya*) here.

§* This secret practice will be described in Paṭalas 21 and 28.

§‡ Separate bodies (*kāyavyūha*) refers to the ability to duplicate oneself into many similar or almost similar bodies.

§‡ Creeper practice (*latāsādhana*) refers to sexual practices. The compound word is changed to the less offensive “mantra practice” (*mantrasādhana*) in manuscript N and in Edd.

§§ The story of Viṣṇu’s detaching two strands of hair from his head, a black and a white one, and impregnating Devakī with them, giving birth to Kṛṣṇa and Balarāma (e.g., *Mahābhārata* 1.189.31–32) is here given a new twist to indicate that Kṛṣṇa would be born in the Seat of Satī’s hair.

§|| This is an allusion to and subversion of the famous statement of the BP (1.3.28), where Kṛṣṇa in comparison with the other *avatāras* is said to be the Lord himself (*bhagavān svayam*). The author of the RT here interprets the word *bhagavat* as “owner of *bhaga*” (*bhaga-vat*), and in calling *bhaga* the greatness of desire (*kāmamāhatmya*) he indicates that he takes the word *bhaga*, having many meanings, as referring to the vagina.

§# All of this imposture (*etat sarvaṃ viḍambanam*) refers to both Kṛṣṇa’s body and to his Vṛndāvana.

* This refers to the Rādhā Gāyatrī in Paṭala 35.

‡ This refers to the five Viṣṇus at the end of Paṭala 17.

‡ This means, of course, that the celebrated BP of the Vaiṣṇavas is not the true Bhāgavata scripture.

§ In the BP (10.22.4), this is the mantra by which the young cowherdesses worshipped Kātyāyanī to get Kṛṣṇa as their husband.

|| Since Kātyāyanī was just described (RT 19.32) as sitting in the middle of Padminī's lotus grove, it is unclear why she needs to separately appear here, unless the Kātyāyanī referred to above is an image of her or simply her seat. This conjecture is supported by Padminī's sitting down on Kātyāyanī's throne after she has disappeared (RT 19.47).

The author of the RT here irregularly uses the masculine pronoun for Tripurā, a mistake corrected in some mss and in Edd.

†* The rest of this Paṭala is, like most of Paṭala 8, adapted from Rūpa Gosvāmin's RKGD.

†† That is, a woman close to his mother but senior to her.

†‡ According to RKGD 1.51, Yaśasvinī is married to one, Vāṭuka. I do not know why the author of the RT wants Nanda to have married two sisters.

†§ This is evidently a corruption of the *pralambārāti*, the killer of Pralamba, of the RKGD (2.22), but since it is followed by all the mss, I have retained it.

†|| According to Rūpa Gosvāmin's *Ujjvalanīlamanī* 2.2, this type of servants (*ceṭa*) is bold, arrogant and witty, and expert in arranging meetings between Rādhā and Kṛṣṇa.

†# Such as red ochre to be used for decorating the body.

‡* The RKGD has *gopīkuleṣu*, among the cowherdesses.

‡† The type of lute (*vīṇā*) that sage Nārada plays is called *mahatī*, the great lute. It can have up to a hundred strings.

‡‡ This is how the commentator to the RT understands this line, which in the RKGD says that Puṇyapuñja (one person) and Bhagyarāṣi are his sweepers (*asya haḍḍipau*). The translators further read *diṇḍima* as a name, connecting these names with the ones following.

‡§ In the RKGD, Nīlakaṇṭhapikā (or rather, Nīlamaṇḍapikā) is a bathing place (*ghaṭṭa*), separate from the cave mentioned next.

‡‡ The reading of this line is also different in the RKGD, where Kṛṣṇa's grove is called Kāmamahātīrtha (the great pilgrimage site of love) and there is also a small, bejewelled room called Mandāra (*mandāro maṇikuṭṭimaha*).

‡# A kind of small, red and black seeds.

§* The Pulindas are the tribals of Vraja.

§‡ In the RKGD, these lines come in the context of Rādhā's servants, seeming to say that all of these, even those that have previously been listed as Kṛṣṇa's companions (such as Subāla and Ujjvala) are in actual fact partial to Rādhā. In the RKGD, the names beginning with Svargī (or rather, Tuṅgī) indicate Rādhā's bearers (*vāhikāḥ*). Apparently, the author of the RT considers all of these to belong to Kṛṣṇa's group, even those that in the RKGD clearly belong to Rādhā.

§± All the mss except H have “hands” (*hastayos*), but since the hands have already been mentioned, I follow the reading of H (*gaṇḍayos*).

§§ In his commentary to BRS 2.1.49, Jīva Gosvāmin gives a somewhat different list. There the threefold broad is the waist, forehead and chest; the threefold deep, the navel, voice and intellect; the threefold slender (or, better for the BRS, short), the neck, lower legs and genital; the fivefold long, the nose, arms, eyes, cheeks and knees; the fivefold fine, the skin, head hair, bodily hair, teeth and finger joints; the sixfold raised, the chest, shoulders, nails, nose, waist and face; and the sevenfold red, the eyes, soles of the feet, palms, roof of the mouth, lips, tongue and nails.

§‖ “Until the end of winter” is a conjecture for *hemānta*.

§# According to the *Śrīvidyārṇava Tantra* (lines 17208–17211) and the *Jñānārṇava Tantra* (5.66–67), the eight Seats are Kāmarūpa, Malaya, Kaula, Kulāntaka, Cauhāra, Jālandhara, Uḍḍiyāna and Devikūṭa. Why the author mentions eight here when the following ritual focuses on seven seats is unclear.

* The Pervasive Installation (*vyāpakanyāsa*) is a system of placing down mantras on one's own body before engaging in ritualised worship (*pūjā*)

by touching all parts of the body from top to down while repeating one's mantra three times over. See Flood 2006.

† The Moon circle (*binducakra*) is located at the top of the head.

‡ The section with a hundred thousand recitations at the seven Seats in the body of the female ritual partner is adopted from the *Kulacūḍāmaṇi Tantra* (6.4–9), but the author of the RT mistakenly drops the first Seat, Devikūṭa, corresponding to the feet, so that he ends up with only six locations. The fifth location, Pūrṇagiri, corresponds to the neck. For a discussion on the seven Seats, see Sircar (2004: 17).

§ The six waves (*ṣaḍūrmi*) are cold, heat, greediness, illusion, hunger and thirst.

|| The Tamāla tree is black like Kālī, while the Kadamba tree is fair like Tripurā.

These names are mentioned in the RKGD, but not in this order, and there they are not all of the same age as Rādhā.

†* Later on (26.11), the cowherd boys will be identified as Bhairavas, but this is the only mention of a single Bhairava in the RT, so I am not sure as to what the author means by this. Kaula Tantras are at any rate often linked to Bhairava (Dyczkowski 1989: 169).

†† The Section of the Boat (*tarikhaṇḍa*) begins here and continues to the end of Paṭala Twenty-eight, according to the chapter colophons of mss A, B, C and P.

†‡ The Kūrca seed (*bīja*) is *hum*.

†§ According to the commentator to Mukhopādhyāya, *vagbhavā* means that Rādhā is sprung from Kṛṣṇa's words (*kṛṣṇavāgutpannā*). In the RT, Vāgbhava is the name of the first of the three parts of the Śrīvidyā (1.14), but Vāgbhava is also the name of the seed mantra *aiṃ* (31.13). Perhaps the author wishes here to indicate that Kṛṣṇa made the real Rādhā appear through his words, that is, by his recitation of the Kūrca seed mantra. After all, Kṛṣṇa's own mantra was previously said to be Rādhā's name (20.72).

†|| Citriṇī, Gandhinī and Hastinī are the three other *duṭīs* of Tripurā introduced in Paṭala 3.

†# That is, Tripurā's.

‡* Sarasvatī is the daughter/wife of Brahmā, but the unobstructed Sarasvatī (*aniruddhasarasvatī*) refers to Kālī.

‡† The Flower (*puṣpa*) refers to menstrual blood or, sometimes, vaginal fluids in general. The *Māṭrkābheda Tantra* (5.27–33) divides *puṣpa* as menstrual blood into six types. However, if *puṣpa* is taken more generally to mean sexual fluids, the three can be taken to mean blood, sperm and a mixture of the two, following *Kāmakalāvīlāsa* (13–40, as quoted in Kinsley 1997: 121). Then it would also make sense that the Drop of the Pond (*kuṇḍagolaka*), the mixed sexual fluids of the man and the woman would be the supreme. – The Selfborn (*svayambhū*) refers to the first menstrual blood of a woman after defloration. The ritual ingestion of such substances is held to award the Tantric practitioner all kinds of perfections. See TAK II, 108–109; III, 479–481; White 2004; White 2006: 67–93.

‡‡ This refers to the marks on the body of Kṛṣṇa described in Paṭala 10.

‡§ In the *Kaṅkālamālinī Tantra* (2.11), Śiva says that Kṛṣṇa sees the shape of Pārvatī's *yoni* in the oval shape in the middle of a peacock feather and that he therefore always wears a peacock feather on his head. The Mahāmudrā is a yogic practice described in the *Haṭhayogapradīpikā* (3.10–19), but here it may also simply refer to the *yoni*.

‡|| Kādambarī is the name of an alcoholic beverage made from the flowers of the Kadamba tree.

‡# The epithet brightly-coloured one (*surāṅgābhe*) occurs only this one time in the RT and several mss change or misread it, but I have kept it as it is the *lectio difficilior*. It indicates the colour of Rādhā, which in the RT is red.

§* Mahiṣamardinī (Killer of the bull-demon) is a name of goddess Durgā.

§† These clothes were earlier (20.74) called Nigamaśobhana.

- §± The waist belt was earlier (20.75) called *Runajhaṅkāra*.
- §§ This translation of the irregular use of the accusative (*vrajanārīganān sarvān pīkarūpān*) is a conjecture.
- §|| This probably refers to the teaching concerning the esoteric meanings of Kṛṣṇa's form and ornaments in Paṭala 15.
- §# Since Nārada asked about the Clan behaviour, this probably refers particularly to the teachings in Paṭala 21.
- * The six waves (*ūrmi*) are cold, heat, greediness, illusion, hunger and thirst.
- ± A *kalpa* is a day of Brahmā or a thousand *divyayugas*, that is, 432 million years. In each *kalpa*, more or less the same events occur, but there is also some variation between them and variants in the descriptions of events in different scriptures is often explained as caused by these texts describing the same events in different kalpas (*kalpabheda*).
- ± Minor *vidyās* (*upavidyā*) are explained by the *Tārābhaktisudhārṇava* (lines 4489–4493) to be Yakṣinīs and similar spirits, in contrast with the great Mahāvidyā goddesses. Quoting the *Cāmuṇḍā Tantra*, minor *vidyās* are held to effect only success in the six magical rituals (*ṣaṭkarma*) in contrast to greater mantras. For this reason, there is no need for initiation into their mantras or any other preliminary worship of them. There is also no Installation (*nyāsa*) for such mantras, as we will learn later (RT 31.31).
- § An Armour (*kavaca*) is a set of mantras placed down on different parts of the body, protecting it on all sides (see e.g., van Kooij 1983: 118–129).
- || This makes the mantra *klīṃ aiṃ rādhikāyai klīṃ aiṃ* – Rādhikā instead of Rādhā here and in the following mantras to get the right number of syllables.
- # According to the commentator to Mukhopādhyāya, this makes the mantra *klīṃ*, but the copyist of manuscript E writes in the margin that it makes *rāṃ* – something that would accord with 32.16 below.

†* This makes the mantra *klīm klīm aiṃ aiṃ hrīm hrīm rādhikāyai klīm klīm aiṃ aiṃ hrīm hrīm*.

†† This makes the mantra *oṃ rādhikāyai hrīm*.

†‡ This makes the mantra *oṃ huṃ huṃ rādhikāyai oṃ huṃ huṃ*.

†§ This would make the mantra *aiṃ hrīm jayāyai aiṃ hrīm*, but that is seven syllables, not eight. According to the commentator to Mukhopādhyāya, the mantra should be *aiṃ hrīm jayādevyai aiṃ hrīm*.

†|| To me, this seems to make the mantra *hlīm*, but the commentator to Mukhopādhyāya somehow gets it to be *huṃ*.

†# This would make the mantra *oṃ jayāyai oṃ*, but to get the right amount of syllables (as in 31.19–20) we have to modify it to *oṃ jayādevyai oṃ*.

‡* It is usually Tripurā that is called sixteen (*ṣoḍaśī*) since she is described as being sixteen years of age, having sixteen good qualities, being beyond the fifteen phases of the moon or timeless and as encompassing yet transcending all (Kinsley 1997: 121–122).

‡† This makes the mantra *hrīm hrīm huṃ huṃ aiṃ aiṃ jayāyai hrīm hrīm huṃ huṃ aiṃ aiṃ oṃ*.

‡‡ This makes the mantra *hrīm hrīm jayadevyai hrīm hrīm*.

‡§ This makes the mantra *oṃ hrīm hrīm jayadevyai hrīm hrīm oṃ*.

‡|| Purification of the elements (*bhūtaśuddhi*) is a preparatory Tantric ritual in which the practitioner, through mantras, controlled breathing and visualization, purifies the elements of his or her body (see e.g., Flood 2006: 106–113).

‡# The Mātrkā Installation (*mātrkānyāsa*) is another preparatory Tantric ritual in which the practitioner calls down or installs the letters of the Sanskrit alphabet on his or her body (see e.g., Ghosa 1871: 30–31).

§* Verses 34–41 in the Meditation or visualisation (*dhyāna*) that follows are taken from a list of the thousand names of Kālī in the KMK (see introduction, p. 26).

§‡ In Indian aesthetics, the elephant is considered to walk very gracefully.

§‡ This is the *sahasrāra*, the highest of the lotuses (*padma*) or disks (*cakra*) of esoteric, Tantric anatomy.

§§ This is the *svādhiṣṭhānacakra*.

§|| In this hell, the sinners are cooked in burning oil (BP 5.26.13).

§# I have not translated names of persons or divinities, such as Rādhā, Kuntī or Gaṅgā.

* Almost all manuscripts emends this *jamunā* to *yamunā* or (F G and Edd) to *jayantī*, but since all the names here should begin with the letter j, it is obvious that this was the original spelling, corresponding to Bengali pronunciation of the name. In the KK (29.64), the name here is *jāhnavī*, but that name corresponds too obviously to the Gaṅgā for the purposes of the author of the RT.

‡ The translation of all the names beginning with ḍ is tentative.

‡ The translation of this name is tentative.

§ The debt to the gods, the seers and to the ancestors generally thought to be repaid through worship, Vedic study and procreation of a son.

|| The copyists of mss A, B, C and P indicate that the hymn totals a 1000 names. I count 1055, but I may of course have failed to combine names in the way the author intended.

In the Second Paṭala.

‡* Counting the two *Oṃ*-syllables as separate names but not the three seeds (*bījas*) in the middle.

‡‡ The General mantra of Hari's names (Hare Kṛṣṇa ...) given in the second Paṭala.

‡‡ Rose Apple Island (*jambudvīpa*) is the middle island of Purāṇic cosmology of which India (*bhārata*) is the southern part. Here, however, it seems to be contrasted to India below, so the term seems to refer to the other parts of the island.

‡§ The Seed of Violence (*krūrabīja*) perhaps refers to the fault of Violence (*krūra*) that afflicts mantras – though that is usually said to pertain to mantras of 28, 30, 31 or 33 syllables, not 32 as in this case (Bühnemann 1992: 93). Of course, saying that the mantra of Hari’s names is in any way defective is anathema in Gauḍīya Vaiṣṇavism, so the details of what is wrong with it are perhaps not so important here.

‡|| In texts on mantras, it is explained that some mantras are Defiled (*sūtaka*). A mantra that has both the Defilement of birth (*j ātakasūtaka*) and of death (*mṛtakasūtaka*) cannot lead to perfection and must thus first be freed from these impurities. See Bühnemann 1992: 78.

‡# This seems to refer to the fact that Tripurā said (2.13) that the metre of the Mantra of Hari’s names is Gāyatrī, while the General name given there is actually in the Anuṣṭubh metre. However, the Great name is hardly in the Gāyatrī metre either, though it can be seen as consisting of three lines.

‡* This is the explanation of the three seed mantras of the Great name (*Aiṁ Klīm Hrīm*).

‡† As described in the Third Paṭala.

‡‡ Animal (*paśu*) here refers to the lowest grade (*bhāva*) of practitioners, that is, those that are bound up like cattle by the rules and regulations of the scriptures.

‡§ In fact, they are fifty-two.

‡|| Cāmuṇḍā was not mentioned in the list of the Māṭṛkās above.

‡# This enumeration contains fifty-three Māṭṛkās. Manuscript E numbers them as fifty, by leaving out Bhayaṁkarī, Sanātanī and Kalavikariṇī.

§* The idea here seems to be that the General Vraja is encircled by the Kuṇḍalinī power in the form of the Yamunā river, but the great Vraja is the body itself, containing as it does the great Kuṇḍalinī. The petals of the well-known six disks (*cakras*) within the body add up to 50, so that the Māṭṛkās described as sitting on the 50 petals of the lotus of Goloka could also be understood as sitting on the petals of the lotuses inside the human body. This is in fact how the 50 Māṭṛkās are explained in the

Bhūtaśuddhi Tantra, the original source of the list of names given above (RT 36.35–43).

§‡ As a myrobalan in the hand (*karāmalakavat*) is a common Sanskrit saying indicating that one is able to see something easily and clearly.

§‡ In other words, without the help of Prakṛti, Viṣṇu can only remain inert.

§§ The *mūlāḍharacakra*.

§|| The *maṇipuracakra*.

§# The *anāhatacakra*.

* The *viśuddhacakra*.

‡ The Crevice of Brahman (*brahmarandhra*) is thought to be a subtle aperture at the crown of the head.

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